

NEW METHOD

OF LEARNING WITH FACILITY THE

GREEK TONGUE,

Containing Rules for the

DECLENSIONS,	QUANTITY,
CONJUGATIONS,	ACCENTS,
RESOLUTION OF VERBS,	DIALECTS, and
SYNTAX,	POETIC LICENCE.

Digested in the clearest and concisest Order.

With a variety of solid Remarks, necessary for the attaining
a complete Knowledge of this LANGUAGE, and for under-
standing the GREEK WRITERS.

G. Lancelot

TRANSLATED FROM THE FRENCH OF THE

MESSIEURS DE PORT-ROYAL,

By T. NUGENT, LL. D.

A NEW EDITION,

CAREFULLY REVISED AND CORRECTED.

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THE
TRANSLATOR'S
P R E F A C E.

TO illustrate the grammatical art, was the favourite employment of many of the greatest men of ancient and modern times; but none deserves a higher commendation than the author of the following performance. This was the learned Claude Lancelot, member of the celebrated society of Port-Royal, in the neighbourhood of Paris. He was born in that capital in 1613, and educated from the age of twelve in the seminary of St. Nicholas du Chardonner, where he entered himself in the year 1627. After he had finished his studies, he retired to Port-Royal, and was employed in the education of youth. This province he executed with the utmost diligence, and made such improvements in the art of teaching, as to draw up those excellent methods of learning the Latin, Greek, Italian, and Spanish tongues, generally called *The Port Royal Grammars*. He is likewise said to have written the *Jardin des racines Grecques*, and, last of all, *The General and Rational Grammar*.

But of all our author's performances, the present work is generally reckoned to deserve the preference. The order and perspicuity that shine through the whole, and the profound knowledge of the principles and analysis of the Greek language, are not to be equalled in any other writer. He had made an excellent use of the grammarians that went before him; and by his method he far outstripped them all. This consists in drawing up his instructions in vulgar idiom, as more easy than Latin to young beginners; in distinguishing necessary rules from others, by way of text and annotations; in retrenching superfluities, by reducing the ten declensions of former grammarians to three, and the thirteen conjugations to two; in disposing the tenses in such a manner as to render it easier to ascend to the theme of the verb; in subjoining the dialects in their proper places; in comprehending the resolution of verbs within a few rules; in rectifying and methodizing the rules of syntax, and observing similar constructions between the

Latin and the Greek; and lastly, in treating the subject in a rational and critical manner, so as not to proceed merely on the ground of authority, but to appeal likewise to the reason and judgment of the scholar.

It is now about a dozen years since I undertook to translate this work, at the desire of several members of our two learned Universities. The many editions of the original abroad, and the several extracts and abridgments of it in most parts of Europe, were an encouragement to the undertaking. The success has answered, and I may justly say, exceeded my expectation; when I consider that the translation was printed at a time when I was in Germany, and incapable of superintending the press. It is true, a person known in the literary world, was employed for that purpose; but either through want of being acquainted with my hand-writing, or through disuse of Greek literature, or through some other cause which I cannot divine, he suffered the work to go abroad, too incorrect, I must own, for the use it was intended to serve. However, as the public have been so indulgent as to accept it with all its faults, I must return them my thanks; and I hope I have made some amends, by the extraordinary care bestowed upon this second edition; the whole copy has been carefully revised and compared with the original; the several errors have been corrected, and many passages altered and retouched, especially the preface, which may be said to be a new translation. The quotations from the classics have been also compared and corrected in a multitude of places. A strict adherence to the original has been observed throughout; except the rendering the rules into metre: for this not being an elementary introduction, but a complete system, if so I may express myself, of the Greek language, such puerile versification has been judged improper.

With the revisal of this work I finish my translations of all the grammatical pieces of Messieurs de Port Royal;* a task, I own, of more labour than reputation: yet if my labour has been of service to our British youth; and if in this toilsome province, I may be also said to have deserved well of this most useful art, my ambition is satisfied.

* These are all printed for Wingrave and Collingwood in the Strand.

P R E F A C E,

Concerning the Restoration of GREEK LEARNING in Europe, and those who contributed most thereto :

With some General Directions relating to the Method of TEACHING and LEARNING properly the GREEK TONGUE ;—and a Critical Account of the most celebrated Authors, whether sacred or profane, who have written in this Language.

I. *Of the Ancients that have treated of the Greek Tongue ; and of the difference between learning a Living and a Dead Language.*

I PRESENT thee at length, dear reader, with my New Method of learning Greek, which, though demanded hitherto with importunity, still (as I was desirous of rendering it at least as serviceable as that of the Latin tongue) I could hardly have been induced to publish so soon, if the repeated entreaties of my friends had not obliged me to it. The arduousness of the undertaking, and the consciousness of my incapacity, would have deterred me even from attempting it, had I not been engaged by superior authority. I should have been entirely silent, in order to make room for so many learned men, who have been, and are still employed on the same subject : but I was persuaded, that this work, though inferior in merit to several others, would be perhaps attended with some utility, as it is digested in a method entirely new, and has been allowed by some gentlemen, who have used it within these few years, to have been of very great service to them.

The Greek language has been always in such high repute, that there never have been wanting men of abilities, who have employed their time and study in illustrating it. This advantage it has above all others, that there is not one, which has been so variously and copiously treated on, having had masters who taught it regularly, and wrote grammars on it, a considerable time before the Hebrew, which

which is, notwithstanding, the most ancient of all languages, and from whence the Greek itself derives its origin. Suidas has transmitted to us a very honourable character of several of those authors, the greatest part of whose writings has perished, through the injuries of time. Among those that have come down to us, we may reckon particularly Apollonius of Alexandria, surnamed the Difficult, who flourished under Marcus Aurelius, about fifteen hundred years ago, and Herodian his son,* supposed to be the very same whose history is extant. To these we may add Tryphon, who is thought to be the person, that lived in the reign of Augustus; as also Theodosius, Dionysius, Cheroboscus, and some others.

But notwithstanding that those authors are valuable for their erudition, and considered as streams that flow by so much the purer, as they were nearer to the fountain-head; having written at a time when the language subsisted in its full vigour: still, we may venture to affirm, that they are defective in several points, with regard to order and method. There is a very wide difference between the manner of handling a living, and that of teaching a dead language: and never are grammars less perfect, than when the language is most so; because, in this case, use supplies every deficiency of art.

Thus we see, that the Romans had no better method of perfecting themselves in this language, than that of sending their children to study at Athens, in order to learn it there, in its full purity: a practice which still obtained long after the ruin of their republic. But no sooner was the imperial seat transferred to Constantinople, than the Greek tongue began considerably to decline from its purity, because of the mixture of Romans who flocked to that capital, and not only preserved all their own particular names of offices and dignities, but even introduced several other words. At length, when through the inundation of Barbarians, ignorance had spread itself over all Europe, without sparing even Greece, which was always considered as the seat of learning; this language came to be so disfigured, as hardly to retain the least features, by which it could be known to foreigners, or even to the Greeks themselves, among whom, though it be not quite extinct, yet the ruins are very imperfect.

II. *Restoration of the Greek Tongue in Europe, and particularly in France and Italy.*

THE fatal destruction of the eastern empire was attended with this advantage to us, that it forced the few men of letters in that celebrated monarchy, to fly for refuge into the west, where they contributed to the restoration of learning.

History remarks, among others, Emanuel Chrysoloras, who having been sent into Europe by John Palæologus, emperor of Constantinople, to implore the assistance of christian princes, and having discharged his embassy with great fidelity and diligence,
settled

* Gesner in Bibl.

settled afterwards in Italy, and taught at Venice, Florence, Rome, and Pavia. He left behind him several very eminent pupils, such as Philolphus, Gregory of Tifernum, Leonard of Arezzo, Poggius, and others: at length he went to Constance, and died there, at the time of holding the council, which ended in the year 1418.

Argyropylos of Constantinople held a professorship also at Florence, some time after Chrysoloras, and was preceptor to Peter of Medicis, and to his son Laurence. Chalcondylas succeeded him; but having been obliged to withdraw himself from the persecution of his enemy Politianus, he retired to Milan, whither he had been invited by Lewis Sforza, and was appointed public professor in that city.

Gaza of Thessalonica came into Italy, after his country had been wrested from the Venetians, which happened in the year 1444. He flourished at the same time with George of Trebisonde, to whom Pope Eugene the fourth committed the direction of one of the colleges at Rome. And Gaza had a benefice in Calabria, where he resided the greatest part of his time.

France, ever productive of men of genius, had, much about this time, the pleasure of seeing this language revived, after having lost all knowledge of it such a vast number of years; and for this she was indebted to several great men, who resorted thither to show their literature. Gregory, native of Tifernum in Italy, one of the disciples of Chrysoloras, was the first who paved the way. He repaired to Paris so early as the commencement of the reign of Lewis XI. There he met with a favourable reception from the rector and the university, and was admitted a public professor. This kind treatment was the means of drawing thither, a short time after, Jerom of Sparta, who succeeded him, and had Reuchlinus or Capnion, and Budæus for his auditors: Tranquillus of Andronica came afterwards, and was the last of those who visited France in that king's reign.

John Lascaris, possessed of all the qualities of a man illustrious for birth and abilities, left Italy likewise to reside in this kingdom. But this did not happen till after the death of Laurence of Medicis, who had entertained him very honourably, and employed him in collecting the famous library of Florence: for which purpose he made a voyage to Africa, and to the Levant, and enriched it with the scarcest manuscripts he could find. He was beloved by two of our kings, Charles VIII. and Lewis XII.: the latter employed him as agent, to treat with the Venetians.

Under him, Budæus perfected himself in this language to such a degree, as to be looked upon as the wonder of the age he lived in; having cleared up the obscurest passages of all Greek antiquity. He was in very great favour with Francis I. who honoured him with the office of Master of Requests, at a time when there were only four: at his desire the same prince collected the royal library, which has been always considered as one of the first in Europe; and he also founded the professorships for languages and the mathematics, so early as the year 1530, to which the rest have been added since.

Then it was that the Greek tongue began to be esteemed and cultivated

cultivated all over Europe. The university of Paris, ever fertile of great men, was one of those that contributed mostly to this progress of Greek literature. It is she that gave the first encouragement to Jerom Alexander. After he had taught the Greek language for some time in her schools, she judged him worthy of the direction of one of her colleges: this made him known to Leo X. by whom he was sent nuntio into Germany; afterwards he was made bishop of Brindisi by Clement VII. and at length, Paul III. created him cardinal. It is she that trained up the Capnions, the Erasmus's, the Gesners, who diffused the rays of learning through Germany and the Netherlands. It is she that formed Budæus and Henry Stephen, the chief promoters of Greek literature; the first by his Commentaries, and the second by his Thesaurus: from whence all those who afterwards treated on the same subject, have borrowed the best part of their stock. It is she, in fine, that in guise of an universal nursery, produced in former times, and still continues to produce men not less valuable for the knowledge of this tongue, than for their skill in all other arts and sciences.

III. *Of those who have written on the Greek Grammar in these latter ages, whether in Greek or Latin.*

BUT to trace things a little higher, and to return to the natives of Greece, whdm I had quitted.

Chrysoloras was the first that attempted to publish any abridgment of the Greek grammar in Italy, from whence this language had been exiled upwards of seven hundred years, as is attested by Leonardus Aretinus, his disciple, one of the most learned men of his time, and who has written his life.

After him, Gaza obtained the applause of all the learned, by his grammar, which he divided into four books. But Chalchondylas finding him obscure and difficult; endeavoured to lay down easier rules for beginners.

And, finally, Constantine Lascaris having had the advantage of coming after them, strove to render himself more copious and intelligible in several things, restoring part of the ancient glory of Athens at Messina, where he was professor in the year 1470.

Since that time, Europe has never been without writers on this subject. Several, in imitation of the native Greeks, who have left us precepts on their own language, began to publish instructions also in Latin; among whom the most esteemed are Urbanus, preceptor of Leo X. and Caninius, professor in the university of Paris.

Clenardus likewise acquired great reputation, by his small abridgment of grammar, which he published in Flanders in the year 1536: but he had not time to revise it; for very soon after he went to Spain, where he was preceptor to the king of Portugal's brother. From thence he crossed over into Barbary, to learn Arabic, into which tongue he was desirous of translating the Scripture, with a real christian view of promoting the conversion of the

Maho-

Mahometans : at length he returned to Spain, where he died, towards the year 1542.

But soon after him succeeded Ramus, a man in whom the university of Paris may really glory ; since he is considered in great measure as the restorer of all human science. He endeavoured, therefore, to illustrate this as he had done all other arts ; and pursuant to this design, he wrote his grammar, which was published at Paris in the year 1557, and afterwards in Germany, where it was immediately embraced by almost every school ; whilst his enemies endeavoured to decry him at Paris, and at last murdered him in the year 1572. We find that several learned men have pursued his method since, as, among others, Henry Cranzius and Sylburgius ; to whom we may join Alstedius and Sanctius, though they have turned a little out of the path that had been beaten by their predecessors.

Justly may we therefore say, that if Ramus did not make a full discovery of the right method of teaching this and other arts, he was at least one of the first that began the inquiry, and that excited others by his example : insomuch, that the glory is entirely due to the university of Paris, the parent of so celebrated a genius.

It is to her I consecrate these poor endeavours, from whence if any utility may chance to arise, it will be all owing to *Alma mater*. For having made a declaration of advancing nothing of my own head, but only of collecting such observations, whether ancient or modern, as I thought most curious, I may acknowledge myself chiefly indebted to Caninius, who was bred at this university, and to Sylburgius and Sanctius, whom we must consider as the disciples of Ramus.

Not but that I have also made a proper use of others, and particularly of Vossius. But as the greatest part of what he has added to Clenardus, in order to form the grammar which goes by his name, is almost intirely borrowed from Sylburgius and Caninius, I should rob those two learned men of their due praise, did I not bear witness to their ability, and acknowledge the assistance they have afforded me. Some help I have likewise received from Crucius, Tschonder, Gualtper, Surcin, Enoc, Gretser, Golijs, Huldric, Alstedius, and several others : not to mention the great etymologist Eustathius, Hesychius, Phavorinus, Budæus, H. Stephen, Gesner, Constantine, Scapula, and other old or new dictionaries, scholiasts, commentators, and authors, whom I have either carefully perused, or occasionally consulted.

IV. *The motive of undertaking this New Grammar, and drawing it up in French.*

Now if any body should be surprised at seeing me propose a new method of learning the Greek tongue, after I had acknowledged that so many gaammarians have already treated of this subject, it is easy to answer, that although the language continues always the same, yet the art of teaching it may be new. Deriving the same materials from the same source, we may infinitely

the manner of handling them, wherein we give a further opportunity to admire the beauty of this language, and the fertility of this art, the key and entrance to all others.

But I shall likewise add, that Clenardus, who has hitherto obtained pretty much in the schools, has never been judged sufficient. The Greek language, as Constantine Lascaris very justly remarks, is like unto a wide ocean; and in vain would you pretend to circumscribe the knowledge of it within the limits of a simple abridgment. I am not ignorant that several have attempted to illustrate or enlarge the above author. But my endeavours towards facilitating a thorough acquirement of this language, ought to be so much the more acceptable, as it seems proper, after so many books upon this subject written in Greek and Latin, that there should be one also in our native idiom, for the honour of this great kingdom. Nobody, as I know of, has yet undertaken it, so as to include all the rules necessary for the knowledge of this tongue; though it is unquestionable, that this is the best way to comprehend them more readily, and to recollect them with greater ease.

V. Order and Division of this whole Work.

THE economy I pursue is also quite new: for having found by experience, that Clenardus's method was not the most useful, and that of Ramus was somewhat intricate and incommodious, which Sylburgius had in part taken notice of, and Sanctius had a mind to remedy, by following another path: I have therefore made such use of all those authors, as to pick out what I judged most worthy of notice, without entering into things that seemed too intricate and remote from the common method now received in France.

This work I have divided into nine books: the first treats of the analogy of letters, of their pronunciation, and of the changes and relations they bear to each other, which is the foundation of what follows: the second treats of declensions, nouns, and pronouns: the third of the conjugation of verbs in ω : the fourth of the conjugation of verbs in μ : the fifth of defective verbs, and the investigation of the theme: the sixth of indeclinable participles; with a very useful treatise on the derivation and composition of nouns: the seventh of syntax: the eighth of curious remarks on all the parts of speech: and the ninth of quantity and accents; with a review of the dialects, and of poetic licence.

I reduce all the declensions to two; one parasyllabic, and the other imparasyllabic: but I subdivide the parasyllabic again into two; one following the feminine article, and entirely analogous to the first of the Latins: the other following the masculine article, and analogous to their second declension; as the imparasyllabic is to the third, and the contracts to the other two, which are properly no more than a branch of the third.

I likewise reduce all the conjugations to two; one of verbs in ω , and the other of verbs in μ : but I divide also those verbs in ω into two sorts, viz. one of barytonous verbs, and the other of circumflexed; which I have caused to be printed in two different colours, that

that the different manner of conjugating them may immediately strike the eye, without any danger of confusion.

The disposition of the tenses, and their formation, are also new. For having observed, that the preterit and the aorist depend in many things on the future, I thought it would be proper to place the latter tense before the other two: and having found by experience, as well as Ramus, Sylburgius, Cranzius, Sanctius, and several others, that this long genealogy of tenses, whereby they are made to descend successively the one from the other, is as inconvenient in practice, as it seems plausible to those that have not well examined it; because it fatigues the mind in so tedious a circuit, and hinders it from finding the theme of the verb so readily as one could wish: I have therefore given a method of reducing them all immediately to the future active, which is as well known as the present.

Thus, in whatsoever tense or mood I find myself, whether active, passive, or middle, I ascend commonly to the theme of the verb in two steps, which is not sometimes compassed in six or seven in the ordinary method.

In each place I have given all the dialects, together with observations proper for every sort of nouns and pronouns, or particular to each tense of verbs; knowing by experience how troublesome it is to be obliged to look out for what relates to the same subject in two or three different places. But I have distinguished these, in such a manner, by the difference of the type, that there is no danger of their incommoding those who choose to overlook them.

As to what regards the nouns and pronouns, having given at first the manner of declining them according to the common tongue, I have afterwards exhibited tables, which include the terminations, with all the different dialects; insomuch that every thing that is necessary may be seen at one view.

And concerning the verbs, I give at first a table for conjugating either the active or passive voice, choosing, with Sanctius, $\tau\iota\omega$, for an example of the barytonous verbs, as one of the most simple, and to which the rest may be easier reduced. Afterwards I treat of each tense in particular, leaving $\tau\acute{\upsilon}\pi\iota\omega$, for a paradigm, in favour of those who are used to it: and putting the common form in a large letter, I subjoin the dialects to each person in a smaller character; and then I give a short account of those said dialects, to explain their analogy, and render them more easy to retain. For which reason I have not judged it necessary to mention them all in the rules, but have contented myself with including those, that were most necessary, or might easiest escape the memory.

But having considered how useful it is for beginners to have a knowledge of the *investigation of the theme*, I have comprised the whole of it in very easy rules; though, among those who have endeavoured to digest the Greek grammar into Latin verse, I know not one that has ever attempted it.

With regard to the syntax, I have reduced it to a very small, but sufficient number of principles; supposing the learner to be somewhat acquainted with the Latin syntax. If there is any thing particular

particular I have reserved it either for the annotations that are in a small letter at the end of each rule; or for the eighth book, which consists intirely of curious and solid remarks; and I have pointed out the reason of each government, in order to be better prepared for the reading of authors, which ought to be our chief aim in this study.

VI. *Three things necessary for learning a Language.*

I AM of opinion, that it will not be improper to observe three things, which will particularly contribute towards forwarding this design. The first is a competent knowledge of grammar; the second the knowledge of words; and the third, to be acquainted with the phraseology; without which qualifications it is impossible ever to attain to a thorough knowledge of any language.

If the Greek is somewhat more difficult than the Latin with regard to the two first articles, it has at least this advantage, that it is much easier with respect to the last, which contains almost inconceivable difficulties in the Latin. The Latin idiom is much wider from ours than the Greek. Having fewer terms, it is obliged to give a greater extent to the same expression; and to vary the phrase and manner of connecting words and sentences. On the contrary, the Greek very often conveys by one particular word, or by a compound term of several roots, all that can be desired.

In regard to the grammar, it will be perhaps a difficult matter to acquire an exact knowledge of it in less time than by this new method. I had discovered long ago, that this was what chiefly prevented the progress of the Greek language; because the abridgments, as I have already observed, are insufficient, and the universal grammars of Scotus and Antesignanus, though fraught with erudition, are ill digested, without order or principles, and stuffed with so many useless or embarrassing articles, that a person must have a great deal of resolution to read them through. Hence, I have endeavoured to draw up this work with the utmost regularity and order; not only by the division of the books and chapters; by the running titles, which point out the subject matter in every page; and by the rules, which comprise in a few words, and easily imprint in the memory just so much as is necessary for beginners: but moreover, by reducing every thing, as much as possible, to general principles, as well with regard to the analogy of nouns, verbs, and dialects, as to the syntax, accents, and every thing else.

For we must always make a distinction between two sorts of persons, that apply themselves to the study of languages, viz. children, and those who are capable of reflexion and judgment. It is chiefly to serve the former, I have drawn up these rules in so few lines; and for the second I have settled things by reasons founded on analogy; not but that the one and the other may make use of every thing indiscriminately, as inclination and occasion shall lead them.

And not to mention any thing here, but what is known to many, and has been confirmed by long experience, we have seen boys of a middling

middling capacity, go through all their rules tolerably well in less than two or three months, with the help of this method. Some, even in less than six weeks, have got over all the general principles, and entered directly upon the practice of authors.

But having afterwards remarked, that the knowledge of grammar would be of very little service, if not followed by some method of stocking the memory with *words*; I have thought proper to publish at the same time a lesser work, not less useful than the present; namely, *The Greek Roots*; drawn up in French verse, with their principal derivatives underneath. It is the easiest method I could find, after long inquiry, for learning the words of this language; concerning which I refer the reader to what has been said in the preface to that book.

With respect to the *phraseology*, I fancy that most of the difficulties on this head are pretty well explained in the seventh and eighth books, which contain the syntax and the remarks; and that nothing can contribute more to solve all doubts of construction, than the general maxims, which I have there laid down, and endeavoured to establish by a variety of examples, rendered into our own language, for the greater ease and advantage of beginners. If there should be any thing further wanting, either for the understanding of the phraseology, or for the explication of certain terms, I shall endeavour, with God's assistance, to remedy that inconvenience in another work, which will be so much easier to retain, as it is to consist entirely of a chain of etymologies, written in our language.

VII. *Two things that obstruct the study of the Greek Tongue. The first, its not being referred immediately to one's Native Language.*

ONE of the chief obstructions to the learning of Greek, is, in my opinion, our not accustoming ourselves sufficiently to compare it immediately to our mother tongue, but making a long circuit to convey our sentiment in a Latin translation. Hence the same thing happens here, as was mentioned above with regard to the formation of tenses: the mind is embarrassed with such a multiplicity of things, which it must have all present at the same time, in so tedious a circuit.

But, if after the publication of a Greek grammar in our own language, such as the present, together with a treatise on the roots and etymologies, which I promise hereafter, some skilful hand would favour us with an edition of Greek books, and a vulgar translation on the opposite page, I would venture to affirm, that this language would become not only more easy and agreeable, but, moreover, more common by half than it is at present, throughout the kingdom.

VIII. *The second, by not following the right Pronunciation.*

I MUST mention here another thing, which would be no less conducive to so good an end, and that is to be a little more attached

tached, than we generally are, to the true and ancient pronunciation of this language. I have therefore carefully ascertained it in the first book, though in few words, by reason that there are several who have written whole treatises on this subject; I do not pretend to prescribe laws to others, but only to represent a pure matter of fact, which I submit to every free and impartial judge. Hence I have taken particular care not to insert any thing in the rules, that might prevent this method from being no less serviceable to those who reject, than to those who embrace this pronunciation.

For which reason, I cannot think that any man will refuse to acknowledge its utility, when he considers how inconvenient it is, not to understand a word of Greek, but by the assistance of the eye; and to be under a continual necessity of asking whether, what one hears, be writ with such and such a letter, and the like: which embarrasses even the reader, who must be very well versed in the language, before he will be able to distinguish a great number of words, that are pronounced exactly alike. Those on the contrary, who use themselves to speak as they write, find it an easy matter to distinguish the words; because they are directed both by the eye and the ear, which is having two masters instead of one.

And, indeed, it seems very extraordinary, that, whereas the Greek tongue is far more difficult, as we have observed, than the Latin, with regard to the words, still there should be so little care taken to lessen this inconveniency in the manner the Greeks themselves have done, by means of several marks, which help to distinguish the terms, and to fix the pronunciation; such as long and short vowels, rough and smooth consonants, breathings and accents, that have been wisely, and by a very rational analogy, introduced into this language: whereas, if they are neglected in speaking, they can be considered only as an useless incumbrance in writing.

Had there been any arguments of weight to refute this ancient pronunciation, I should be the less surprised at the difficulty of its reception. But there is scarcely any body, that will not acknowledge its use. Without it, says a learned man of the past century, the dialects become a labyrinth, prose grows flat, and verse itself loses all its dignity and grace. It is therefore quite absurd to forego this advantage, under pretence of being afraid to offend, perhaps the ear of some prejudiced person; because, in case you had a mind to avoid this inconveniency, it would be much more eligible to humour him upon this occasion, and at other times conform to the right pronunciation, than, for so trifling a reason, to deprive yourself of so considerable a benefit.

IX. *That the false Pronunciation is owing to the Modern Greeks; and that the Learned have constantly recommended the Ancient.*

CERTAIN it is, that this proposition cannot incur the censure of novelty; since it only recalls the language to its origin, and to the time of its full perfection. For it is observable, that the Greeks, who fled for refuge to France and Italy about two hundred years ago,

ago, were the first that introduced this corrupt mode of uttering: finding no traces of this tongue in the West, they gave us the pronunciation, which Barbarians had introduced into their country; and Gaza himself acknowledges, in some parts of his work, that it is not the right one.

And indeed ever since that time there have not been wanting men of learning, who have shewn the advantages of this ancient pronunciation, maintained it in their writings, and endeavoured to spread it throughout Europe.

Antony, surnamed Nebrissensis, from the place of his nativity in Andalusia, was one of the first, who, in promoting the restoration of letters in Spain, so early as the end of the fourteenth century, used all his interest to introduce this pronunciation.

Above a hundred years ago Erasmus, being then at Lovain, composed a whole book to this purpose, where we find he has ascertained this very point.

Ceratinus did the same thing in Holland, in a treatise dedicated to Erasmus, and this practice has since universally obtained throughout that country.

Sir John Cheke, professor of Greek at Cambridge, and preceptor to young king Edward, did his country the very same service, notwithstanding the opposition he met with from the bishop of Winchester, chancellor at that time of the said university: and now this pronunciation is generally received by the English.

Vergara, one of the most able grammarians of the last century, who was professor in Spain in the year 1555, exactly a hundred years ago, has condemned this new mode of utterance as spurious, and recommended the ancient as genuine.

Aldus Manucius, a Roman, has made the same remark in the *Πάρεργον*, at the end of his Latin Grammar.

Lipsius professes the same doctrine in his treatise of pronunciation.

Erycius Puteanus, who succeeded him in his professorship at Lovain, and had taught publicly before at Milan, and several other cities of Italy, always conformed to this same way of speaking, and advised every body to embrace it, as one of the most effectual means towards making a progress in the Greek language: all which may be seen in his oration on this subject, delivered at Milan, the sixth among his works.

Sanctius, Greek professor, and head of a college in the celebrated university of Salamanca in Spain, has established it likewise in his Greek Grammar, and in divers other parts of his works.

Meckerchus has endeavoured to promote the same design in Flanders; as also Sylburgius in Germany; and Andrew Hoi, the king's professor, in the Netherlands, at the request of the learned and pious Estius, who was eager for having this pronunciation prevail, being sensible of its utility; and before him Peter Tiare, professor at Doway, who introduced it into that university, upon its first foundation. To these I might add Glareanus, Pierius, Camerarius, Scapula, Constantine, Vossius, Alstedius, and others, who have all unanimously extolled this ancient manner of speaking, and

mentioned the great advantages arising from it : some of them have even left us very learned and curious treatises on this subject.

Neither has France been without learned men, who have constantly promoted the same design.

Budæus was one of the first, who laid the foundation of it in many parts of his works.

Postellus approves of this same pronunciation, when in his book of Origins he shews, that the names of the Greek letters are borrowed from the Hebrew.

It is full an hundred years ago, since Caninius, a native of Milan, and professor in the college of Cambray at Paris in the year 1555, wrote a treatise on Hellenisms, which may be justly called one of the most learned performances, that has ever appeared on the principles of the Greek tongue : and in his treatise he gives this pronunciation the preference.

Robert Stephen has done the same in his Greek alphabet, printed at Paris in the year 1554.

His son Henry Stephen, to whom this language is indebted for the famous Thesaurus, has likewise established this point.

Ramus has followed his example, not only in his grammar, but also in the third book of his Schools.

The young messieurs Huraut de l'Hospital maintained the same doctrine, in a particular treatise intituled Philapappus : this they wrote under the direction of their preceptor Peter Chabot, a learned professor of the university of Paris, and presented it to their grandfather, the chancellor de l'Hospital, one of the wisest magistrates that ever was in France : and the chancellor approved of this pronunciation, as may be seen at the end of this book, in the Paris edition of the year 1580, and afterwards in the Basil edition of the year 1587.

The learned Lambinus also, professor in the same university, recommended it in his time, as we learn from Meckerchus at the end of his treatise on pronunciation.

Simon, doctor of physic, embraced it likewise, in his *Methodical history of the Greek Tongue*, dedicated to cardinal du Perron, and applauded by the most learned men of that time. And Robinet, also doctor of physic, who wrote the advertisement to the reader prefixed to this book, justly complains of those, who, notwithstanding the practice of antiquity, and the advantages that arise from it, would fain have the French nation still ingloriously submit to a barbarous pronunciation, which all other countries have exploded.

Finally, we have observed in our days that the famous M. Valens, the king's professor, has constantly inculcated the same practice. Which shews, that the ancient pronunciation was never condemned in this, nor in any other, learned university.

And so true it is, that the spreading of this corrupt pronunciation is to be attributed to the modern Greeks ; that Meckerchus assures us, he saw a Psalter of the Septuagint, written in the year MCV, in a beautiful Latin character, where the right mode of utterance was perfectly expressed, as *Ecclesia, Basileus, Aggelos, panta, uranu, autu, kyrios, &c.* (where it is to be observed, that the Latin *u* is sounded

sounded like the French *ou*, and *y* like the French *u*.) And that at the end of the same Psalter there was a Greek alphabet, with the power of the letters thus marked, *alpha, beta, gamma, delta, e brevis, zeta, eta, theta, iota, cappa, lamda, my, ny, xi, o brevis, pi, rho, sigma, tau, y, phi, chi, psi, o longa*; which is exactly the sound the learned of the present age maintain they ought to have, and the greatest part of Europe has now adopted.

We likewise see in the works of pope Innocent the third, who lived towards the close of the twelfth century, and the commencement of the thirteenth, that in his time they pronounced *Kyrie eleeson, Christe eleeson*; and that S. Gregory commanded the clergy to chant *Kyrie eleeson*, which was sung by the whole congregation in the Greek church. We find also in the life of S. Gertrude of the order of S. Benedict, written in part by herself, who lived about three hundred years ago, that upon citing these very same words of the mass, she writes *eleeson* with an *e*, and not *eleison*. We see also, that the *Ἀμήν* of the Septuagint, which is the Amen of the Hebrews, has been preserved down to our time, notwithstanding the corrupt pronunciation of the modern Greeks, who read *Amin* with an *i* instead of *Amen*.

X. *That it is necessary to proceed from the Grammar to the use of Authors: and whether it is proper to learn Greek before Latin.*

BUT I have dwelt too long on so clear a point, which I should have treated with greater brevity, had I not thought it necessary to produce such a number of authorities, in order to remove all further difficulty. I shall only add, that if a person will be at the pains of accustoming himself early to this pronunciation, and of following the formation of tenses, which I have marked out, together with the rest of this method, I have no doubt that he will be quickly sensible of the great advantages of it: provided he does not neglect, at the same time, to exercise himself in the use of authors. For theory and practice should go hand in hand, the latter being generally looked upon as the chief foundation of languages.

Quintilian long since declared it to be his opinion, that children should begin with learning Greek, because the Latin tongue being more common, it is attained with greater ease, and, as it were, of itself: which reason will, perhaps, hold good with us, as well as with the Romans; for our language is an appendix, and sort of dialect of the Latin.

Not that I think Quintilian's advice ought to be followed literally. For, as we are to proceed by a gradual ascent, it is very proper to learn a little Latin (the greatest part of our words being derived from that language) before we enter upon the Greek, from whence the Latin is descended. Besides, it is certain, that the rudiments of the Latin tongue, the declensions, conjugations, and other principles, are much easier, and more adapted to the capacity of youth, than those of the Greek: not to mention, that there are several who only want to learn a little Latin, without ever troubling their heads about the other language.

But

But I believe, Quintilian's advice ought to be more carefully weighed; and upon inquiry we shall often find, either that children are not seriously initiated, or not sufficiently advanced in the study of the Greek. For as the difficulty of this language consists particularly in the words, as it is easier than Latin with regard to the phraseology, and as the use and necessity of it is generally confined to the understanding of authors, there being scarcely ever any occasion to speak or write it; nothing seems more natural, than that children should be taught it very early. As soon as they have been initiated in the Latin tongue, they should immediately proceed to the Greek, and make a considerable progress in it, whilst they have more memory than judgment. In the mean time it will be sufficient just to keep up their Latin; and we may defer to a riper age, the forming them to a more graceful manner of writing and speaking, or to the sublimer rules of eloquence.

With regard to entering upon this practice; my opinion is, that after they have at least gone through the abridgment of this Grammar, which abridgment contains all that is necessary for declining and conjugating, and will be published very shortly; they may begin to read some book or other, accompanied with Scholia, such as *Æsop's Fables*, or *Lucian's Dialogues*, in order to see their rules exemplified, whilst they endeavour at the same time to get thoroughly grounded in the remainder of this method.

I must only observe, that, as for interlineary versions, it is much better to have but little to do with them. Nothing is more apt to render us supine and indolent, and to hinder the mind from ever reaching the genuine sense of the author. I should, therefore, be against recommending them, even to young people, unless it be at the very beginning, when they are to learn something by heart. Care must be taken afterwards to make them enter gradually of themselves, by diligent reading, into the force of words, and the signification of the phrase. A collateral translation may be of more service to them, supposing it clear and faithful: but, they should endeavour to do even without this, as soon as possible.

In order to arrive at such a pitch, nothing can be of greater use in the beginning, than to read the same thing, either entire, or by parts, over and over again, repeating it as often, as either the memory, or capacity of the scholar requires, in order to be as familiar and perfect in it, as if it were written in our own language. One page studied in this manner, is worth ten hurried over with precipitation, not only because more benefit is reaped from it at present, but, as laying a better foundation for future advantages. And if to this a proper care be added, in collecting a sufficient stock of new words, in reducing them to their roots, and in committing to memory such passages, as are most curious in their subject, or most elegant in their expression; it is almost incredible how expeditious a progress may be made in this language.

XI. Of the choice of Authors ; and of the Principles that are to be observed, in pursuing this design.

To what has been said, we may further add, how useful it is, to observe some order in the choice of books, proper to be read by young people, in proportion to their progress in this study. I am very sensible it is a difficult task to give advice upon this point so as to please every body ; for there is no subject whatever, concerning which there is a greater diversity of opinions, than that of the censure and judgment of authors. However, I think we may safely adhere to three principles, which ought to be inviolably observed in the instruction of youth : these are, to begin with the most easy ; to select some books of entertainment, in order to render this study more diverting ; and to join as much as possible the utility of the subject to that of the language : by which means they will form their judgment, while they stock their memory ; and even their memory will be helped by annexing words to things, as these make a greater impression on the mind, than bare words.

Lucian is an author in whom those three qualities shine in high perfection, and who has this advantage, which Quintilian observed in Cicero, that he may be of service to beginners, and not unuseful even to those who are far advanced. His language is pure, his phrase elegant, his wit agreeable, his style perspicuous, his narrative surprising, and his copiousness sufficient to supply the most barren capacities.

He handles mythology in a very entertaining manner, so as to imprint the fable in the memory, which contributes not a little towards the better understanding of the poets. In several places he draws an admirable picture of the misery of human life, of the vanity of mankind, of the arrogance of the learned, and of the pride of philosophers. In fine, he ridicules the avarice of the rich, the insolence of the great, and the whole system of Pagan religion : which contributes not a little towards raising the mind to the only and sovereign good.

Yet choice and discernment are requisite, even in reading this author. For besides that there are several passages very dangerous to youth, and entirely unworthy not only of Christian purity, but even of pagan modesty ; there are also several useless treatises. And perhaps, in general, his manner of writing may be hurtful to persons of a wrong turn of mind, who are of themselves inclinable to profaneness and buffoonry.

The collection formerly made, and which is still in the hands of children, might be of service, were it not full of errors in the late impressions ; besides, I cannot conceive why the editor has retrenched some things which are less hurtful, and at the same time left others that seem far more dangerous.

But a great many useful pieces might be added to that collection, such as *the dream, the trial of the vowels, the sale of the life of philosophers, the fishermen, or the men raised to life ; the men of learning, that enter into the service of the great ; Hermotimus,*

timus, or the sects; Herodotus, or Ebion; Zeuxis and Antiochus; the tyrant-slayer; the disinherited; the trügical Jupiter; Alexander, or the false prophet; the master of the rhetoricians; of those who have been long-lived; a discourse against Herodotus; and the death of the pilgrim (whether it be his or not); and some others, provided, as I observed, that care be taken to expunge every thing that can be offensive to modesty, which, indeed, should be done in all books whatsoever, that are designed for the instruction of youth.

Next to Lucian there is nothing more pleasing, or more useful than history. Poliaenus, who lived under M. Aurelius, towards the close of the second century, has left us a large collection of stratagems of the greatest men of antiquity, written with extraordinary ease, clearness, and purity.

The histories of Ælian, who flourished under Adrian, towards the commencement of that same century, are very entertaining: his expression is copious, and his style extremely pure, particularly in his history of animals, where he has inserted a great number of precepts, most useful in the conduct of human life. His various histories are less polished; and in several places, they seem to be rather a collection of detached papers, than a finished piece; though they may be read with some utility.

Herodian is proper for beginners, because of the smallness of the volume, and the beauty of the Latin version, together with the Greek elegance of his style, which Photius, patriarch of Constantinople, affirms to be clear, pure, and agreeable; ever uniform, but neither mean nor affected: in short, he looks upon him as inferior to few historians. His history commences at the death of the emperor M. Aurelius, near the close of the second century, and terminates in Gordianus the younger, towards the middle of the third. It is esteemed for its truth, as the author wrote scarcely any thing, but what he had been an eye-witness of; excepting what regards Alexander and Maximinus, where his veracity is suspected. He is somewhat more difficult with regard to the phraseology than the foregoing, and seems even to have been corrupted in several places. But perhaps we shall give a new edition of him very soon, compared with ancient copies, and accompanied with short notes, which may be of service to those who desire to make use of this author.

After these, you may proceed to some of Plutarch's writings, though he is more obscure than any hitherto mentioned. However, there is one particular advantage in him, that he alone is worth a multitude of authors, each life being a separate work; and there is so great a variety as to admit of choice: besides they contain the best and most remarkable part of the Greek and Roman histories. His moral pieces are likewise incomparable, though some treatises might be left out, which are either obscure, or less useful, or even dangerous in regard to morals. But his *discourses on the education of children* (though there is some room to question whether this be his); *on the reading of poems; on hearing; on the difference between a flatterer and a friend; on the benefit that may accrue from enemies; on vice and virtue; his consolation*
to

to Apollonius; his treatises of superstition; of passion; of the tranquillity of the mind; of brotherly friendship; of evil shame; that vice is sufficient to make men unhappy; which passions are most dangerous, those of the mind, or those of the body; of garrulity; of the love of riches; concerning such as God is slow to punish; of usury; against ignorant princes; political precepts; whether old men should concern themselves with state affairs; his apophthegms; of the fortune of the Romans; of the success of Alexander; Roman questions; which are the most crafty, water animals, or those that breed upon land; and perhaps some others are all master-pieces in their kind, and of immense value, both for the utility of the subject, and the beauty of the figures, the copiousness of expression, beside the great variety of excellent reflexions, and examples of human conduct, scattered through the whole. Which made Gaza say, that if he were to be confined only to one book, he should chuse the works of Plutarch. Hence he was in so great esteem among the ancients, as to be caressed by three emperors successively; one of whom, viz. Trajan, who lived at the beginning of the second century, raised him to the consular dignity.

XII. *Order to be observed by those who are willing to peruse Authors according to the series of Time. Judgment on the Historians.*

THOSE who are masters of this author may safely venture afterwards upon all the rest, and go through them gradually, according to the order of time, as Josephus, Herodotus, Diodorus, Thucydides, Xenophon, Dionysius Halicarnassensis, Polybius, Appian, Dion, and others.

Josephus, who lived towards the close of the first century, wrote the history of the Old Testament, and that of the war of the Jews. He presented the latter, which he had divided into seven books, to Vespasian and his son Titus: it not only met with the general applause, but was so greatly esteemed at Rome, that they erected a statue to the author. He wrote his antiquities some time later, for they were not finished till the thirteenth year of the reign of Domitian. They are comprised in twenty books, beginning with the creation, and ending at the twelfth year of Nero. His diction is pure, says Photius, and proper to convey a distinct and clear image, of the noblest and most elevated subjects. He is eloquent and persuasive in his harangues, as sententious as most authors, artful and insinuating, a strong reasoner, and a thorough master in exciting the passions. Which made St. Jerom call him the Greek Livy.

Herodotus flourished towards the eighty-third Olympiad, viz. upwards of four hundred and forty years before the birth of Christ, under the reign of Xerxes and Artaxerxes, kings of Persia. He is looked upon as *the father of history*, a title given him by Cicero in his second book of laws; and to him we are particularly indebted for the history of the Persians. He wrote in the
 Ionic

Ionic dialect; yet he is very easy and pure. He is clear, agreeable, and fluent, according to Quintilian: and Cicero says, he glides with all the majesty of a great river, smooth and uniform. Athenæus calls him, ὁ θαυμασιώτατος καὶ μελίγνευς, *most admirable, and sweet as honey*. His books were in so great repute as to be called the *Nine Muses*. They begin with Cræsus and the empire of Cyrus, by whom Cræsus was defeated, and are continued down to Xerxes, the fourth Persian king after Cyrus.

Diodorus is useful, by reason of his Universal History, wherein he treats of the Egyptians, Assyrians, Medes, Persians, Greeks, Romans, Carthaginians, and others. He has borrowed a great many things from Berossus, Theopompus, Ephorus, Philistes, Callisthenes, Timæus, and other authors, who have perished through the injuries of time, which has also been the fate of some of Diodorus's books. For they were originally forty, and comprised the Universal History down to Julius Cæsar, under whom this author flourished, having died very old, towards the middle of the reign of Augustus: but there are only fifteen remaining, which come down to the year of Rome four hundred and fifty-two. Photius says, his language is clear and unaffected, his style middling, and proper enough for history.

Thucydides flourished at the same time as Herodotus, and was induced to write his history, by having heard that author repeat his works with such high applause at Athens, during the feast of Minerva. He has only given us the first twenty years of the Peloponnesian war, though he takes his subject from a higher date. But he is esteemed for his veracity, and has conformed so scrupulously to the laws of history, that several look upon him as a pattern in that kind of writing.

He is one of the most difficult authors, and so very obscure, particularly in his harangues, that Tully, in his book of illustrious orators, says, he is sometimes unintelligible: nevertheless, in his second book *De Oratore*, he commends him extremely, and affirms that he surpasses all others in his art; that almost every word is a sentence; that he is so accurate and expressive, as to render it difficult to determine, whether his words set off the things, more than the things his words. Demosthenes had so great an esteem for this history, that he transcribed it eight times himself, in order to be thoroughly acquainted with it: and in these latter ages, the emperor Charles the fifth is reported to have respected Thucydides as his master in the art of war, and to have made him the constant companion of all his enterprises. But it requires a good deal of application to understand him well; and the German edition, with the Scholia and Commentaries of Portus, will contribute very much to this end.

Xenophon, to whom we are obliged for the works of Thucydides, because it was he that published them, flourished a little after him, viz. according to Eusebius, in the ninety-fifth Olympiad. His turn of writing is quite different from that of the last author. He is clear, pure, and familiar in his style, but elegant withal, and pretty much resembling Cæsar, except that Cæsar is sometimes
more

more grave, and Xenophon more fluent. His language is so smooth, that Quintilian says, it seems to have been formed by the Graces. Tully affirms he is sweeter than honey, and that the Muses spoke, as it were, through his mouth: hence, according to Laertius, he was called the *Attic muse*, or, according to others, the *Attic bee*. Dion Chrysostom recommends this author very much, assuring us, that he is sufficient, not only to form his reader to a pure and elegant style, but likewise to instruct him in sound policy.

The learned are divided in regard to the *Cyropædia*, viz. this author's book concerning the education, and great exploits of Cyrus. Tully says, he wrote *non ad historiæ fidem, sed ad effigiem veri imperii*, an expression which several have wrested to a wrong sense: and Joseph Scaliger has ventured so far as to say, that he found nothing true in the *Cyropædia*, except the siege of Babylon. For my part I am of opinion, that the story is really true, and that it is very difficult to fill up properly the ancient chronology, without taking several things, as Usher has done, from this work. It is at the same time probable, that Xenophon has endeavoured to embellish it; which was the reason of Cicero's giving the above judgment. Thus we see he is no more reserved in the taking of Babylon, than any where else; for there he paints his hero as a prince of extraordinary clemency, whereas the Scripture gives us a most terrible idea of the destruction of this city. Be that as it may, the *Cyropædia* is a very entertaining treatise. Hence it might perhaps be ranked among those writings which we mentioned as a proper introduction for beginners, before they enter upon a promiscuous use of Greek authors.

Dionysius Halicarnassensis, who, as Strabo and Photius observe, lived in the reign of Augustus, has traced the Roman history to its earliest period, and brought it down in the twenty books, still extant, to the year three hundred and twelve, of the foundation of Rome: those which are lost continued it to the year four hundred and ninety, where Polybius begins. Photius calls him *καλονοστεπής*, as much as to say, *endowed with a singular beauty of style*; and he says, that besides entering into a full detail in his narratives, and being judicious in his digressions, he has an elegance that softens any roughness that may happen to be in his language, or tediousness in his history.

Out of forty books which Polybius wrote, there are only five extant complete, with some of the rest abridged, which comprised the Roman history from the commencement of the second Punic war, down to the subversion of the Macedonian empire. This writer was an intimate acquaintance of Scipio Africanus the younger, whom he accompanied into Afric: and Brutus had so great an esteem for his writings, that they afforded consolation to him in all his troubles; though he writes like a soldier, and his style is somewhat unpolished. He died in the year of Rome, six hundred and thirty-one; before Christ, one hundred and twenty.

To these we may add Appian, especially the five books of the civil wars, where he is much esteemed for his veracity. He was
a native

a native of Alexandria, but went to live at Rome, where he followed for some time the profession of an advocate: he also wrote his history in that city, under Antoninus Pius, toward the beginning of the second century.

Dion Cassius flourished toward the close of that same century, under the reign of Commodus, when he was honoured with the dignity of senator, and lived to be promoted to the consulate by Alexander Severus. To this period he carried down his history, in fourscore books, beginning with the coming of Æneas into Italy. But the first thirty-four are lost, and the greatest part of the thirty-fifth. The following five and twenty, which are extant, begin with the wars of Lucullus, and come down to the death of the emperor Claudius; the rest are all lost. Photius thinks his style majestic, and that he rises in proportion to the dignity of his subject. His phrase is a little antique, and very much resembles that of Thucydides, though he is more clear and intelligible. His history is faithful and entertaining, except that he is a little too prolix in his harangues, and speaks less respectfully than becomes him of some great men, such as Cicero, Brutus, and a few others.

XIII. *Judgment of the Poets, Philosophers, Orators, and others.*

If we would attain to a perfect knowledge of this language, we ought not to neglect the poets, but particularly Homer, who has been ever considered as the standard of Greek literature. For notwithstanding that several do not find in him all the beauties which the ancients remarked in his writings, and that many join with Scaliger in preferring Virgil to Homer, still there is no doubt but it is absolutely necessary to be acquainted with this poet, not only because he alone contains all the words and dialects, but moreover the Greek authors abound with quotations from him, and allusions to his poems, so that it is difficult to understand them thoroughly, without being versed in his writings.

Aristophanes might also be rendered very useful, if he were properly purged of obscenities: for he abounds in witty sayings, in sprightly sallies, and in *Attic urbanity*, that is, those ingenious turns, wherein Quintilian allows the Greeks to have far surpassed the Latins.

Euripides is full of beautiful sentences, which made Cicero say, that his verses are so many rules and maxims.

Finally, persons of better capacities may afterwards proceed to the writings of philosophers, orators, physicians, or such as treat of that particular art or science in which they intend to excel.

The sublimity of human reason is found in Plato, together with all the beauty of language.

The eloquence of Demosthenes is admirable, though our being unacquainted with the forms of the bar at Athens, is the cause of his being somewhat obscure, and less agreeable.

Isocrates excels in the harmony of his periods, and the perspicuity of his language: but his first discourses especially are worthy

of being read, for the beauty of the sentences, and the moral instructions.

XIV. *Of the inspired Writings; and of the Fathers.*

I HAVE omitted mentioning the sacred writings, or the works of the fathers, because I can hardly agree with those who recommend the sacred text for learning a language, which is frequently considered only as a branch of profane literature: yet some part of it may be read on particular days and hours, according to the progress of the learner in years and piety.

And with regard to the fathers, though their writings are very beautiful and eloquent, I do not think them proper for young people, till after having gone through the profane authors. A few pieces, indeed, may be singled out, by way of religious exercise on certain days; but as to perusing them for any continuance, this must be reserved for a riper age, when it is more likely to be attended with real advantage.

However, if some religious persons, who have no great need of profane literature, should be desirous of attaining to a knowledge of this language by reading the fathers, we might conduct them with the same ease in this new road, as in introducing them to the profane authors.

The edition of St. Chrysostom, for example, is easy even for beginners; and he has written with such purity and eloquence, as have been admired by all ages.

St. Basil is somewhat closer: but his style his pure, and, in the judgment of Budæus, inferior to none of the ancient Greeks.

St. Gregory of Nazianzum is still more elaborate: his thoughts are refined, and abound with points: his diction is pure, his style elegant; his eloquence more striking than that of Demosthenes; his versification beautiful; and his subject far more majestic and sublime, than that of Homer.

In short, the Greek has this advantage of the Latin, that the great men of the church have preserved its purity with as much care as the profane writers, and have greatly ennobled it by the sublimity of the mysteries, and the dignity of the subjects, explained in their eloquent writings. It is, therefore, proper to reserve them for the very last, and to initiate boys into the profane authors, before we offer to supply them with such substantial nourishment.

XV. *Of the labour and time necessary for the perfect attainment of a Language: objection against Translations.*

I CAN safely affirm, without advancing any thing but what I have experienced myself, that it is not difficult to make young people acquainted with a good many of the authors above mentioned: especially considering, as I have observed, that this language ought to be their principal object for three or four years, when their minds are not yet susceptible of the manly beauties of eloquence.

For it is, in my humble opinion, a great mistake, which several are guilty of, to imagine, that a person may acquire a thorough knowledge of the Greek tongue, only by giving it an hour's study every day, or five or six months constant application. Languages are learned by long practice, and assiduity, if we would possess them in any degree of perfection. And, as it is no longer in our power to converse with Greeks, that speak this tongue in its purity, we must confine our acquaintance to books, and be long conversant with those illustrious deceased, in order to observe the purity of their style, their beautiful turn of expression, and dignity of sentiment.

It is true, that some helps are expected from the principles of grammar, and that a great deal of time and trouble may be saved to young beginners; which I have endeavoured to do, to the utmost of my abilities, in the New Method of Learning Latin, and in this of learning the Greek Tongue: but to attain a language in its full degree of purity and perfection (a thing not so easy as some people imagine) long practice and labour are requisite.

But I am apt to think there are not many, who would refuse to be at some pains to learn Greek, when they come to reflect on the great benefit of possessing a language, that may strictly be called the source from whence all arts and sciences are extracted: especially if we would trace things to their origin, and have a fundamental knowledge of an infinite variety of terms that lie scattered in so wide a field. Besides, the Greek may be said to have the advantage of all other languages, in perspicuity, energy, and harmony; and it may be styled *holy*, since it contains a great part of the inspired writings, and of the learning and doctrine of the church.

I must only observe, that it is a very weak pretence, to exempt one's self from the trifling labour, requisite for so useful and glorious a design, by saying, that most of the Greek writers are translated into Latin. For, besides that the art of interpreting in another language was very little known in former times, and that translators seldom took such pains with their copies, as to animate them with the beauty and elegance of those noble originals; we may, also venture to affirm that very frequently they do not even understand their author, so that, instead of being a true guide to us, they only lead us into error. And the reason of this, as the learned Gesner well observes is, because the ancients were so curious in regard to this language, and so fond of contemplating its beauties at the fountain head, that they expressed an utter contempt for all translations, which afterwards became the employment of low capacities, utterly disqualified for so arduous an undertaking.

Not that I intend to disparage all Latin versions, or to defraud some worthy persons, who have carefully performed this task, of their merited applause: but I think it may safely be affirmed, that there are very few translations, which can be deemed perfect; and, as I observed before, it would be of singular service to this language, as well as to this kingdom, if those incomparable originals

nals were accompanied with a translation into our own language, which would be a more exact copy, and might give us a more adequate idea of their exquisite beauties.

XVI. *Conclusion of this Preface.*

BUT I perceive, though too late, that I have drawn out this preface to too great a length, by attempting to write concerning grammar, and Greek authors; and at the same time to treat of the proper method of studying this language. Yet I hope, that this discourse contains some things, which will not prove altogether useless, nor meet with a general dislike. What remains now, my dear reader, is to beg you will excuse such mistakes as you may happen to meet with in the course of this work, and that you will assist me with your prayers, since the only aim of my labour has been to shorten your's. And if it be true, that this is chiefly effected by consulting the ease of beginners, I am convinced, you will receive some help from this new book, and from the abridgment thereof, which you shall have very shortly; where I have inserted only what is necessary for beginners; so that it will serve, in some measure, as a plan of this undertaking, and will plainly shew the advantages that may be reasonably expected from this *New Method*.

August, 1655.

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A

NEW AND EASY METHOD

OF LEARNING THE

GREEK TONGUE.

BOOK I.

OF LETTERS AND SYLLABLES.



CHAP. I.

General Division of this Work.

THIS new method containeth an easy manner of learning the principles of the Greek tongue and grammar.

The Greek grammar is the art of speaking and writing this language correctly.

This language is either to be considered generally, according to the practice of the several nations that spoke it; which is called the common tongue: or particularly, according to the manner of speaking in use among particular people, which manner we call DIALECTS.

B

These

These dialects are principally four ; viz. the **ATTIC**, the **IONIC**, the **DORIC**, and the **ÆOLIC**; to which we may reduce some others less known, as the **Bœotian**, the **Cyprian**, and such like ; adding thereto the poetical licences, as we shall more particularly observe in the ninth book.

Of these four the **ATTIC** is the most considerable, as the most elegant, and most diffused through the common tongue; which last makes no distinct dialect, but is compounded principally of the **Attic**, with a mixture of the rest.

The parts of the Greek grammar, whether considered in general with regard to the common tongue, or in particular according to its several dialects, are two, viz. **etymology** and **syntax**.

Etymology treats of separate words ; and **syntax** considers their connexion and structure in discourse.

Words are compounded of letters and syllables.

Letters are the smallest parts of words. The Greeks call them στοιχεῖα, viz. *elementa*, or γράμματα, *litteræ*, whence cometh the word grammar; as from *littera* the Latins have sometimes also called it *litteratura*, as may be seen in Quintilian, and in St. Augustin in his second book of order, chap. 12.

In letters, we are to consider their number, figure, name, power, pronunciation, and division : which includes the interchanging of these letters, according to the relation they bear to each other.

CHAP. II.

Of Letters in general.

THE Greeks have 24 letters, whose figure, name, and power are as follow.

<i>Figure.</i>		<i>Name.</i>	<i>Power.</i>
1. A α	ἄλφα	Alpha	a.
2. B β ε	βῆτα	Bêta	b.
3. Γ γ Ϛ	γάμμα	Gamma	g.
4. Δ δ	δέλτα	Delta	d.
5. E ε	εἰ ψιλὸν	E parvum	e short.
6. Z ζ Ϸ	ζῆτα	Zêta	z ds.
7. H η	ἥτα	Eta	e long.
8. Θ θ ϑ	θῆτα	Thêta	th.
9. I ι	ιώτα	Iôta	i vowel.
10. K κ	κάππα	Cappa	k, c.
11. Λ λ	λάμβδα	Lambda	l.
12. M μ	μῦ	Mu	m.
13. N ν	νῦ	Nu	n.
14. Ξ ξ	ξῖ	Xi	x.
15. O ο	ὀ μικρὸν	O parvum	o short.
16. Π π π	πί	Pi	p.
17. P ϙ Ϟ	ῥῶ	Rho	r.
18. Σ σ ς	σίγμα	Sigma	s.
19. T τ ϭ	ταῦ	Tau	t.
20. Υ υ	ύ ψιλὸν	Υ parvum	u.
21. Φ φ	φῖ	Phi	ph.
22. Χ χ	χῖ	Chi	ch.
23. Ψ ψ	ψῖ	Psi	ps.
24. Ω ω	ὦ μέγα	O magnum	o long.

A N N O T A T I O N.

Of these letters Cadmus introduced 16, from Phœnicia into Greece, where he settled as early as the time of the first judges of Israel: and these letters are,

A, B, Γ, Δ, E, I, K, Λ, M, N, O, Π, P, Σ, T, Υ;

which alone are sufficient to express all the different sounds of the Greek language: the other eight were invented afterwards more for conveniency than necessity.

Of these eight Palamedes invented four at the siege of Troy, viz. in the year of the world 2800, according to Petavius; and upwards

upwards of 250 years after the arrival of Cadmus, viz. Ξ, and the three aspirates, Θ, Φ, Χ; though some ascribe Θ and Χ to Epicharmus.

Simonides, whom Eusebius placeth in the 61st Olympiad, which is near 650 years after the Trojan war, invented the remaining four, viz. Η, Ω, and Ζ, Ψ: but the addition of these letters shall hereafter be better accounted for.

CHAP. III.

Of the Division and Change of Letters.

LETTERS may be considered either alphabetically or arithmetically.

Letters taken alphabetically are divided into vowels and consonants; into φωνήεντα (sup. γράμματα) and σύμφωνα: which is done by certain classes, according to which these letters are easily changed, one for the other.

Vowels are those which form a sound of themselves: and these may be considered either separately, or conjunctively. Vowels taken separately are divided into long, short, and doubtful.

RULE I.

Of vowels, long, short, and doubtful.

The long vowels are η, ω.

The short are ε, ο.

The doubtful α, ι, and υ.

EXAMPLES.

The Greeks reckon seven vowels, viz.

2 long, μακρὰ η ω { which correspond and are often

2 short, βραχέα ε ο { changed one for the other.

3 common, κοινὰ α ι υ. These last are so called, not only because they are sometimes long in particular words, and short in others; but because they are sometimes doubtful, since they may be either long or short in the same word.

ANNOTATION.

The Greeks had formerly but five vowels as in Latin, viz. A, E, I, O, U: the η and ω were afterwards added to mark the difference in quantity.

This is easily proved from Plato in his Cratylus, where having said, that the ancients wrote ἐμέγα for ἡμέγα; he adjoins, οὐ γὰρ ἡ ἐγ-

ἢ ἐρχόμεθα, ἀλλὰ εἰ τοπαλαῖον. For heretofore we did not make use of η, but only of ε. The same is further evinced from Plutarch in his book of εἰ. And on the Farnesian columns, brought to Rome from the *Via Appia*, we still find E for η, ΔΕΜΕΤΡΟΣ for Δήμητρος, ΚΟΠΕΣ for Κόρης, and such like. As also ο for ω, ΛΟΙΟΝ for λώιον, ΘΕΟΝ for Θεῶν, and the like.

Terentianus has very clearly expressed the nature of these two vowels η and ω in the following verses,

Litteram namque E videmus esse ad ἦτα proximam,

Sicut ο & ω videntur esse vicinæ sibi :

Temporum momenta distant, non soni nativitas.

He says that they differ only in quantity, and not in the natural and essential sound, though the long ones are pronounced fuller than the short.

Pronunciation of ἦτα.

ἦτα being a long E ought to be pronounced full, as e in the French words *bête, fête*, &c. whereas εἰλὼν should be short and close, as e final in the French word *netteté*. But ἦτα ought to have a middle sound betwixt ε and α, as there is a relation between it and these two vowels, which we shall often have occasion to observe.

Thus Eustathius, who lived towards the close of the twelfth century, says that βῆ, βῆ, is a sound made in imitation of the bleating of sheep, and quotes to this purpose the following verse of an ancient writer called Cratinus ;

Ὁ δ' ἡλίθιος, ὥσπερ πρόβατον, βῆ, βῆ λέγων βαδίζει :

Is fatuus perinde ac ovis bê, bê, dicens incedit.

And the same is attested by Varro.

St. Augustin, in his second book of the Christian doctrine, says that BETA, with the same sound and pronunciation, signifieth a letter amongst the Greeks, and an herb among the Latins.

And it is thus also that Juvenal hath called this letter :

Hoc discunt omnes ante ALPHA & BETA puellæ.

This is still further demonstrated by the term ALPHABET, which is used to this very day in almost all vulgar languages. And these authorities are sufficient to ascertain not only the pronunciation of η, but also that of β. As they are both yet further proved from antiquity by the word *Beel*, which is the same as Βῆλος, *Belus*, father of Ninus king of the Assyrians, who had divine honours paid him by the Babylonians.

Pronunciation of ω.

ὠμέγα ought also to be distinguished from ὀμικρόν in the pronunciation: this last being pronounced on the extremity of the lips; and the other in the hollow of the mouth, as being of a fuller sound. Caninius and Sylburgius are both of this opinion: and Terentianus, who lived before St. Augustin, teacheth expressly the same in these verses :

Ω Grajugenûm longior, altera est figura,

Alter sonus, temporumque nota variata.

Igitur

*Igitur sonitum reddere, cum voles, minori,
Retrorsus adactam modicè teneto linguam,
Rictu neque magno, sat erit patere labra.
At longior alto tragicum sub oris antro
Mollita rotundis acuit sonum labellis.*

This difference of *o* long and short is also found in the French tongue, where *il saute*, (saltat) is pronounced differently from *une sotté* (stulta:) *coste* (costa) from *une cotte*, &c.

Pronunciation of u.

ῤυλλὺ was heretofore pronounced like a French *u*, whereas the Latin *U* was sounded like the French *ou*, as has been shewn in the new method of learning the Latin tongue: for the Greek *υ*, according to Capella, Terentianus, and Priscian, had a middle sound betwixt *ou* and ἰῶτα. Whence Capella saith, that it was pronounced by breathing softly, and at the same time closing the lips. And Aristophanes in his *Plutus* designing to express the sound a man makes at a particular smell, while at the same time he draws his breath very fast, puts ῥ, ῥ, ῥ, ῥ, ῥ, &c.

Hence it appears that the pronunciation of this letter was different from that of *ι*. And those who pronounce it in this manner, and consequently give the same sound to five or six other vowels or diphthongs, viz. *ι, υ, η, οι, ει, υι*, introduce a strange confusion into the Greek tongue; as there are a great many words, which it would be then impossible to distinguish by the sound.

CHAP. IV.

Of Diphthongs.

DIPHTHONGS are formed of vowels joined together: the word is entirely Greek, διφθόγῃσι, *double sounding*. They are generally reckoned twelve, which are divided into two classes; six proper, and six improper.

RULE II.

Of diphthongs proper and improper.

1. *Proper diphthongs are* αῖ, αῦ, εῖ, εῦ, οῖ, οῦ.
2. *Improper* α, η, ω, ηῦ, ωῦ, υῖ.
3. *These diphthongs are often changed, resolved, or cut off.*

EXAMPLES.

The six proper are,		The six improper,	
αι Μαῖα	<i>Maia.</i>	α Θραῖσσα	<i>Thrassa.</i>
ει εῖα	<i>Eia.</i>	η Θρήσσα	<i>Thressa.</i>
οι Τροῖα	<i>Troia</i>	ω Ἡρώδης	<i>Herodes.</i>
αυ αὔρα	<i>Aura.</i>	} ηυ ἡύς	<i>bomus.</i>
ευ εὔγε	<i>Euge.</i>		
ου οὔρον	<i>urina.</i>	ωυ ὡυτος, for ὁ αὐτός,	<i>ipse.</i>
		υι Ἄρπυια	<i>Harpuia.</i>

All diphthongs end with a *ι* or a *υ*: hence these two vowels are called *subjunctive*, or following, and the others *prepositive*.

1. The proper diphthongs are formed of *α* or of the two short vowels *ε* and *ο*, joined each with *ι* and afterwards with *υ*. The Greeks call them *εὔφωνοι*, *benè sonantes*, because they give the distinct sound of the two vowels.

2. The improper are derived from the proper, as may be seen in the examples above: but there are two sorts; the one silent, *ἄφωνοι*, viz. the three subscribed, *α*, *η*, *ω*, which have a *ῑωτα* written under them, only to shew, that, according to the received opinion of the learned, it was no longer pronounced; for which reason some have neglected also to subscribe it. They used however frequently to place it on the side of capital letters, as *Αι*, *Ηι*, *Ωι*, though afterwards the custom prevailed of subscribing it to these, as well as to the smaller letters.

The others are called *malè sonantes*, *καχόφωνοι*, being more difficult to pronounce, especially *ηυ* and *ωυ*, by reason of the long vowel before *υ*. For as to the last diphthong *υι*, it seems to have been placed in this class, only to make an equality in the division; since it may well pass for a proper diphthong, as Ramus, Crantzius, and several others have ranked it. But it is never used except before a vowel, as Herodian the grammarian has observed.

3. These diphthongs are oftentimes changed, either the proper into improper, or vice versa, according to the relation they bear to each other: or in
some

some other particular way, of which we shall have occasion to speak hereafter. They are often also resolved, whether the subjunctive, being marked with two points over it, makes a separate syllable, as $\omega\alpha\tilde{\iota}\varsigma$ for $\omega\alpha\tilde{\iota}\varsigma$, *puer*; $\Lambda\eta\tau\tilde{o}\iota$ for $\Lambda\eta\tau\tilde{o}\iota$, *Latona*; which is called diæresis, or division: or whether the diphthong is changed into two simple vowels according to its value, as η into $\epsilon\epsilon$, or into $\epsilon\alpha$, and the like.

They are also cut off; either in part losing their prepositive, as $\lambda\acute{\epsilon}\iota\pi\omega$, *linquo*, $\acute{\epsilon}\lambda\iota\pi\omicron\nu$; $\phi\epsilon\acute{\upsilon}\gamma\omega$, *fugio*, $\acute{\epsilon}\phi\upsilon\gamma\omicron\nu$; or their subjunctive, as $\kappa\lambda\alpha\acute{\iota}\omega$, $\kappa\lambda\acute{\alpha}\omega$, *fleo*; $\chi\rho\acute{o}\iota\alpha$, *color*: or altogether, as $\alpha\gamma\epsilon\acute{\iota}\rho\omega$, $\alpha\gamma\rho\omega$, Att. *congrego*. Which is sufficient to remark in general, in order to refer hereto what we shall hereafter more particularly observe.

Pronunciation of proper diphthongs.

The pronunciation of these diphthongs is almost sufficiently expressed in the examples added to the rule. They must have a double sound, so as to make the ear distinguish two vowels, otherwise they are no longer diphthongs: but this should be all with the same breath, and without dividing the voice; otherwise they would be two separate vowels.

All the vulgar languages have their diphthongs, where the double sound is heard in the same syllable, without offending the ear, as in French *payens*, *ciel*, *cieux*, *beau*, &c. Hence the Greek tongue ought not to be deprived of those which are peculiar to it.

Of αι.

The diphthong $\alpha\iota$ therefore requires both these letters to be sounded, and not an open e , which would confound it with η .

The Romans, according to Quintilian, formerly pronounced this diphthong by an α and ι , in the same manner as the Greeks. The same is likewise attested by Scaurus an ancient grammarian, who says, that the Latins having borrowed this diphthong of the Greeks, and having afterwards changed it for $\alpha\epsilon$, they still pronounced it in such a manner, as to distinguish the two vowels. The authority of the poets, who divided $\alpha\tilde{\iota}$ into two syllables, as Virgil in these genitives *auläi*, *pictäi*, &c. is sufficient to prove, that the sound of those two letters was distinguished in the diphthong, otherwise they could never have found an α and an ι in the sound of a simple e .

The interjection $\alpha\tilde{\iota}$, $\alpha\tilde{\iota}$, being used as an expression of pain among the Greeks, as may be seen in Aristophanes, Sophocles, Lucian, and others, has also the same signification in French, having retained the same sound.

Therefore

Therefore the right pronunciation of this diphthong is that which has still remained in *Maia*, *Graius*, *Naiades*; and which is nearly the same as in these French words, *fayance*, *Mayence*, *payen*, *ayant*, &c. with this exception that in French we hear something like a silent *e* after this diphthong, for which reason it never precedes a consonant, but has always after it another vowel; whereas in Greek it is used indiscriminately, as well before vowels as diphthongs, because the *ι* passes quicker, not in the least partaking of the sound of the French silent *e*: so that to pronounce it exactly, it is requisite to sustain the *α*, and finish short upon the *ι*, to the end that both letters may have their distinct sound, as Quintilian observes, while they make but one syllable.

Of *ει*.

Ει was also pronounced by two vowels, and had a fuller sound than *ἰωτα*.

Hermogenes, treating of the final cadence of periods, saith, that diphthongs and vowels are generally graceful at the end of words; though to this rule *ει* was an exception; but if they ended with a single *ι*, as that vowel rather closes the mouth than fills it, the sentence then has nothing sonorous or sublime. Whereby he manifestly shows, that though the sound of *ει* be less full than that of other diphthongs, it is still however different from that of a single *ι*, since he makes so particular a distinction between them.

Of *αυ* and *ευ*.

The other diphthongs are easy; *αυ* was pronounced as in *aurum*, *autem*, only giving it a little more of the *a*, as is practised in several provinces in France.

Aristophanes, to express the barking of a dog, makes him say *αῦ αῦ*; and this pronunciation should be observed in *Παῦλος*, as well as in *Paulus*, since the Greek word is borrowed of the Latin.

Ευ is pronounced as in *euge*, *eucharistia*, where the *e* is always sounded a little.

The opinion of those who pronounce *ει* as *ef*, *αυ* as *af*, is almost universally exploded, not only because there never was a diphthong compounded of a vowel and a consonant, but also because there never was such a letter as *f* in the Greek alphabet. Besides, if the foregoing pronunciation were to stand, we should say *of* instead of *οι*; which would be quite ridiculous.

Of *οι* and *ου*.

Οι ought to be pronounced as in *Oileus*; *hoi* for *hei* in Terence; *quoi* for *cui* in old authors; *proinde*, of two syllables in Virgil, and such like. Ramus, who has been followed by several, says, that it ought to be pronounced as the French words *moi*, *toi*, *soi*. But the other pronunciation seems softer, and more natural, and is more generally received.

As for *ου* most people seem to pronounce it tolerably well: only the *ο* should be sustained a little to produce the double sound:

otherwise it would have only the force of the Latin *u*, which was pronounced like *ou* with a simple sound. This diphthong cannot be better represented to the ear than by the noise of things falling to the ground, *pou*.

CHAP. V.

Of Consonants.

CONSONANTS are letters that cannot form a sound, unless they be joined to vowels. They are divided into mutes (*ᾠφωνα*), liquids or immutables, (*ὑγρα, ἀμετάβολα*) and double consonants (*διπλᾶ*); to which we may add *σ* of which the double are compounded.

RULE III.

Of the division of mutes.

1. *There are three smooth mutes* - - - *ω, κ, τ.*
Three intermediate - - - - *β, γ, δ.*
And three rough - - - - *φ, χ, θ.*
2. *These according to their rank are easily exchanged for one another.*

EXAMPLES.

		1	2	3
1. The mutes are nine,	3 smooth, <i>ψιλᾶ</i> , - -	π	κ	τ
	3 intermediate, <i>μέσα</i> ,	β	γ	δ
	3 rough, <i>δασέα</i> , - -	φ	χ	θ

2. These mutes should be considered in their rank perpendicularly; according to which those of the first rank, for example, are easily changed one for the other: in like manner those of the second and third; for instance, *χιτών, κιτών, tunica; ἀνάνθιον, ἀχάντιον, spinæ genus, &c.*

This change is made very naturally: for the intermediate become insensibly smooth, when they are pronounced somewhat too softly; as on the contrary they become aspirates, when they are sounded with a little more force.

Pronun-

Pronunciation of Aspirates.

This difference should not be neglected in the pronunciation, as even in French we distinguish the aspirated H, there being a wide difference in the pronunciation between *hauteur* and *auteur*, *hache* and *ache*, a sort of herb, &c.

Φ therefore ought not to be pronounced like a simple *f*, because *f* has no aspiration. Quintilian remarks, that Cicero rallied a Greek, who used to pronounce *Fundanius* like Φundanius; viz. *Pfhundanius* according to Lipsius, or rather *Fhundanius* according to Sylburgius.

Pronunciation of β.

The pronunciation of β, which was formerly controverted, several saying *vita* instead of *beta*, seems now to be universally agreed to; and what has been already mentioned concerning η, is sufficient to establish it.

The old Syrians called it also *beta*, whereas the Hebrews gave it the name of *beth*. And the ancient Greeks used to write *beta* with an ε, whence the Latins have taken only the first syllable *be*. Which made Ausonius say:

Dividuum beta, monosyllabum Italicum B.

Therefore if the Greeks had pronounced *vita*, or even *bita* with an *i*, the Romans in all appearance would have been to blame not to follow the same denomination of this letter.

Nor will it avail to object, that they have sometimes used β instead of *v* consonant, as Σεβήρος for *Severus*; for this is no proof that β was pronounced like *v* consonant, but only sheweth that the Greeks had no character to express the Latin *v* consonant; because the Æolic digamma, which supplied its room, was never universally adopted by the Greeks, and was even but of a very short duration among the Æolics. Hence it is that we oftner find Σευήρος than Σεβήρος; the first being upwards of a dozen times in Goltzius's medals, whereas the other is not there above thrice. They used also to write ουήρος, ουάων, ουεργίλιος, ουεσπασιανός, &c. as may be seen in Suidas, and other authors.

Gaza translating this passage of Tully on old age, *Turpione Ambivio magis delectabatur*, has put, ἐπὶ Τυρπίωνι Ἀμβιβίῳ ἡδεται. Where having used β promiscuously for *b* and *v*, it is evident, that the latter was put there merely through necessity, since its natural pronunciation appears sufficiently in the former. Plutarch writes sometimes Σέβσιος, and other times Σερόσιος.

They have also made use of γ to express this same V consonant, as CEYHPOC, *Severus*, ΤΕCΠΑΣΙΑΝΟΣ, *Vespasianus*, (where another sort of sigma is used, of which we shall give an account presently.) Hence it is that *David* in some editions of Scripture is written with a β, Δαβίδ, and in others with a ν, Δαυιδ.

Pronunciation of γ.

Γ retains every where the same pronunciation as the French give to *g* before *a*, *o*, and *u*, as *galant*, *fagot*, *aigu*. It is therefore wrong

wrong to say ἄγγελος, with a soft pronunciation in the middle, as in the French word *ange*, or in *j'ai, j'aurai*, and the like words with an *j* consonant.

RULE IV.

Of liquids or immutables.

Liquids or immutables are Λ, Ρ, Μ, and Ν.

EXAMPLES.

These four letters are called **LIQUIDS**, because they pass quickly in the pronunciation; and **IMMUTABLES**, because they are not easily changed. Hence it is, that when they are in the nominative of a noun, they continue in the other cases; and when they are in the present tense of a verb, they remain in the future, and often in the preterit.

Nevertheless they are sometimes changed in words, one for the other, especially as we have arranged them, viz. λ for ρ, and μ for ν, or vice versa.

Pronunciation of the other consonants.

The pronunciation of all the other consonants is easy, each being sounded according to its power: for the opinion of those, who maintain that ν is to be pronounced like a μ before β, ω, μ, for instance, *tom bion*, for τὸν βίον, is sufficiently condemned by Quintilian, when he says that no Greek word ends with a μ; because it is certain, that *tom* would then end with a μ.

True it is, that as ν is changed into γ before κ, γ, χ, this γ assumes a new sound somewhat like that of a French *n*, ἄγγελος being pronounced in the first syllable as *angelus, angel*: and so in ἔγχεῖω, *ungere, inungere*, ἐπέφασκα, *apparui*, and ἔγχος, *hasta*. But then it does not so much supply the place of a γ, as of a new character, necessary to express this sound, which is neither that of a *gamma*, nor of a Greek ν, as the reader may see in the treatise of letters in the New Method of learning the Latin Tongue.

It is moreover to be observed, that ν is changed into μ in composition before the first rank of mutes, ω, β, φ, as also before μ, as for instance *συμφλέγω, comburo*, from σὺν, *with*, and φλέγω, *to burn*: but then it is no longer a ν final, because the particle unites into one word: nor is it a ν pronounced like a μ, but a real μ; though produced by the change of ν, which cannot remain in the same word before these letters: concerning which see what is further observed in the sixth book, chap. 2.

RULE V.

Of double letters, and the letter σ.

The double letters are ψ, ξ, ζ.

Which are resolved by σ.

EXAM-

EXAMPLES.

The double letters are three, all of which include the letter σ with one of the mutes to which they bear a relation, according as we have marked them in the rule, thus :

ψ ,	ξ ,	ζ .
$\pi\sigma$	$\kappa\sigma$	$\delta\sigma$
$\beta\sigma$	$\gamma\sigma$	
$\phi\sigma$	$\chi\sigma$	

ANNOTATION.

The double letters are nothing more than abbreviations in writing for the letters which we see they contain. The utility of this observation will appear as well in the formation of the genitive of the imparisyllabic declension, as in the formation of the future tense of verbs.

ζ is equivalent to $\delta\sigma$, whence the Dorics by transposition have taken their $\sigma\delta$, saying $\sigma\delta\epsilon\upsilon\varsigma$ for $\zeta\epsilon\upsilon\varsigma$, $\sigma\delta\upsilon\gamma\delta\varsigma$ for $\zeta\epsilon\upsilon\gamma\delta\varsigma$.

This letter seems even to have had formerly some sort of relation to γ : in regard to which see the treatise of letters in the Method of learning the Latin tongue.

Of $\sigma\tilde{\gamma}\mu\alpha$.

Though σ be alone in the division of letters, we may join it nevertheless with the double letters, not only because it constitutes a part of them, but also because they have all a hissing sound.

This letter should be taken notice of, as having a particular relation to the last rank of mutes, τ , δ , θ , which is the reason, that nouns ending in σ , and increasing in the genitive, do form their cases by one of these three consonants; and that verbs, which have for their characteristic one of these three letters, take a single σ in their future, as we shall see hereafter in the second and third book.

Σ had formerly the figure of a Latin *c*, as Terentianus has observed;

I similiter iſta credi, & C potest quod sigma sit.

We find it also thus shaped in ancient inscriptions, $\Delta\text{ΙΟΟΚΟΡΟΟ}$, *Dioscoros*; $\Sigma\text{ΑΡΑΠΙΔΟΟ}$; *Sarapidos*; $\Phi\text{ΛΑΥΤΙΟΟ}$, *Flavios*, &c.

Thence it is, that the name of *sigma* did sometimes denote whatever was in the shape of a crescent or half moon, as in the description of Constantinople, *Porticum semirotundum, quæ ex similitudine fabricæ SIGMA Græcorum vocabulo nuncupatur*. And we have still a sort of *C* a good deal in this form.

Pronunciation of σ .

The pronunciation of σ ought to be firm and intire, as well between two vowels, as in any other place. Wherefore it is to be pronounced in $\chi\epsilon\upsilon\sigma\eta\varsigma$ in the same manner as in $\sigma\eta\varsigma$, *tucæ*: though in French we pronounce *chryses* differently from *ses*.

CHAP. VI.

Of Letters considered Arithmetically.

LETTERS are taken arithmetically, when they are used to express numbers : which may be considered in two different manners, one natural, the other artificial.

The natural manner is, when the letters mark the numbers according to the alphabetical order ; so that A signifies 1 ; B 2 ; and Ω 24 ; as we see in the order of books in the Iliad, and elsewhere.

The artificial manner is twofold : one by all the letters divided according to their classes ; the other by some particular letters.

The division of letters by classes is threefold. The first is of the digit number or of units : this is done by the eight first letters with this other character ς , which is put in the sixth place to signify 6, and is called *ἐπίσημον* *Fau*, or *ἐπίσημον* only.

The second is of tens, which is done by the eight following letters with this character ζ or ξ , which is put in the ninth place to signify 90, and is called *κόππα*.

The third class is of hundreds, containing the eight last letters with this other figure $\var�$, which they put also in the ninth place to signify 900 ; and that they called *sanpi*, because it is made of a *sigma* inverted with a π in the middle.

These numerical figures may be represented thus according to their classes:

I. Units.	II. Tens.	III. Hundreds.
A $\acute{\alpha}$ 1.	I $\acute{\iota}$ 10.	P $\acute{\epsilon}$ 100.
B β' 2.	K $\acute{\kappa}$ 20.	Σ $\acute{\sigma}$ 200.
Γ $\acute{\gamma}$ 3.	A $\acute{\lambda}$ 30.	T $\acute{\tau}$ 300.
Δ $\acute{\delta}$ 4.	M $\acute{\mu}$ 40.	Υ $\acute{\upsilon}$ 400.
E $\acute{\epsilon}$ 5.	N $\acute{\nu}$ 50.	Φ $\acute{\phi}$ 500.
ς' 6.	Ξ $\acute{\xi}$ 60.	X $\acute{\chi}$ 600.
Z $\acute{\zeta}$ 7.	O $\acute{\omicron}$ 70.	Ψ $\acute{\psi}$ 700.
H $\acute{\eta}$ 8.	Π $\acute{\pi}$ 80.	Ω $\acute{\omega}$ 800.
Θ $\acute{\theta}$ 9.	ζ $\acute{\iota}$ 90.	$\var�$ 900.

These letters are all marked with a short stroke over them ; but to signify a thousand, and so on, the stroke is put underneath : so that α signifies a thousand, β , two thousand ; ι , in like manner signifieth ten thousand ; ϵ , a hundred thousand, and so on.

As for the combination of these numbers, there is no difficulty in it : for instance, if you put $\acute{\iota}\acute{\alpha}$, this makes 11 : $\acute{\kappa}\beta'$, 22 : $\acute{\lambda}\gamma'$, 33 : $\acute{\epsilon}\delta$, 104, &c. And if you put $\acute{\alpha}\acute{\epsilon}$, with a stroke under the first letter, and another over the last, this makes 1005, &c. Thus $\acute{\alpha}\chi^{\acute{\epsilon}}$ makes the year 1655. But it will not be amiss to give here a particular table of the combination of numbers.

Table of the Combination of Numbers.

	α	β	γ	δ	ε	ς	ζ	η	θ
	1	2	3	4	5	6	7	8	9
ι	α	β	γ	δ	ε	ς	ζ	η	θ
10	11	12	13	14	15	16	17	18	19
κ	κα	κβ	κγ	κδ	κε	κς	κζ	κη	κθ
20	21	22	23	24	25	26	27	28	29
λ	λα	λβ	λγ	λδ	λε	λς	λζ	λη	λθ
30	31	32	33	34	35	36	37	38	39
μ	μα	μβ	μγ	μδ	με	μς	μζ	μη	μθ
40	41	42	43	44	45	46	47	48	49
ν	να	νβ	νγ	νδ	νε	νς	νζ	νη	νθ
50	51	52	53	54	55	56	57	58	59
ξ	ξα	ξβ	ξγ	ξδ	ξε	ξς	ξζ	ξη	ξθ
60	61	62	63	64	65	66	67	68	69
ο	οα	οβ	ογ	οδ	οε	ος	οζ	οη	οθ
70	71	72	73	74	75	76	77	78	79
π	πα	πβ	πγ	πδ	πε	πς	πζ	πη	πθ
80	81	82	83	84	85	86	87	88	89
ι	ια	ιβ	ιγ	ιδ	ιε	ις	ιζ	ιη	ιθ
90	91	92	93	94	95	96	97	98	99

100.	200.	300.	400.	500.	600.	700.	800.	900.	1000.
ρ	σ	τ	υ	φ	χ	ψ	ω	θ	α

The manner of computing by particular letters, is done by these six capitals, I, Π, Δ, H, X, M, each denoting the number of which it forms the initial letter.

Thus I signifies one, because it is taken from ια, which was used for μία, *una*.

Π signifies five, because it comes from πέντε, *quinque*.

Δ stands for ten, as coming from δέκα, *decem*.

H denotes a hundred, because as it stood formerly for an aspiration, it was the initial letter of the word HEKATON, *centum*.

X denotes a thousand by reason of χίλια, *mille*.

M signifies ten thousand, because of μύρια, *decies mille*.

And all these letters may be four times doubled (excepting ω, which is never doubled) or multiplied with the rest to form all numbers whatever; as II, 2. III, 3. IIII, 4. ΔΔ, 20. ΔΔΔ, 30. ΔΔΔΔ, 40. Thus ΔI, 11. ΔΔI, 21. ΠI, 6. ΔΠ, 15. &c.

But if these very letters are inclosed in a great Π (excepting I, which is never inclosed, because an unit cannot be multiplied) this denotes that the number of the letter inclosed, is to be repeated five times. Thus IΔI is five times ten, viz. 50. IHI five times a hundred

hundred, viz. 500. $\overline{\text{I}}\overline{\text{X}}\text{I}$ five times a thousand, viz. 5000, &c. And in the same manner to combine $\overline{\text{I}}\overline{\Delta}\text{I}$, 51. $\overline{\text{I}}\overline{\Delta}\text{II}$, 55. $\overline{\text{I}}\overline{\Delta}\overline{\text{I}}\overline{\Delta}$, 60. and so on.

CHAP. VII.

Of Syllables in general.

AFTER having treated of letters, we proceed now to syllables.

The word *syllable* comes from the Greek συλλαβεῖν, *to assemble or put together*: consequently it is a junction of two or more letters. Nevertheless there are not only syllables, but even intire words of a single letter, as in Latin *i*, *go*, the imperative of *eo*; and in Greek, ὁ *hic*, the masculine article, &c.

Syllables therefore may be divided into simple and compound: the simple is that which consists of a single letter, viz. a vowel, as in the examples above cited: the compound is that which includes two or more letters, such as diphthongs, or consonants joined to vowels or diphthongs, whether the consonant begin or end the syllable. Upon which we have a few observations to make.

1. A syllable in Greek may begin with two consonants, as ἐλλω, *mitto*: or even with three (which cannot happen in the Hebrew) as, γαγγ, *gutta*.

2. But the same consonant repeated cannot commence a syllable in Greek, as it can in the Hebrew.

3. An aspirate never ends a syllable; hence it is, that when ρ is doubled in the middle of a word, the former is pronounced with a smooth breathing, because it finishes the preceding syllable.

4. The same aspirate is never doubled in the same word, because in that case they must either both commence the subsequent syllable, contrary to the second observation; or the former must end the preceding syllable, contrary to the third.

5. In the putting of syllables together, the usual method is for those consonants which cannot be joined in the beginning of a word, to be joined also in the middle, as ἔθνος, *nation*, in the same manner as θνήσκω, *to die*. But concerning this I refer the reader to the treatise of letters in the *Latin Method*, chap. 14. n. 13.

6. When two mutes commence a syllable, they must either be both smooth; as τέτυπ-ται, *verberatus est*, and not τέτυ-φται, though it comes from τέτυφα, *verberavi*: or both intermediate, as ἑβδομος, *septimus*, and not ἑπδομιος, though it be derived from ἑπτα, *septem*; or else they must be both aspirates, as ἐτύ-φθην, notwithstanding that the grammarians deduce it from τέτυπται.

7. The mutes of the last rank τ, δ, θ, are never placed before the rest. Thus for instance, we say τίκτω, *pario*, and not τίκω, though it comes from τέκω, and κ remains the characteristic: on the contrary we say வீπτω, *cado*, not வீττω, though it be de-

riyed

rived from *πρω*: where we find that the letter added, which is *ω*, goes before *τ*, according to its rank; whereas, in the other example, the letter added, which is *τ*, follows *κ*, for the same reason.

8. It is rare that two syllables begin successively with an aspiration, lest they should occasion too great a roughness in the language. Hence it is, that the aspirates are often changed into smooth, as we have observed above: thus we say *τρέχω*, *curro*, instead of *δρέχω*, whence cometh the future *δρέξω*: from *δρίνω*, *percutio*, we say *τέθναα*, and not *δέθναα*, and the like. There are nevertheless some examples of the contrary, as *ἔρχισθαι*, in Lucian, *to come*, or *to go*; *ἀμφέχυτο*, *circumfusus erat*, in Homer, for *ἀμφενέχυτο*, from *ἀμφιχέω*. And sometimes we meet with three successively, as *ἀμφιχυθεῖς* in the same author; though this happens but seldom.

CHAP. VIII.

Of the Properties of Syllables.

THE properties of syllables are three: quantity, accent, and breathing.

Quantity is the measure of time in pronouncing a syllable, according to which some are long, and others short.

The rules of quantity may be divided into two branches: one general, and the other particular.

The general quantity depends upon the analogy of letters, and consists only in knowing the two short vowels *ε*, *ο*; the two long ones *η*, *ω*; the three common *α*, *ι*, *υ*; and the diphthongs.

So that when a syllable is to be lengthened, these short vowels are frequently changed into long ones, according to the relation they bear to one another: and when a syllable is to be shortened, the long ones are to be changed into short.

As for the diphthongs, they are generally long, save only sometimes at the end of words.

The particular quantity includes other rules, which require a more perfect knowledge of the language, and are therefore to be reserved for another place.

Of ACCENTS.

Accents, by the Greeks called *τόνοι*, *tones*, are the elevation or depression of the voice in pronouncing;

which may be considered either separately in distinct syllables, or jointly in the same.

Hence there are two sorts of accents: two simple; viz. the acute, ὀξύς, figured thus (´), which denotes the elevation of the voice; and the grave, βαρύς, shaped thus (˘) to signify the falling or depression of the voice: and another compound, viz. the circumflex, περισπώμενος, which was formed at first of these two strokes joined together thus (ˆ), and afterwards was rounded like an inverted *upsilon* thus (⸰), and at length was made like a couchant *s* in this manner (˘).

ANNO TATION.

The rules of accents are either general or particular. The particular suppose a knowledge of quantity, and ought to be referred to another place.

The general rules regard the nature, difference, and place of accent: of which it is proper to treat here.

RULE VI.

Of Syllables capable of being accented.

The acute accent may be on one or other of the three last syllables, whether short or long.

The circumflex is only upon a long syllable, which must be either the last, or last but one.

The grave is never but on the last syllable, and when another word follows in a sentence, instead of an acute.

EXAMPLES.

The accents in Greek, as well as in Latin, cannot be removed further from the last syllable than to the antepenultima.

1. The acute may be placed upon one or other of the three last syllables, whether that which receives it be long or short: and if the last of all be short, the accent is generally on the antepenultima; on the contrary, if it be long, the antepenultima, generally speaking, cannot be accented.

2. The circumflex is never upon any other syllable than the last, or last but one, which must always be long by nature.

The grave is only on the last syllable, and when another word follows in a sentence, instead of an acute.

A N N O T A T I O N.

The grave accent is only a depression of the voice. Therefore as after having raised the voice upon a syllable, it must necessarily sink upon those that follow; these syllables are called grave or *barytons*, though they be not marked with this accent: for the grave accent is never marked but when another word follows in a sentence, on *oxytons* or words acuted on the last, as Θεός; which in that case do change their acute into grave, as Θεός ἡμῶν, *Deus noster*, to show that we must not raise the last syllable; otherwise it would bear upon the following word, and produce the same effect as that of enclitics, namely, to be joined to the preceding word.

Of BREATHINGS.

The grammarians call breathing (πνεῦμα) the different force of the voice in pronouncing.

These breathings are twofold; one weak and smooth, ψιλόν, which is figured like a small comma over a word, thus ἐγὼ, *ego*.

The other strong and rough, δασύ, which is shaped like a small c, thus ἀμα, *simul*.

Every vowel in the beginning of a word is marked with one of these breathings. The vowel ι has always the rough breathing, ἵδωρ, *aqua*: the others commonly the smooth, as we shall more particularly observe in the last book.

But the mark of the smooth breathing seems to be quite unnecessary, since where there is not a rough breathing, we must suppose a smooth.

A N N O T A T I O N.

Formerly H was the mark of aspiration among the Greeks, as it is still in Latin. For they wrote HEKATON instead of ἑκατόν, and ΠΗ, ΚΗ, ΤΗ, for φ, χ, θ. And those breathings which now obtain, are the remains of this H, which being split into two, the first part was used for the rough breathing, and the second for the smooth, as we see them marked in ancient copies. And in process of time these two demi-figures came to be rounded a little, to form those we now make use of c, s.

The ancients put the aspiration sometimes in the middle of words, πηγᾶς, *mitis*, just as we use an H, in the Latin *mili*.

CHAP. IX.

Of the Change, Addition, and Cutting Off of Syllables.

SYLLABLES admit of different changes, which grammarians comprise under certain figures, whose names it will almost suffice here to explain, because we shall see examples of them hereafter in different places; though we intend to treat of them more amply in the ninth book, in the chapter of poetical licences, as they are most commonly used by poets.

MUTATION OR METATHESIS, μεταθεσις, is a transposition of letters or syllables, as ἀπερείσια for ἀπείρεσια, *infinita*: θράσος, for θάρσος, *auducia*. So in Latin *decus* from κῦδος: *cito* from ταχὺ: *meus* from ἐμός: *rego* from ἄρχω: *parvus* from παῦρος, whence also is derived the French word *pauvre*: ἀκόλῃθος, in French, *laquais*, *quasi*, λακόλῃθος, &c.

ADDITION OR PLEONASM, πλεονασμός, is in the beginning, the middle, or the end.

That in the beginning is called **PROSTHESIS**, πρόσθεσις, as βαιὼν, ἡβαιὼν, *paululum*: εἴκοσι, ἐείκοσι, *viginti*: and in Latin *natus*, *gnatus*, &c.

That in the middle, **EPENTHESIS**, ἐπένθεσις: ἄγω, ἥγου, ἥγαλον, *egi*: in Latin *relligio* for *religio*.

That in the end, **PARAGOGE**, παραγωγή: λόγοις, λόγοισι, *sermonibus*: Μίνω, Μίνωο, Μινόϊς: in Latin *amarier* for *amari*.

The **RETRENCHMENT** or cutting off is also made in three places.

In the beginning it is called **APHÆRESIS**, ἀφαίρεσις, as ἀσεροπή, σεροπή, *fulgur*.

In the middle it is called **SYNCOPE**, συγκοπή, as ἦλθον for ἦλυθον, *veni* or *venerant*: ἐκάτερθεν for ἐκατέρωθεν, *utrinque*: in Latin *amarit* for *amaverit*: pulito for pulsito, Ter. &c.

In the end it is called **APOCOPE**, ἀποκοπή, as δάκρυ for δάκρυον, *lachryma*: τρόφι for τρόφιμον, *magnum*, *plenum*: δῶ for δῶμα, *domus*: παῦ for παῦσαι, *sile*, *tace*.

CHAP. X.

Of the Contraction of Syllables.

CONTRACTION is the drawing of two syllables into one. This contraction is either simple, when two syllables are drawn into one, without any change in writing, as *τείχει*, *τείχει muro*, which is called *synæresis*: or mixt, when the two vowels being blended together, there results a new sound, as *τείχειος*, *ους*, *muri*; *τείχεα*, *η*, *muri*; which is called *crasis*, or mixture.

This crasis is as natural as the *synæresis*, because it follows the nature of the letters, as we have explained it: or else the vowel strongest in sound or quantity swallows up the weakest.

The syllable contracted, either by *synæresis* or *crasis*, is always long, because it includes in some measure two within itself: and generally it is one of these three vowels *α*, *η*, *ω*: or else one of these five diphthongs *ει*, *η*, *οι*, *ω*, *ου*: which the following rule will render easy to retain, wherein I shall include only the most general contractions, reserving those that are uncommon for their proper place.

RULE VII.

General for all contractions.

A comes from *αε*, *αη*, *αα*.

H from *εε*, *εη*, *εα*.

Ω from *αω*, *οα*, *αο*.

ΟΥ from *οο*, *οε*, *εο*.

H from *ῆη*: EI from *ῆε*, *ῆει*.

OI from *εοι*, *οοι*, : Ω from *ᾶοι*.

EXAMPLES.

A comes from	{	<i>αα</i> : <i>κέραια</i> , <i>κέρα</i> , <i>cornua</i> .
		<i>αε</i> : <i>κρέαε</i> , <i>κρέα</i> , <i>carnes</i> : <i>βόαε</i> , <i>βόα</i> , <i>clama</i> .
		<i>αη</i> : <i>βοάητον</i> , <i>βοᾶτον</i> , <i>clametis ambo</i> .
		<i>αι</i> : <i>γήραι</i> , <i>γήρα</i> , <i>senectuti</i> .
		<i>εα</i> : <i>χοῆα</i> , <i>χοᾶ</i> , <i>congium</i> .
		<i>οα</i> : <i>διπλόας</i> , <i>διπλᾶς</i> , <i>duplicitates</i> .

And

And by the same analogy,

A comes from { $\alpha\eta$: βοάη, βοᾶ, *clamet*.
 $\alpha\epsilon\iota$: βοάει, βοᾷ, *clamat*, because the ι is sub-
 scribed.

H comes from { $\epsilon\eta$: Ἀπελλέης, ἥς, *Apelles*: ποιέητον, ὠοιῆτον,
ambo faciatis, or *faciant*.
 $\epsilon\epsilon$: ἄληθέε, ἄληθῆ, *veri*: ἱππέες, ἥς, *Att. Equites*.
 $\epsilon\alpha$: ἄληθέα, ἄληθῆ, *vera*.

And by the same analogy,

Ω comes from { $\epsilon\omega$: ἄληθέων, ἄληθῶν, *verorum*: ποιέω, ποιῶ, *facio*.
 $\omicron\omega$: νόων, νῶν *mentium*: χρυσόω, ὦ, *inauro*.
 $\omicron\alpha$: Λητόα, Λητῶ, *Latonam*. But if it precedes
 a consonant, it is changed into ε , βόας,
 βῆς, *boves*: sometimes the change is
 made into α ; διπλόας, διπλᾶς.
 $\alpha\omega$: κρέας, κρέως, *carnis*: βοάων, βοῶν, *clamans*.
 $\alpha\omega$: κρεάων, κρεῶν, *carnium*: βοάω, βοῶ, *clamo*.
 $\alpha\varepsilon$: βοάε, βοῶ, *clameris*. For the υ is dropped,
 and $\alpha\omicron$ is then contracted into ω .

And by the same analogy,

Ω comes from { $\alpha\omicron\iota$: κρεάοιν, κρεῶν, *carnium*: βοάοις, βοῶς,
clamares.

ΟΙ comes from { $\epsilon\omicron\iota$: χρύσειοι, χρυσοῖ, *aurei*: ποιέοις, ποιῶς, *faceres*.
 $\omicron\omicron\iota$: νόοι, νοῖ, *mentes*: χρυσόοις, οῖς, *inaurares*.
 $\omicron\epsilon\iota$: χρυσόεις, χρυσοῖς, *inauras*.
 $\omicron\eta$: χρυσόης, χρυσοῖς, *inaures*.

OR comes from { $\epsilon\alpha$: χρυσέας, χρυσᾶς, *aureos*: ποιέεσι, ἔσι, *faciunt*.
 $\omicron\alpha$: χρυσόας, χρυσᾶ, *inaureris*.
 $\omicron\omicron$: νόος, νῆς, *mens*: χρυσόομεν, ἔμεν, *inauramus*.
 $\epsilon\omicron$: ἄληθέος, ἔς, *veri*: ποιέομεν, ποιῶμεν, *facimus*.
 $\omicron\epsilon$: νόε, νῆ, *mens*: χρύσοε, χρύσε, *inaura*: ὁ
 ἐπὶ, *supra*, ὁ ὑπὶ, *Aristoph*.
 $\omicron\epsilon\iota$: ἀμαθόεις, ἀμαθῆς, *arenosus*: χρυσόειν, χρυ-
 σᾶν, *inaurare*: because the ι is cut off,
 before the contraction is made.
 $\omicron\alpha$: βόας, βῆς, *boves*.

EI comes from { $\epsilon\epsilon$: ποίεε, ποίει, *fac* : ἀληθέες, ἀληθεῖς, *veri*.
 $\epsilon\epsilon\iota$: πλέεις, πλεῖς, *navigas*.
 $\epsilon\omicron$: only in this word πλέον, πλεῖν, *plus* ; for
 $\delta\epsilon\iota\nu$, *oportere*, is a real infinitive.

The above are the most general contractions ; to which the following may be added :

I comes from { $\iota\iota$: Ὀφιῖ, ὄφι, *serpenti* : Διῖφιλος, Δίφιλος, *Jovis amicus*.
 $\iota\alpha$: σινήπια, σινῆπι, *sinapi*.
 $\iota\epsilon$: πόλιες, πόλις, *urbes* : ἱερὸς, ἱρὸς, *sacer*.
 γ comes from { $\upsilon\epsilon\varsigma$: βότρυες, βότρυς, *racemi*.
 $\upsilon\alpha\varsigma$: ἰχθύας, ἰχθῦς, *pisces*. } only for barytons.

CHAP. XI.

Change of the last Syllables on the meeting of two Words.

THIS change is often made to prevent the concurrence of vowels : which the Greeks usually effectuate, either by apostrophe, or crasis and composition, or, finally, by inserting a letter between the two words, as we shall see in the three following rules.

RULE VIII.

Of the apostrophe.

1. *An apostrophe denotes the rejecting of a short vowel or diphthong.*
2. *When an aspirate follows the apostrophe, an aspirate must also precede it.*

EXAMPLES.

1. An apostrophe (ἀπόστροφος, *aversio*) is like a small comma, which is put over a word to denote the rejecting of a short vowel or diphthong in the concurrence of vowels or diphthongs of two different words, which happens in a twofold manner : one ordinary, when the first word endeth with α , ϵ , ι , \omicron , or with $\alpha\iota$, or $\omicron\iota$, (these two diphthongs being deemed short with regard to accents or apostrophe) the final of this word is rejected. Thus instead of πάντα ἔλεγον, we say πάντ' ἔλεγον, *omnia dixi*.

The

The other extraordinary, and used only by the Attics and poets, who often reject these very vowels or diphthongs in the beginning of the second word. Thus they say ᾧ γαθῇ, for ᾧ ἀγαθῇ, *o bone* : ἡ γαθῇ, *bona illa*, for ἡ ἀγαθῇ : πᾷ ᾤ, and μῇ ᾤ, for πᾷ ἐῖ, *ubi est* ; μῇ ἐῖ, *non est* : τῷ μῷ, for τῷ ἐμῷ, *meo*. Though Apollonius, in his second book of *Syntax*, calls this a *crasis*, because the two words may be drawn into one, so as to make but one compound, as we shall observe in the following rule.

2. When the vowel beginning the following word is marked with an aspirate or rough breathing, the smooth consonant preceding is changed into an aspirate, because it assumes the same breathing as the vowel to which it is joined, it being impossible to pronounce it otherwise: thus instead of ἀπὸ ἔ, we say ἀφ' ἔ, *a quo*, &c.

ANNOTATION.

Sometimes the apostrophe does not take place, notwithstanding the concurrence of vowels.

1. In περι and προ: περι αὐτόν, *ad ipsum* : προάγω, *produco*.

2. In other particular circumstances, as to avoid an unpleasant sound, an obscurity, or other like inconveniency, which must be learned by practice. The Ionics even affect this meeting of vowels, without using the apostrophe: whereto we must refer these examples in scripture, ἐπὶ ἐνὶ, *Luc. xv. 7. for ἐφ' ἐνὶ; over one*. Κατὰ ἀποκάλυψιν, *Rom. xvi. 25. and Gal. ii. 2. according to the revelation*; and such like.

Sometimes an apostrophe takes place, without any concurrence of vowels; as παρ' Θεῷ for παρὰ Θεῷ, *apud Deum*, &c.

RULE IX.

That instead of using an apostrophe, the two words are drawn into one.

The two vowels are sometimes united by crasis and composition.

EXAMPLES.

The two vowels which meet at the end of one word, and at the beginning of another, are sometimes united by crasis, and then there results but one compound of the two words; as ἐγὼ οἶμαι, ἐγὼ οἶδα, for ἐγὼ οἶμαι, *ego puto*, ἐγὼ οἶδα, *ego novi*: μὴ εὕρω for μὴ εὕρω, *non invenero*;

invenero; *πρῆργου, πρῆλίγου*, instead of *πρὸ ἔργου, ex re, operæ pretium, πρὸ ὀλίγου paulo, ante, &c.*

ANNO TATION.

This union is frequently made between the conjunction *καὶ* and the following word: and if the word begins with an *α* or an *ε*, the crasis is made in *α* sometimes subscribed, and sometimes not, as *καῖδικα* or *καῖδικα*, for *καὶ ἄδικα, et iniqua*; *καῖγὰ* and *καῖμοι*, for *καὶ ἐγὼ, et ego*; *καῖμοι*, *et mihi*: *καῖκείνος* for *καὶ ἐκείνος, et ille*: *καῖκεῖ* for *καὶ ἐκεῖ, et illic*: thus *καῖκ, καῖς, καῖν, καῖπὶ*, are used instead of *καὶ ἐκ, καὶ ἐς, καὶ ἐν, and καὶ ἐπὶ*: but *καῖν* stands for *καὶ ἄν, etsi*.

Before the diphthong *ει*, the contraction is always in *α* subscribed, as *καῖτα* for *καὶ εἶτα, deinde*.

But before *ο*, the contraction is in *ω*; and if there be an *οι*, it is then in *ω* subscribed; as *καῖνον* for *καὶ οἶνον, Aristoph. et vinum*. But *κῶνον* comes from *καὶ ὄνον, et asinum*.

If the subsequent syllable begin with a rough vowel, *κ* is changed into *χ*, for the reason above mentioned; as *χῶτι, χῶπως*, for *καὶ ὅτι, et quod*; *καὶ ὅπως, et ut*.

This crasis is also very common with the masculine and neuter articles, as *ὠνῆς, ὠνθρωπος*, for *ὁ ἀνῆς, vir*; *ὁ ἄνθρωπος, homo*: *τῶρχαῖον*, for *τὸ ἀρχαῖον, antiquum*: *τῶμπέχονον* for *τὸ ἀμπέχονον, indu-mentum*.

But with this neuter article, *ο* and *α* are sometimes contracted in *ου*, contrary to the common course of contraction; as *τεῖλλο, τεῖρθρον*, for *τὸ ἄλλο, alterum, τὸ ἄρθρον, articulus*: and sometimes a syncope is used instead of a crasis, as *τᾶνάφορον*, for *τὸ ἀνάφορον, vectis, bajulus*: *τᾶργύριον*, for *τὸ ἀργύριον, argentum, &c.*

We find also in the plural *τᾶληθῆ, τᾶρχαῖα*, for *τὰ ἀληθῆ, vera, τὰ ἀρχαῖα, antiqua, &c.*

Ὁ ἕτερος, alter, admits of a particular kind of crasis; for though *Herodotus* hath *ὄντερος* in the masculine, and *δάτερον* in the neuter, nevertheless we generally say *ἄτερος* in the masculine, and *δάτερον* in the neuter. And so in the genitive *δατίεσθαι*, the dative *δατίεσθαι*, in the plural *δᾶτεροι, alteri*: and *δάτεραι, altera*. The remainder both singular and plural is seldom contracted.

Whoever has a mind to see this subject more amply discussed, may read *Sylburgius*, page 279, &c.

RULE X.

Of *ν* added to words ending in *ε* or *ι*.

When words end in ε or ι, they often require ν to be added.

EXAMPLES.

The Greeks have still another method of avoiding the concurrence of vowels, which is, by adding a *ν* to the end of words, especially if they terminate in *ε* or *ι*; as for instance, *εἴκοσιν ἄνδρες*, *Demosth. viginti viri*:

E

λείσιν,

λέσιν, ἢ ἄλλοις τισὶν ἀγρίοις, Galen. *leonibus, vel aliis quibuspiam agrestibus*: παντάπασιν ἄγαμαι, Plato, *prorsus admiror*: δέδωκεν αὐτῷ, *ipsi dedit*, &c.

ANNOTATION.

It is for this same reason that the compounds of the particle α take a ν, when another vowel comes after it, as ἀνάξιος for ἀάξιος, *unworthy*; ἀνόδους for ἀόδους, *one that has no teeth*. And that the negative particle εἰ, *non*, takes a κ, when a vowel follows, εἰ ἴδον, εἰ πυθόμην, Hom. *non vidi, non audiui*. But if the vowel that follows be aspirated, instead of a κ you must take a χ; εἰχ ἦνδανε, *non placebat*; by the same analogy as that explained above when treating of the apostrophe.

This ν is moreover added by the Attics to the end of the three persons of verbs in ε, and in ι, even when a consonant follows; τύπλισιν, or ἔτυψεν τῶτον, *they strike, or he has struck him*. Whereas the Ionians, instead of adding this ν, cut off the ε or ι final, to avoid this meeting of vowels; τύπλισ' αὐτόν, *they beat him*; which agrees with the rule of apostrophe above mentioned.

This is nearly all that appears worthy of consideration in treating of letters. Those who have a mind for more, may see the treatise of letters in the Latin Method. But as the changes of letters are the first foundation of dialects, I have inserted here an alphabetical list of them; extracted chiefly from Caninius, and illustrated with familiar examples, taken from the Latin and French tongues.

CHAP. XI.

A List of the Letters with their most considerable Changes.

A.

Α Φ Α comes from the Hebrew א aleph, as much as to say ἀλεφα; or rather from the old Syriac αλφα.

It is put for Ε, μέγεθος, Ion. μέγας, *magnitudo*: τρέχω, Dor. τράχω, *curro*: ἔγωγε, ἐγώνγα, Pindar. *egomet*. ὄπισθεν, Æol. ὀπισθα, *retro*, where more-over the ν is cut off.

Thus in French ἔλευσις, *alleure, incessus*.

It is also put for Η, especially among the Æol. and Dor. φήμη, φάμα, whence the Latin *fama* is derived: so πλῆγῃ, πλῆγῃ. *plaga*: μηχανῇ, μηχανῇ, *machina*: μήτηρ, μάτηρ, *mater*. For, as Quintilian observes, the Latins have particularly affected to follow these two dialects.

Hereto we may refer the resolution which the poets make of η into εα, as ἦγν, ἑάγν, *fractus sum*, &c.

A is likewise used for Ο among the Dor. εἴκοσι, εἴκασι, *viginti*. Thus the Latins from ἀροτρον have taken *ara-*

trum, though with a long α; from καρδία, *cor*.

For Ω; πρῶτος, Dor. πρῆτος, *primus*: θυρῶν, θυρῶν, *portarum*: ἐπὶξω, ἐπάξω, *fixisti*: γελῶν, γελῶν, *ridens*: Ποσειδῶν, Boeot. Ποσειδῶν, *Neptunus*.

It is contracted from ΕΑ; εὐφύα, εὐφύα, Attic. *ingeniosum*; but in this case it requires a vowel before it, for we should not say εὐγενία, εὐγενῖα, *genosum*.

It is added to the beginning of words; σάψις, ἀσαψις, *uva passa*: σάχυσ, ἀσαχυσ, *spica*. But this is chiefly practised by the Attics. Thus from *percipere* the French write *apercevoir*.

It is cut off; ἀμαυρῶν, μαυρῶν, *obscurus, hebetus*. Thus from ἀμέλγω, comes *mulgeo*; from ἀρουρα, *rus, rura*; from ἀμάω, ἄμντος, *messis and meto*. For the Latin verb is frequently derived from the Greek noun verbal, as from φημί, *dico*, φαρὲς, *dicendus*, comes *fateor*, I confess; from γεύω, *gustabilis*, taken from γεύομαι, *to taste*, comes

comes *gusto* : and so λέγω, *dicere*, λόγος, *dictio*, and thence *loquor*.

The French also cut off α, as from *apotheca*, *boutique*.

The poets sometimes insert it in the middle; πυλωρός, πυλωρός, *janitor* : κέρατος, κέρατος, *cornu* : μανιάκης, μανιάκης, *manica*, a sleeve : μουσών, μουσών, *Æol*. whence comes *musarum* : ὄραν, ὄραν, *videre*.

They also cut it off; γαλακτοφάγοι, γαλακτοφάγοι, *qui lacte victitant* : ἐλάσας, ἐλάσας, *profectus*. So from βαλανεύϊον comes *balneum* : from παλάμην, *palma* : from γάλος, *glos* : and in French from *compaganus*, *compagnon*.

ἄνα, κατὰ, παρὰ, and ἄρα, frequently lose their α final; ἄρ, *itaque*, *igitur*, *utique*, *nempe* ; ἄν, *cum*, *quā*, whence cometh the Latin *per*. Hence also is it, that their final vowel is subject to several changes in composition, as we shall observe in the fourth book.

B.

Βῆτα comes from the Hebrew *beth*, or from the old Syriac *betha*.

The *Æol*. use it instead of Δ; δελφίνες, *delphines*, *dolphins* : δέλεαρ, *béleas*, and by syncope and crasis, βλήρ, *esca*. Thus from δις comes *bis*, twice : from *duellum*, *bellum*.

M is changed into β; ἐπισκομεῖν, *επισκομεῖν*, *calumniari*. Thus from *scamnum* comes *scabellum* : from *marmor*, the French word *marbre*. So from μέλι, *mel*, μελίττω, comes βλίττω, *mel ex favis aufero* : from μύρμηξ comes βύρμαξ, *acos*, βύρμακα, whence *formica*, &c.

B is inserted after μ in words formed by syncope; γάμος, *nuptia* : γαμυρός, *γαμυρός*, *gener*, *sponsus* : μεσημερία, *μεσημερία*, *meridies* : παραμερόληκε, or παραμερόληκε, *parameρόληκε*, *adest*, *mansit*. Also where there is a change of η into ω, and a syncope of α in παρὰ : μέλομαι, *memelomai*, *memelomai*, *curo* : ἡμαρτες, *ἡμαρτες*, *peccasti*. Thus the Latins say *comburo* for *conuro*; and in French *chambre* from *camera*; *nombre* from *numerus*, &c.

The Pamphylians used to put β before all vowels, which practice prevailed also among the Cretans and Lacedæmonians : φάος, *φάος*, *lumen*, *lux* : ἄελιος, *βατέλιος*, *sol* : ἀνθινός, *βένθινος*, *floridus*, where the ε is also changed into α.

The *Æol*. never used to put β before ε, but when the succeeding syllable had κ, δ, ζ, or τ; ῥάκος, *βράκος*, *pannus vilis*, *vestis lacera* : βρυτή, *βρυτή*, *habena*, *flagellum*.

Γ

Γάμμα, *Ion*. *gemma*, from the Hebrew *gimel*, or from the old Syriac *gamla*.

The Attics put it for β; βλήχων, *γλήχων*, *pulegium* : βλέφαρα, *γλέφαρα*, *palpebrae*. Thus the French of *tubus* have made *rouge*, of *rabies*, *rage*.

The Bœotians on the contrary; βανῆες, for *γυναικες*, *mulieres*; where also an η is substituted for α.

It is likewise used instead of Δ; κρήγυνον, for *κρηίδιον*, *verum*, *bonum*, *placitum*, *idoneum*. Thus in French from *mandere*, *manger* : *rodere*, *ronger* : *viridarium*, *verger* : and the Ital. *diurnum*, *giorno*. Somewhat similar to this is the change the French made of d into j consonant, *dies*, *jour*; by reason of the likeness between it and g in their mode of pronouncing.

The Attics put it for Δ; μόλις, *μόλις*, *vix*, *tandem*, *ægrè* : thus from μάλλον comes *magis*; from σιγάω, *sileo*.

Γ is also added : γλάμων, *lippus*, from *λήμν*, *lippitudo* : γνόφος, *nubes*, from *νέφος*, *nubilum*. Thus in Latin, *natus*, *gnatus*; *navus*, *gnavus* : and in French *ranunculus*, *grenouille* : *rinxare*, *grincer* : *vadum*, *gué* for *σέ*, whence the Normans still say, *le grand vè*, *le petit vè* : *vespa*, *guespe*.

It is also cut off; γαῖα, *ἄια*, *terra* : ἐγὼ, *Boet*. *id* for *ἐγὼ*, whence the Italians have taken their *io*. the Spaniards *yo*, and the French *je*.

Δ.

Δέλτα from the Hebrew *daleth*, or *deleth*, whence *deleta*, and by syncope *delta*; or from the old Syriac *della*.

It is put for Γ; γνόφος, *δρόφος*, *caligo* : γῆ, *δᾶ*, *terra* : ἔ δᾶν, that is to say, ἔ μὴ τὴν γῆν, *non per terram*. Thus from γλυκὺς comes *dulcis*, and in French from *jungere*, *joindre*, from *fulgur*, *foudre*, &c.

It is also put for Ζ; Ζεύς, *Δεὺς*, *Jupiter*, whence comes *Διὸς*, *Jovis*; unless it be supposed more probably derived from δις : ζορὰς, *δορὰς*, *caprea*. The Spartans and Bœotians double it in the room of the said ζ; μάζα, *μῶδα*, *massa sarnacea* :

nacea: χήρῳ, χήρῳ, indigeo: χάζω, χάδδω, cedo.

For Σ; ὀσμὴ, ὀσμὴ, odor: ὀσμεν, ὀσμεν, scimus: κεκασμένος, Hom. κεκασμένος, Pind. instructus.

For Ν; τένω, Æol. τένω, and thence tendo.

It is added; ὕω, πλοῦ, ὕδωρ, pluvia: πῖω, βίβο, πίδαξ, fons: ἀνέρος, ἀνδρὸς, viri. Thus from prorsum comes prodes; and in French from tener, tendre; from cineres, cendres, &c.

It is also omitted; δεινός, ἀνός, gravis, vehemens: μόλιθος, μόλιθος, plumbum: κάδδος, cadus. For Δ is also changed into Λ; Ὀδυσσεύς, Æol. Ὑδυσσεύς, Ulysses: Πολυδεύκης, Pollux, quasi Pol-dux: δαήρ, levir for devir: δάκρυον, lachryma.

E.

Ἐψιλὸν, ε short.

It is put for Α; τέσσαρα, τέσσερα, Ion. quatuor; κέραα, κέρα, cornua; εἶτα εἶτε, postea, adhuc, nonne; ὕαλος, Att. ὕελος, vitrum; κράτος, Æol. κρέτος, robor, vis, potentia. And in the plural passive by adding ν; λεγόμεθεν, for λεγόμεθα, dicimur, &c.

Thus from τάλαντον comes talentum; from mando, commendo; from ἄντα, ante; from πᾶλλω, or else from βάλλω, pello; and in French from ἄλς, sal, du sel.

For Η; ἔσσω for ἥσσω, or ἥττω, minor; whence ἔσσώω for ἥσσω, vinco: πεινθήσης, Æol. πεινθέσης, lugebis: ἀσκηθῆς, ἀσκειθῆς, sanus, illæsus. Thus in Latin from κρηπίς, ἶδος, comes crepida, and crepido; from μέδω, medeor, and remedium.

For Ο; ὀδόντες, Æol. ἔδοντες, dentes: ὀδύν, ἔδύνα, dolor. Thus from ῥιγών, rigeo: γόνυ, genu: προπορέω, propero. And in Latin vortices, vertices, &c.

It is added; ἔς for ἥς, misisti: ἔνδα-νεν, ἐνδανεν, placuit: δάπεδον, Æol. ἔδαπεδον, solum. Thus in French from spiritus, esprit; from spero, esperer, &c.

Also in the middle; μυσῶν, Ion. μυσεῶν, musarum, &c. from κενός, comes κενός, vacuus; from χρώμενος, χρεώμενος, utens, &c.

Which is more usual among poets; γνέσθαι, esse: μεμνέωτο, recordatus est: δειώσω, sulphure purgabo, Deo sacrificabo, &c.

It is sometimes cut off; προενώπιον, προνώπιον, ante faciem: ἐςήκω, ἐήκω, persto: ἐκείθεν, κείθεν, illinc: ἐκείνος, κείνος, ille: ἐορτή, ὁρτή, festum. So from ἐρίζω, rixor; from ἐρεύγω, ructo.

Likewise in the middle, especially in verse: ἐγένετο, ἐγεντο, fuit: ἐπλε, ἐπλε, erat: ταχέα, τάχα, cito: ἐρίνεος, ἐρινός, caprificus. Thus from ὠλένη, ulna: νέω, νιο: πνέω, puto, &c.

And at the end: ἔλδω, λές, lavabat. Thus in Latin, fac for face, &c. But the Latins change it also into u short; σκόπελος, scopulus: ἔλκος, ulcus: Βρεν-θήσιον, Brundisium: and sometimes into u long; ἐν, ἐνός, unus: ἔθω, ulor.

Z.

Ζῆτα, from the old Syriac zetha, or dsela; for it is not to be pronounced like an s between two vowels, as when the French say misère; nor like a double ss, like ds, which is what Quintilian calls a very soft sound.

The Dor. change it into σδ, σπρίδω, for σπρίζω, sibilo.

The Æol. change Δ into Ζ, ζα-βάλλειν, for διαβάλλειν, calumniari; whence ζέωλος, for διάωλος, calumniator; or else they resolve it into δσ, Ζεύς, Δσεύς, Jupiter.

The Tarentines changed it into two ΣΣ; πλάσσω, for πλάζω, plasmo, corrobo, formo. And the Boeot. and Lacedæm. into δδ, μάδδα, for μ'ζα, massa hordeacea: χάδδω, for χάζω, cedo.

It is sometimes added to verbs in ω pure; ἐρπύω, ἐρπύζω, serpo: τρύω, τέρο, corrumpo: τρύζω, strido, gemo.

The Latins change it into j consonant; ζεύγος, jugum.

H.

ἥτα, eta, comes from the old Syriac hetha, which is the same as heth, the strongest Hebrew aspiration; wherefore it signified formerly, as we have observed already, the aspiration in Greek, as Η doth in Latin. Thus we see ΗΟ ΕΥΤΙΝ, on the two Farnesian columns, for ἔ'ε'ιν, quod est: and Simonides is supposed to have put it for a long e, for no other reason, but because being obliged before to write two EE for that purpose, these two letters turned one towards the other ΕΑ form almost the same figure as Η.

The most common changes of η are in putting it for α and ε, as σοφία for σοφία, wisdom; ἥν for εὔ, well.

It is also used in derivatives instead of ο, as κότος, ira, κοθήεις, iratus.

It is added sometimes to the beginning; βαῖον, ἡβαῖον, paululum: ἴσαν, ἡ-σαν, idant: sometimes to the end;

ἐπει for ἐπι, *quandoquidem*; ἐτι for ἐτι, *quia*; πρὶν for πρὶν, *priusquam*.

Hence the Dor. say ἐγών, τόν, for ἐγὼ σὺ, *ego, tu*, &c.

It is cut off in the optative plural; φαίμεν, φαίμεν, *dicebamus*, &c. Agreeably to this the Latins say *audibam*, *lenibam*, &c. And the French of ἐρημίτης make *ermite*.

Θ.

Θῆτα, *thêta*, and not *thita*, from the Hebrew *theth*, or from the old Syriac *theta*.

The Dor. and the Æol. put it for Δ; ψῦδος, ψῦθος, *falsum*: μῆδω, μῆθω, *suadeo*: δάσος, δάσος, *densitas*, *locus sylvossus*.

It is put for Σ; δυσμή, δυσμή, *solis occasus*: μνησμός, μνησμός, *iracundia*: ὀρχήσμός, ὀρχήσμός, *saltatio*.

It is added; ὄχη, ὄχη, *ripa*: χαμαί, *humī*. χθαμαλός, *humilis*: ἄχος, ἄχος, *sarcina* *gravitas*: μαλακός, *maledictus*, *mollis*. Thus from ἴφι, *fortiter*, comes ἰφθίμος, *potens*, *fortis*, and not from θυμός, *animi confidentia*, as some imagine.

So from διχῆ or δίχα, comes διχθὰ, *bisariam*; from τριχῆ or τρίχα, *τριχθὰ*, *trifariam*, &c.

So from ἐγρηγόρασιν comes ἐγρηγόρασιν, *Π. u. vigilaverunt*, *experrecti sunt*.

Sometimes it is cast off; ἐσθλός, ἐσθλός, *bonus strenuus*. Thus from ἀσθμα, *difficultas respirandi*, the Ital. make *asma*, &c.

I.

ἰῶτα, *iota*, trissyllable, from the Hebrew *iad*, or from the old Syriac *iota*. It is always a vowel among the Greeks, but in Hebrew words it is a consonant. Whence Caninius censures Claudian for making four syllables of *Judeus*: adding, that ἰνός should be a dissyllable in Greek, as it is in Hebrew.

The Ion. put it for Ε; ἑστία, ἑστία, *focus*, *lares*, *domicilium*: whence ἐπίσιος for ἐφέσιος, *domesticus*, *familiaris*, *supplex*, *hospitalis sedes*. Thus in Latin from πλέκω, *plico*; from τέγω, *tingo*: ἐνδύω, *induo*, &c. On the contrary they said anciently *leber*, *Menerva*, &c. See *Meth. Lat.*

The Æol. use it for Υ; ἰσόθεν, ἰσόθεν, *desuper*: ἵπαρ, ἵπαρ, *visum*, *visio vera*: βύβλος, βύβλος, *papyrus*, *codex*,

liber; whence comes the word *bible*. Thus from φρύγω, *frigo*; from εὔφω, *stipo*; from φύω, *fio*; and anciently they used to say, *optumus*, *maxumus*, &c.

The Syracusians casting off ν add an ι after ε to form a diphthong; ἐνωτος, *εἰνωτος*, *nonus*, &c.

Ι is sometimes contracted from two υ; Δίφιλος, Δίφιλος, *Jovi amicus*: and sometimes from ιε; ἱερός, ἱερός, *sacer*, *magnus*: ἱέραξ, ἱέραξ, *accipiter*.

It is often added in verse, either to make a diphthong with ε and ο; as ἔριον, *erion*, *vellus*: ῥέα, *facile*, ῥέα: γελῶν, *rideo*, γελῶντες, *Od. v.* for γελῶντες, *ridentes*: or to constitute a syllable apart, λῆσθος, λῆσθος, *ultimus*: ἀέθλα, ἀέθλα, *certamina*, *præmia*: ἱπποχάρμης, *equis gaudens*, from ἵππος, *equus*.

Thus from ἔσθω, ἔσθω, *comedo*; from μῖνα, *mina*; from ἄλλος, *alius*; from ναῦς, *navis*; from ναύτης, *navita*.

It is also added to prepositions either at the beginning or end, as ἐν, ἐν, ἐν, ἐν, *in*, *per*. Which happens even to compounds; ἐνὸδιος, *compitalis*: ἐνιχράω, *leviter vulnere*.

Thus from πρὸς comes προτί, Dor. for προτί, *ad*, *ab*, *apud*, &c. And in Homer προτί casting off ρ.

This preposition is frequently in use among the Dor. but in composition it loseth ι, when another vowel follows, as πῶτωπον from ποτίωπον, for πρῶτωπον, *persona*, *vultus*; species: so, πρῶτάγω for προσάγω, *adduco*, *admoveo*, *admitto*: ποθέω for προσορέω, *aspicio*, *obseruo*: ποτίθει in Theoc. for ποτιτίθει, that is προστίθει or προστίθει, from τιθέω, ᾧ, *appone*, *compono*, *impula*.

With the article ι loses ι, and makes but one word of two; ποτίῳ, for ποτί τῷ, instead of πρὸς τῷ, *per hunc*: ποτίδν for πρὸς τὸν, *ad hunc*: ποτίαν for πρὸς τὴν, *ad hanc*: ποτίως, for πρὸς τὰς, *ad hos*: ποτίας, *ad has*: ποτία, *ad hæc*.

From ἀπὸ comes ἀπαί, *Nicander*, ἀ, *ab*, *ex*, *de*, from ὑπὸ, ὑπαί, *Hom. ἀ*, *ab*, *sub*; ο being changed into α, before the addition of ι. As of ἐπὸ the Latins have not only made *pro*, but also *præ*: ὑπείρχε for ὑπερείχεν, *supereminebat*: ὑπείροχος, *excellens*.

Ι is also added to pronouns; ἔτος, *hic*: to datives plural; λόγοις, *sermonibus*: to participles in the first aor. τύψας, τύψας, *qui verberavit*: to imparisyllabic nouns in long α; α;

ας; μέλεις, μέλαις, *niger*: to the accusatives of the plural feminine in ας; σοφας, σοφαις, *prudentes*; and then they agree in termination with the dative plural νύμφαις, *sponsas, et sponsis*: to adverbs, νῦν, νῦν, *nunc*, &c.

It is often left out in the diphthongs αι, ει, οι; καίω, κάω, υτο: μείζων, μέζων, *major*: ποιῶ, ποῶ, *facio*: τετράμορος, τετράμορος, *quadrupartitus*. Thus in Latin *audaciter, audacter*; *calidum, caldum*; *lamina, lamna*; &c. Also at the end of words, μέλι, *mel*; ἐστὶ, *est*, &c.

K.

Κάππα, *kappa*, from the Hebrew *cap* or *carph*, or rather from the old Syriac *kappa*.

It is pronounced every where, as in French or in English *c* before *a*.

The Ionics put *k* for *π* in relatives and interrogatives; πῶς, κῶς; ὅπως, ὅκως, *quomodo*: πῆ, κῆ, *quā*: πόσος, κόςος, *quantus*, &c. So, σκάειω, *trirudio*, for σπάειω,

Thus in Latin from σπινθήρ comes *scintilla* for *spintilla*; from λείπω, λιμπω, λιμπάνω, cometh *linguo*. So in French from *rupes* comes *rocher*, the *c*, which is all one as *κ*, taking an aspiration.

On the contrary we meet with *π* for *κ*; πύαμος for κύαμος, *faba*. As in Latin *lupus* is derived from λύκος; *lepus* from λαγώς; and *mapalia* from μαγαλία: for *γ* being akin to *κ*, is subject to the same change.

The Dorics put it for *T* in some adverbs; τότε, τόκα, *quando*: άλλοτε, άλλοκα, *interdum, alibi*: τότε, τόκα, whence *tunc*: so from τίς comes *quis* in Latin; and from *turma*, *cirma* in Italian.

It is sometimes added, as in verbs derived from the future; ἀξέσω ἀξέσω, *placeo*: and elsewhere among the poets, ὄχος, ὄκχος, *vehiculum*: *rota*, *funis*: ὄκα, ὄκα, *Pind. quando*.

It is cut off; καύχημα, αὔχημα, *gloria, jactantia*. Thus in Latin, κάπρος, *aper*: τῆλινος, *Æol. τάλινος, talis*.

It is also added to prevent a *hiatus*: μηκέτι for μηδ, ἔτι, *ne amplius*: as in Latin *sicubi* for *si ubi*.

Λ

Λάμβδα, from the Hebrew *lamed*, or the old Syriac *lambda*.

The Attics put it for *ν*; νῆρον, λίτρον, *niltrum*; πνεύμων, πλεῦμων, whence the Latins have taken *pulmo*. Thus ἀδμολή, *ignorantia*, comes from a privative, and ἰδμων, ονος, *perilus*: νεογλός, *nuper natus*, from νεογνός. Thus from νύμφη comes the Latin *lymphe*; from Πάνορμος, comes Palermo a city in Sicily; from Ναύπακτος, Lepanto a town in Achaia; and from πηνία, the French *peruque*.

M.

Μῦ, according to the Ionics μῶ, from the Hebrew *mem*, or from the old Syriac *me*, the vowel being changed in all probability for no other end than to agree with the following letter νῦ.

The Æolians use it for *π*; πατῶ, ματῶ, *pessundo, lædo, ambulo*: παθῶσα, μαθῶσα, *supplicio affecta*. Thus in Latin from ὕπνος comes *somnus* for *sopnūs*.

It is added; ὄχος, ὄκχος, *vehiculum*: λείχω, λιχμάζω, *lingo*. The poets double it; ἔμαθεν, ἔμμαθεν, *didicit*: ἡμεῖς, *Æol. ἄμμες, nos*. See the pronouns in the following book, Ἄρης, *Mars*.

It is sometimes rejected; μία, ἰα, *una*: μιμῆμαι, *imitor*, for *mimitor*: σκίμπων, *scipio, a staff*.

N.

Νῦ, from the Hebrew *nun*, which has not changed its name either among the ancient or modern Syrians.

The Dor. use it for *λ*, when there follows a *τ* or a *θ*; ἤλθον, ἤθον, *veni*: βέλτισος, βέντισος, *optimus*: φίλτατος, φίντατος, *amicissimus*: φίλτις, φίντις, *auriga*: *Pind. ἐκέλετο, κέντο, jubebat*, *Alcman. εἰλέτο, ἔλετο, ἔντο, and adding γ, γέντο, cepit*.

The people of Crete used it for *Σ*, whence cometh ἐν for ἐς, *in*, ἐν χορὸν, *ad chorum*: and afterwards changing ε into ι, ἰν for ἐς, ἰν φάος, *Hesych. whence the Latin in, in lucem*.

It is added to verbs in ἰω, ὠω, and others; τίω, τίνω, *solvō, pendo, luo, honoro*; δῶω, δύνω, *sacrifico, tuo, curro*, &c.

And the poets by inserting *ν*, of a baryton make a circumflex verb; ἰκω, ἰκνέω, ἰκνῶ, *venio, emitto*: ἄγω, ἄγνέω, ἄγνῶ, *ago, duco*: and by taking also an ι, ἀγίνω, *veho, comporto*: πείρω, *Hom. (for περῶ from περέω) περῶω*; whence

whence *πέρημαι* and *πέρνασμεν*, *Iliad. v.* *transseo, transfigo, emetior.*

It is often added only to render the sound more distinct and clear; thus from *μινύω*, *minuo*, *μίνυθα*, *paululum*, *μινυθάδιος*, *brevi durans*: *ἀκαμαντοχάρης*, *pugna indefatigabilis*, from *ἀκάματος*, *indefessus*; and thus in Latin from *densus*, *densus*, *λείχω*, *lingo*.

Instead of *ν*, they add *γ* before *γ*, *κ*, *χ*, *ξ*, because it supplies then the place of *ν*; as *πλάζομαι*, *πλάζομαι*, *erro, errabo*: *Od. a.* *πλάγχθη*, *seductus est*, *Od. a.* *παλιμπλαγχθέντας*, *iterum errantes*; where it is to be observed that *κ* is changed into *χ*, by reason of the other aspirate: *πλαγῖδαν*, *icuncula cerea*, from *ἐπλαγον*, *percussi*: *λέλογχα*, for *λέλογχα*, comes from *λέληχα*, *sortitus sum*; or else from *λέγω*, *λέλογχα*, *legi*.

In like manner *μ* is added instead of *ν* before *β*, *ω*, *φ*, *ψ*, *μ*; as *βροτός*, *mortalis*: *ἀμβροσία*, *ambrosia*: *ἀμπνύνη* for *ἀνπνύνη*, *respiravit*. Hence the Ionics say, *λάμφομαι* for *λήφομαι*, *accipiam*: *ἐλέμφον* for *ἐλήφον*, *acceptus sum*, and the like.

The inhabitants of Crete and Argos used frequently to cast the *ν* out of the diphthong *ει*, and then to insert a *ν*; as from *σπείδω* (whence comes *σπείσομαι*) *σπένδω*, *libo*: from *ἐνέικω*, (whence comes also the first aor. *ἤνεικα*) *ἐνέικω*, *fero*. In like manner from *αἰεί*, they make *αἰέν*, and *αἰέ*, *semper*; whence *ἀένναος* and *αἰένναος*, *semper fluens*: *τιθεῖς*, *ponens*, in the neuter *τιθέν*, &c. *εἰδέναι*, *scire*, *εἰδέναι*, *Hesych.* *φαεινός*, *Æol.* *φαεννός*, *lucidus, speciosus*: *δαινός*, *δέννος*, *convicium*, &c.

The Latins have also in like manner of *δασις* made *densus*; of *λείχω*, *lingo*; of *καπός*, *Dor.* *κάπος*, *campus*, &c. And the French of *laterna*, *lanterne*; of *cucumis*, *concombre*; of *pavitare*, *érouvanter*.

The Lacedæmonians and Cyprians rejected the subjunctive of *αν*, and inserted *ν* in its stead; *ἀντι*, *ἀντα*, *ipsa*; where moreover there is a *δ* for a *τ*; *αυχὴν*, *ἀμφὴν*, *cervix*; where there is a *φ* for a *χ*: *τῷ αὐτῷ ἔτε*, *ἀντίτε*, *ejusdem anni*.

N is also inserted after an *ε*, or an *ι*, as we have elsewhere observed. Thence it follows as Caninius remarks, that we say in the vocative *ὦ ταν*, *ὦ amice*, instead of *ὦ ἔταν*, from *ἔτης*, *ἔτε*. Though others are of opinion, that it is a noun derivative, as from *Ἑρμῆς*, *Ἑρμῆαν*, *Mercurius*.

A double *ε* being changed into *η* in

the imperfect, a *ν* is inserted at the end; *ἔπλεε*, *ἔπλην*, *navigabat*; *ἔρρεε*, *ἔρρην*, *fluebat*; *ἔε*, *ἔν*, *Eust.* *erat*: which agrees with the analogy of the verbs in *μι*.

N is cast off sometimes; *σύζυγος* for *σύνζυγος*, *conjux*, *maritus*. Thus from *πάλιν*, *iterum*, *retro*, comes *παλίωξ*, *iterata persecutio*; *παλίσκος*, *umbrosus*: So from *πρὸςθὲν* comes *πρόσθε* in verse, *ulterius*, *anterior*: as from *ἐκατέρωθεν*, *ἐκατέρωθε*, *utrinque*, by syncope. And thus the Latins of *πλάτων* have made *Plato*; of *Σίμων*, *Simo*, &c.

Ξ.

Ξ is equivalent to *κσ* or *γσ*, as appears by *φοίνεξ*, *κικς*, *palma*: *τέτιξ*, *κικς*, *cicada*.

The *Æol.* transpose these two letters, resolving *ξ* into *σκ*; *ξένος*, *σκένος*, *hospes*, *novus*, *absurdus*: *ξιφίας*, *σκιφίας*, *piscis*. Thus the Latins of *ἄξισ* have made *ascia*, a saw.

The *Bæot.* change *κ* into *ξ*; *εἰκασιν*, *εἴξασιν*, *Aristoph.* *iverunt*: *ἴκον*, *ἴξον*, *pervenerunt*, *Hom.* though others choose to say, that from the future of *ἴκα*, *ἴξω*, another present is derived, whose aor. is *ἴξον*.

The Latins vice versa put *κ* for *ξ*; *μούξα*, *mucus*.

The old Attics used to change *σ* into *ξ* in the preposition *σύν*; *σύμμαχος*, *ξύμμαχος*, *commilito*: but this seems to have been disused since the time of *Thucydides*.

The *Dor.* use the same change in the futures and first aor. *κλείω*, *dico*, *celebro*, *κλείσω*, *κλαξῶ*: *καθίσω*, *καθίζῶ*, *ἐκάθισα*, from *καθίζω*, *sedeo*, *insideo*. Thus from *κλείς* comes *κλάξ*, *clavis*: from *ὄρις*, *ὄριξ*, *avis*, *ales*, *oraculum*, &c.

The *Ion.* change two *σσ* into *ξ*; *δισσός*, *διξός*, *duplex*. In like manner the Latins of *πίσσαλος* have made *πawillus*; of *πίσσα*, *pix*, &c.

Ο.

Ὅμικρον, little *o*, so called to distinguish it from the great *ω*, *omega*. The old Syrians called it *oe*, and the ancient Greeks *od*.

It has a great affinity with *α*; *μαλάχη*, *μολόχη*, *malva*: *σράτος*, *σρότος*, *Æol.* *exercitus*; *ἄνω*, *ὕνω*, *supra*, &c. So in Latin from *δαμῶ*, *domo*.

It is used for *ε*; *λέγω*, *dico*, *λέλογα*, *dixi*: *τρέμω*, *τρομέω*, *tremo*, *τίμεο*: *δρέμω*,

δέμω, *curro*, παλινδρομέω, *recurro*, *recido*, *reciproco*. In like manner in Latin, *pendo*, *pondus*, *pondero*: σπένδω, *libo*, *spondeo*: *tego*, *toga*: and in French *motte* from *meta*; *crote* from *creta*.

The Æol. use it for ω, changing the imparisyllabic nouns into parisyllabic; ἔρως, *amor*; ἔρος, *ov*, *idem*. And in other places, ἄρα, ἔρα, *hora*: and among the poets, *εὐρύχωρος*, *εὐρύχορος*, *spaciosus*, *capax*, *amplus*: ἵομεν, *eamus*, for ἵομαι, *Hom.* &c.

It is sometimes added to the beginning; μοργνύω, *omorgnúō*, *abstergo*. Thus in Latin *πλάγιος*, *obliquus*. It is also inserted in the middle, ὁρῶ, ὄρῶ, *video*: ἄλῶ, *Od.* s. for ἄλῶ, the imperat. of ἁλᾶσθαι, *erro*, *polor*: αὐτόχωνος, *autochónos*, *per se fusus*: φῶς, *phós*, *lumen*: ὤ, *ov*, *cujus*, *ll.* β.

It is sometimes rejected by the Dor. Ἀκυσίλαος, Ἀκυσίλας; Νικόλαος, Νικόλας; Μενέλαος, Μενέλας; Λαοδίη, Λαδίη. Thus the Latins of *πίος* have made *pus*; of *μόρος*, *mors*; of *de novo*, *denovo*; of *ὄνομα*, *nomen*; of *ὀπισθε*, *post*; of *ῥοῦω*, *ruo*; of *ῥαμνος*, *ramus*; of *ὀκέλλω*, *cello*.

And the Æol. say, ἔμεθεν, σέθεν, ἔθεν, for ἑμέθεν, σέθεν, ἔθεν, of the genitives ἑμέο, σέο, ἔο, formed by resolution, instead of ἑμῷ, σῷ, ἔ, *mei*, *tui*, *sui*.

By the same analogy it is that we say, τίπτε, *cur*, instead of τίποτε.

II.

Π̃, from the Hebrew *p̃he*, of which with a *daguesh* they make *pe*.

The Æolians use it sometimes for μ; ὀμμάλα, ὀμπάτα, *oculi*: μετ' ἑμῷ, μετ' ἑμῷ, *meum*: μετέρχομαι, πεδέρχομαι, *prætereo*, *appello*, *quæio*: μετάρσιος, πεδάρσιος, *sublimis*, *volans*. And sometimes for τ; στολῆ, σπολῆ, *stola*, *amicus*: σταλεις, σπολεις, *missus*, *pulsus*: τέτραπται, πέτραπται, *conversus est*: πέντε, πέμπε, *quinque*: ἔχον περμπόλοια χερεῖ, *Od. γ.* *habebant præ manibus hastilia in quinque cuspidibus divisa*.

The people of Crete in like manner used to say σπάδιον for στάδιον, *stadium*; and πῖσος, for τέσσαρες, *quatuor*. Thus in Latin from *στάχυς*, comes *spica*; from *ταῖς*, *pavo*. And in French from *tignum*, *pignon d' une maison*.

Several adverbs assume a σ to mark the interrogation; ὅθι, *ubi*, indefinitely; *ὅθι*, *ubi*, by interrogation: *αἶ*, *ubi*, indefinitely; *ὅθι*, *quo*, or *ubi*, by interrogation: ὅ, *ubi*, *quo*, and

quâ, or *ea ratione*, indefinitely; *ὅθι*, *quâ ratione* by interrogation, signifying also *quo*: ὅθεν, *unde*, *ex quo loco*, *quare*, indefinitely; *ὅθεν*, *unde*, *quare*, in interrogation.

Likewise several that are interrogative, by casting off σ, and assuming an aspirate, become relative: then reassuming their σ, with an ο before it, they return to be interrogative, *ποτέ*, *quando*? *ὅτε*, *qui*? *ὅποτε*, *quando*? *ὅθι*, *ubi*? *ὅς*, *cujus*? *ὅπῃ*, *ubi*? *ὅθεν*, *unde*? *ὅθεν*, *quare*? *ὅπθεν*, *qua hora*? &c.

P.

Ῥ̃, from the Hebrew *resch*, or from the old Syriac *roe*.

It is often changed into σ, as we have observed in the method of learning the Latin tongue. It is often reduplicated, but then the Æolians make a transposition, changing ῖ into ε; κόπρια, κόπερρα, *stercus*: ἀλλότριος, ἀλλότερρος, *alienus*, and thence *alter*.

P is sometimes lost; αἰσχρεῖς, αἰσχίων, *isus*, *turpis*, *ior*, *issimus*: μακρῆς, μικρίαν, *isus*, a moreover being changed into η, *longus*, *ior*, *issimus*. Thus the Dor. say σκᾶπρον for σκῆπρον, *sceptrum*, and hence σκηπτήρχος βασιλεὺς, *rex sceptrifer*, in *Hom.* μικρὸς for μικρῶς, *parvus*: ποτὶ for πρὸς or πρὸτι, *ad*: μαπεῖν from μάρπιω, *capio*, *aor.* 2. ἔμαρπον, *inf.* μαρπεῖν, *μαπεῖν*, *Ion.* μαπέειν.

In like manner the Latins of ἄρθρον make *artus*; of *λεῖκτρον*, *lectus*; of *μετρέω*, *metior*; of *κέντρονες*, *centones*, &c. and perhaps of *ἀνὰρ*, *at*.

Σ.

Σῖγμα, from the Hebrew *samech*. The Dor. call it σᾶν, according to Herodotus.

It is used sometimes by syncope for δ; ἦδεμμεν, ἦσμεν, *sciveramus*.

The Lacedæmonians used to put it for θ; Θεός, σιός. In like manner the Athenians, ἀγαθός, ἀγασός, *bonus*: θαμινά, σαμινά, *crebro*: as also the Ion. βυθός, βυσσός, *profundum*, *gurgis*: and hence ἀβυσσος, *bottomless*.

Which moreover is a further proof of the relation we have so often remarked between σ and the last class of mutes.

It is used for ν; δελφίν, δελφίς, *delphinus*: μῆν, μείς, *mensis*. The Æol. do the same in regard to the infinitive; νοῖν,

voiv, vóis, intelligere: γελᾶν, γέλας, *ridere*. And the Dorics in the first person plural; τύπτομαι, *verberamus*: ἑρπομαι, *serpebamus*. See the conjugations, Book III.

By the same analogy, the people of Crete used *hē* for *hēn*, *erat*: αἶς for αἶν, *semper*: μέσ for μέν, *quidem*: καλᾶς for καλῆν, *pulchram*. And the Latins of πλέον have made *plus*; of πρίν, *prius*, &c.

Σ is often added for greater emphasis; as φάω, φάζω, σφάζω, *jugulo, mactō, immolo*: μῶ, σμῶ, *quæro*: μέδω, σμέδω, *video*. The same practice almost obtained among the old Latins; for they used *stiles* for *lites*: *stlocum* for *locum*, &c. And of εἰ they made *si*; of εἰμι, *sum*, &c. as the French of *umbra* have made *sombre*.

On the contrary, the Ion. and Æol. frequently rejected it; as σμίλαξ, *μίλαξ, hedera, taxus*: σμικρὸς, *μικρὸς, parvus*: σκεδάζω, *κεδάζω, dissipō, dispergo*: σφίν, *φίν, sibi*. A practice that has been sometimes followed by the Latins; σφάλλω, *fallo*: σφενδόν, *funda*, &c.

The Lacedæmonians, and those of Pamphylia, Eubœa, and Argos, rejected it, substituting a rough breathing in its place; μῆσα, *mῆσα, musa*: πᾶσα, *omnis*: βεσία, *βεσία, boum custos*: ἔν σοι, *ἐν σοι, bene tibi sit*; from whence comes *euvē*, an exclamation of joy. Hence also *hē* for *sus* still remains in the common tongue.

The Latins on the contrary have often changed the rough breathing into σ; ἱπὸ, *sub*: ὑπὲρ, *super*: ἑξ, *sex*, &c. And even sometimes they have put it for a smooth breathing, as εἰ, *si*.

The people of Crete and Megara used to add it to the end of words; ἑκαδε, *ἑκαδες, ad domum*: ἄγε, *ages, duc, age*. And this perhaps may be the reason of our saying in the imperative, *σχῆς, tene*: ἐπίσχῆς, *intende*: δῆς, *pone*: φῆς, *phēs*, (by syncope) *fer*, &c. which are the imperatives of *σχῆμι, τίθημι*, &c.

The poets on the contrary sometimes cast off the *s* final, to serve the measure of their verse; διθάμν, *sepius*: χωρεῖ, *seorsum*, &c. as the old Latins used to say *versibu' tuu'*, &c.

The Dor. used also *ō* for *ōs, qui*; and *ōtis* for *ōtis, quicunque*.

T.

ταῦ, *tau*, and not *tas*, from the He-

brew *tau*, which has preserved the old Syrian name.

This has been a favourite letter of the Egyptians.

The Athenians used it for σ; τέσσαρα, *τέτταρα, quatuor*: σήμερον, *τῆμερον, hodie*, &c.

As did also the Dor. but less frequently, σὺ, τὸ: σὸς, *τέος, tuus*: εἰσὶν, *ἐντὶ, or, according to the Æol. εἴτι, sunt*. Thus the Latins of *ās*, have made *ut*; of πόσα, *tot*, &c.

The same Dorics put τ for κ; κείνος, *τῆνος, ille*.

The old Attics often added τ both to nouns and verbs; πόλεμος, *πόλεμος, bellum*; from whence comes Ptolemy: κόπω, *κόπιω, cedo*: τύπω, *τύπτω, verbero*, &c. And hence it is that the nouns often take a τ in the genitive; νύξ, *νυκλῆς, nox, noctis*: ἀναξ, *ἀνακλῆς, rex*; whence *ἀνακλόριον, templum, palatium*: γάλαξ, (or γάλα) *γάλακλῆς, lac*. See the list of genitives in the second book.

The Latins in like manner of *linum*, have made *linteum*, &c.

T is added to several adverbs, when they bear a relation to others; ὅτε, *tōte, cum, tum*: ἡνίκα, *τῆνίκα, quando, tum, jam*: ὡς, *τῶς, ut, sic*: ὅφρα, *τόφρα, inlerim, aliquando*: ἕως, *τέως, quamdiu, tamdiu*: ὅθι, *τόθι, ubi, ibi*: ὅθεν, *τόθεν, unde, inde*: ἡμος, *τῆμος, and τῆμῶτος, quando, tunc*. And in French *amila, tante*.

It is also sometimes cut off; πόρις, *πόρις, vitula, juvenca*: and hence *πύρις* in Lycoph. Thus from *πλέγνα*, comes *perna* in Latin, &c.

Υ.

ὑψίλιν, little *u*, to distinguish it from the Latin *U*, which was fuller, and sounded like the French diphthong *ou*.

It was sometimes put for *a*, but not very frequently; τέσσαρες, *τέσσαρες, quatuor*: γλάφω, *γλόφω, findio, scalpro*. Thus of *ἀγκύλος*, the Latins have made *uncus*.

Sometimes for *i*; ἀμφιψιδῶν, *ἀμφιψιδῶν, qui circum-circa habitat*: τριφάλεια, *τρυφάλεια, galea tres habens cristas*.

And often for the *o* among the Æol. ὄνομα, *ὄνομα, nomen*: μόνις, *μύγις, vix, ægre*, &c. In like manner the Latins of Νομάδες have made *Numidæ*; of βολβός, *bulbus*: Θεός, *Deus*, &c.

The people of Crete rejecting λ, used frequently to substitute a υ;

F

ἄλκυον,

ἄλκυον, ἀλκυον, *halycone*: ἄλκη, ἀνὰ, *subsidiūm*. The same has been imitated by the French; *alter, autre: Alvernia, Auvergne, &c.*

The poets casting off *v* use a *u*; ἀγανός, ἀγανός, *pulcher, splendidus*: ἀνίαχος, ἀνίαχος, *resonans, tumultuosus*. We read also in Hesiod, καυάξαις for κατάξαις, *confregeris*; from καλάνυμι, rejecting the *τ*, and resuming a *u*.

The Ionics often insert a *u* after an *o*; κῆρος, κῶρος, *filius, puer, juvenis, mas, germen, ramus*: ὄρος, οὔρος, *mons*. Thus of πολύπες, *multipes, piscis, tuberculum in nare*, the Attics make πούλυπος, and the Ion. and Dor. πάλυπος.

— *veluti Balbinum polypus Agnæ.*

Hor.

In like manner θῶρος, *impetuosus, libidinosus*, from θορῶ, *terreor, salio, curro*: ὀλομένη, οἰλομένη, *pestifera, noxia*: Ὀλυμπος, Οὔλυμπος, *Olympus, a mountain of Thessaly*.

τ is added to some verbs, in order to form derivatives; πλῆθω, πληθύω, *plenus sum, farcio, intumesco*: ἔπω, ἐπύω, or changing *e* into *n*, ἠπύω, and according to the Dor. ᾤπύω, *jubeo, clamo*.

τ is also sometimes cut off; ἄλλοπον, ἄλλοπος, *velox*: ἀγρίπους, ἀγριπος, *valens, pedibus*. In the same manner, δίπων, δίπες: τρίπων, tripes, &c. So from ἀλάξ comes ἀλαξ, *sulcus*, and ἀλακίζω, *sulco, aro*; as in Latin from παῦρον comes *parum*; from παυρόντως, *parumper, &c.*

ϕ.

ϕι, *phi*, or *phi*, viz. a *p* aspirated, or at least an half *p*, to soften the letter a little, because of the roughness of the aspiration, which must absolutely be expressed.

Besides the change of this mute into its corresponding letters, as we have shown above, Chap. v. and which may be observed here in the word σφι, from whence comes *sibi*, the Æol. moreover used *ϕ* for *θ*; θλίω, φλίω, *comprimo, frango*: from whence φλίπται, *teret*, Hom. So in Latin from *foris* comes *foris*, and from *δύω*, *suffio, &c.*

The Æol. used also *ϕ* for *χ*; αὔχνα, αὔφνα, *cervicem, fauces, jugulum, colūm*.

χ.

χι, *chi*, viz. a *c* aspirated, which

ought not to be pronounced like the French *ch*, but as the Hebrew *cheih*; νῶχος, πάσχα, Ἀχιτόφελ, &c.

It is sometimes dropped in the beginning of words; χλιαρός, *tepidus*, λιὰρός, *calidus, temperatus*: χλαῖνα, *læna*. And very likely, from χαμαι is derived *humi* for *chumi*; as from χάζω, *concedo, evito*, comes ἄζω, *colo, veneror*; according to *Eustath.*

ψ.

Ψ, the ancient Greeks wrote *πς* for *ψ*, which the Æol. have retained; κύκλωψ, κύκλωπς; and after their example, the Latins, *Cyclops*.

They likewise transposed these letters now and then; σπέλλιον for πσέλλιον, or φέλλιον, *armilla*.

Ψ being equivalent to *πς*, probably ἄψ, *retro, rursus, posthac*, is derived from ὀπίσω, by cutting off *i* and *ω*, and by changing afterwards *o* into *u*. As from σφῆ, by metathesis, comes φσι, and according to the Dorics ψι, and from thence *ipse, a, um*.

It is sometimes dropped; φάμερον, ἄμμος, *arena, litlus*.

Ω.

Ὠμέγα, *o magnum*, to distinguish it from the little *o*, *micron*.

It is sometimes formed of *o* and *ε*; as ὁ ἐγώ, ὦγω, Theophr. *ego, qui*: τὸ ἔνδυμα, Att. τὸνδυμα, Dor. τὸνδυμα, *amictus*. See above, Chap. xi. Rule ix.

Thus of *Marci pueri, Publii pueri*, they used formerly to make *Marci-pores, Publi-pores*, to signify the slaves or servants of Publius and Marcus, &c.

The poets change sometimes *u* into *ω* in the circumflex verbs in *aw*; ἠέωω, *pubesco*. The Boeot. practised the same on other occasions; ἀρχόμενος, ἀρχήμενος, *incipiens*: ἀριστος, *optimus*; ὤριστος. Thus in Latin from ἄρω, and ἀρῶμαι, comes *oro*.

The Ionics change *on* into *ω*; βόσω, βῶσω, *clamabo*. In like manner from *in* privative and ὄνομα, is derived νόνομος, *obscurus, ignobilis*.

The poets change *u* into *ω*, in the first of barytons, of which they make circumflex verbs in *aw*; τρέπω, τρωπάω, ὦ, *verto*: νέμω, νομῶω, ὦ, *divido, &c.*

In like manner from πλῖν comes πλώω, *navigo*, though a baryton; and,

and in the opinion of some, from *ῥέω*, *ῥέω*, *fluo*.

In circumflex verbs in *ω*, they change *ο* into *ω*; *δῶν*, *δῶν*, *δῶμεν*, *do*, *damus*: *χῶν*, *χῶν*, *Il. η*, *facio*, *irasci*, *pervium* *reddo*, *molesto*.

The Ion. and Dor. change *ε* into *ω*; *ῥῶν*, *ῥῶν*, *igitur* *certe*: *βῶν*, *βῶν*, *bovem*: *βῶσι*, *βῶσι*, *bobus*, &c.

Η is often changed into *ω*, to make a fuller sound; *πῆσσω*, *πῶσσω*, *formido*: *φῆχω*, *φῶχω*, *rado*, *stringo*, *permulceo*: *ῥῆννυμι*, *frango*; *ῥῆννα*, *fractus sum*.

The old Attics used to insert this letter; *ἀφείνα*, *ἀφέννα*, *dimisi*; *εἶθα*, *εἶθα*, and *ἔωθα*, *consuevi*.

Sometimes it is cut off by syncope; *ὀπίσθωθεν*, *ὀπισθεν*, *retro pone*: *πρῶν*, *πρῶν*, and Dor. *πρᾶν*, *paulo ante*.

The Latins have done the same; *καρῶν*, *cornix*; or else they add an *α*, as in *μήτρα*, *matrix*.

From *ἀλώπηξ* comes *vulpes*; for the Æolians added a digamma to it, *ἄλωπαξ*; of which it is proper we take some notice.

Of the Æolic digamma.

The Æol. having no rough breathing, invented another character, which they called *digamma*, from its figure, resembling that of two *gammas*, one over the other, thus, *Ϝ*. From whence the Latins have taken their great *F*,

which they even used instead of *υ* consonant, when there followed a *υ* vowel, as *serFus*, *DaFus*, &c.

Hence the Æolians used to write *Ῥῖνος*, *vinum*: *Ἑσπέρα*, *vespera*: *Ἑλένα*, *Helena*, &c.

Hesychius therefore is mistaken in writing several words with a *γ*, which should be written with a digamma; as *γῆλλος*, *μῆγχις*, for *Ῥῆλλος*, *Ῥῆγχις*, taken from *ἰλλος*, *strabus*, *lusciosus*; and *ῆγχις*, *vis*, *fortitudo*, *robur*, &c. Into which error the resemblance of the capital characters might perhaps have led him.

In the very same manner he has erred in writing *τέπια*, *τενοικῆντι*, for *Ῥέπια*, *Ῥενοικῆντι*, coming from *ἑπία*, *septem*, *ἐνοικῆσι*.

The people of Crete made use of a *β* for a digamma; *ῶβέον*, *ovum*: *βαβέλιος* for *ἄελιος*, *sol*, &c. And hence perhaps arose the error of pronouncing *β* like a *υ* consonant. To this digamma we must refer the etymology of some French words; as, *flanc*, from *Ῥλαγόν*, for *λαγόν*: *flatter*, from *λακτρε*.

To this same digamma we must likewise refer a multitude of words, to which the Latins have added a *υ* consonant; as *μῶ*, *Ῥεμῶ*, *vomo*: *ἑστία*, *Ῥεστία*, *Vesta*. As also in the middle; *αἶδων*, *αἶῬδων*, *ævum*. But for a further explanation of this matter, I refer the reader to the treatise of letters in the New Method of learning the Latin Tongue.

CHAP. XIII.

Of some other Particulars that relate to Reading and Writing.

1. Marks of separation.

TO divide syllables, two points are put over the vowel which is separated from the other, as *παῖς*, *puer*, a dissyllable, for *παῖς*, a monosyllable. The Greeks call this *διάλυσις*, *dissolutio*, *disso-lution*.

The Greeks use also another figure of separation, called by them *διαστολή*, which is a small comma placed between two syllables, to make two distinct words, and prevent them from coalescing into one, as *ῥτι*, *which*, to distinguish it from *ῥτι*, *that*; upon which we shall make some remarks in the eighth book, chap. 2.

2. Marks

2. Marks of re-union.

There are two sorts of marks of re-union in writing. The first is between syllables, as when we are obliged to divide a word at the end of a line, which is done with a small stroke, thus - :

The second is in the composition of words, and is figured thus \sim , as $\delta\tau\iota\varsigma\sim\omicron\upsilon\nu$, for $\delta\tau\iota\varsigma\ \omicron\upsilon\nu$; $sub\sim deacon$, for *subdeacon*. The Greeks call it $\iota\phi\epsilon\nu$, *subunio*, to *unite under*, because it used to be put under the words. But instead of the latter, we often made use of the former small stroke between two words, thus, *sub-deacon*, &c.

The Greeks also make use of a couchant line, to mark a long syllable, as in Latin; likewise for a mark of abbreviation, as $\Theta\varsigma$, $\Theta\epsilon\acute{o}\varsigma$, *Deus*.

And for a mark of things taken materially, as $\tau\acute{o}\ \bar{\alpha}$, *this letter $\bar{\alpha}$* : $\tau\bar{\alpha}\ \beta$, *of this letter β* : $\tau\acute{o}\ \Pi\acute{\epsilon}\tau\epsilon\varsigma$, *this word $\Pi\acute{\epsilon}\tau\epsilon\varsigma$* .

3. Of proper names.

The same mark was also employed in the 16th century for proper names, which they afterwards distinguished from one another by the addition of certain points. For whereas the ancients never made any difference betwixt these and other words; the Venitian and Paris printers were the first who devised to put a single line over proper names of men, women, or animals, and their derivatives, as $\bar{\delta}\bar{\delta}\bar{\upsilon}\bar{\sigma}\bar{\sigma}\bar{\epsilon}\bar{\iota}\bar{\delta}\bar{\epsilon}\bar{\varsigma}$, *Ulysses*.

To put a line and a point over it, as a mark of the names of different people and nations, as $\bar{\epsilon}\bar{\lambda}\bar{\lambda}\bar{\alpha}\bar{\varsigma}$, *Greece*, $\bar{\epsilon}\bar{\lambda}\bar{\lambda}\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\varsigma}$, the *Greeks*.

To put this same line and two points for mountains, as $\bar{\omega}\bar{\alpha}\bar{\xi}\bar{\epsilon}\bar{\nu}\bar{\alpha}\bar{\sigma}\bar{\sigma}\bar{\epsilon}\bar{\varsigma}$, mount *Parnassus*.

And finally, to put a line and three points for seas, rivers, lakes, morasses, &c. as $\bar{\epsilon}\bar{\lambda}\bar{\lambda}\bar{\eta}\bar{\sigma}\bar{\pi}\bar{o}\bar{\nu}\bar{\tau}\bar{o}\bar{\varsigma}$, the *Hellespont*.

But all these marks are laid aside, since the practice has been introduced of marking proper names with capitals, as in Latin; and of leaving the others without any distinction. Thus we write $\Lambda\acute{\epsilon}\omega\nu$ for *Leo*, a proper name; and $\lambda\acute{\epsilon}\omega\nu$, a *lion*. And so for the rest.

4. Of dialogues and pointing.

It is proper also to remark, that with respect to dialogues, the personages are not only distinguished by putting their names, but likewise by the letters of the alphabet, especially where there are but two: *A* denoting the first, and *B* the second.

But as for pointing, since it tends more particularly to prevent obscurity and confusion in speech, we shall treat of it in the introduction to syntax, Book VII,

LETTERS *connected or abbreviated.*

[illegible]

LETTERS connected or abbreviated.

ωδϱ	παρϱ	αα	σσα	Τϱ. Τϱ. Τρο
ωει.	περι	ωδιν	σσαν	των. των
πδβ.	πεν	αω	σσω	ωδ. Τδ. τω τω
πδ. πδ.	πο	ς. σαν. στ. σταν	ωδ	τω
ππε	ππε	ςϱ. σι. στει. στι	τϱδ. τ.	τωρ
πωδς.	ππενς	ςρ. σω. στρ. στω	δ. γ.	υ. υι
ωρ. ωρ.	ωρ. ωρα	συν	συν	υν. υν. υν
ωρ. ωρ.	ωρ. ωρ	χα. χδ. οχι. οχει	ω	υω
πγ	πυι	χλω.	σχην	ωρ. υπερ
ρ. ρι.	ρα. ρι	χρ. χρ. οχο. οχορ	ωρ	υω
ρ	ρο	χυν	σχυν	υς. υσι. υς. υσι
ρα. σα.	ρα. σα	ω	ω	χδ. χαρ
σαι. ραρ.σαι. ραρ	τα	τα	χαρ. χρ. χαρ	χαρ
σαν	σαν	ι. τζ.	ται	χρ. χαρι
σαυ	σαυτα	τ	ταυς	χδ
σγ. δι. σει. σθ	τδιν.	ταν	χλω	χην
δαρ. δζ. σθαι	τας	τας	χα	χθα
δλω.	σθην	ταυ	ταυθα	χθην
δι. δω. σθι. σθω.	τ	τε	χθ	χθρ
οκρ. ο. οκρ. ο	τ. τιν. τζ. την	χθς	χθς	χθς
οδ.	οου	τ. νι. της	χ. χ.	χ
ωα	ωα	υ. π. τι. τι	χι	χρι
ωα.	ωα.	δ. τ. το	χυν	χυν
ωδιν	ωαν	τ	τον	ψδιν
ωο	ωο	τδ. δ. τιν. τδ	ψ	ψει
ων	ων	δ. τ. τς	ω	ω
ωω	ωω	τλι.	τρι	γδ. γδ. γδ. γδ.

C H A P. XIV.

Of Abbreviations.

SINCE it is equally necessary for reading well to be acquainted with the abbreviations of letters, as with the letters themselves; it is proper for us to mention something of them here, before we proceed any further.

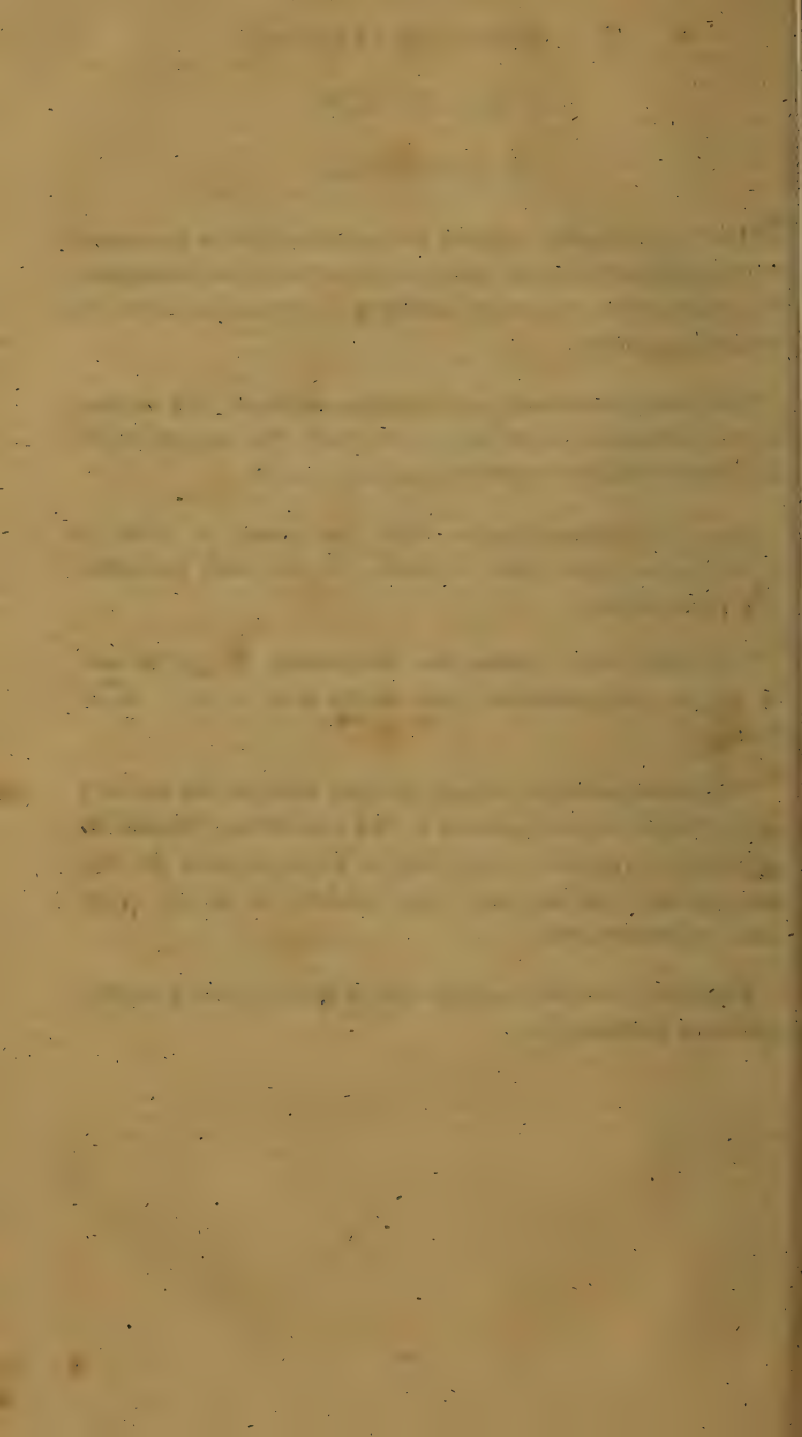
Some abbreviations only connect letter and letter, such as those between consonants, as ϣ for $\gamma\varsigma$: but those that connect vowels are either syllables, or words, as $\alpha\lambda\lambda$; $\epsilon\iota$, $\epsilon\iota$, $\delta\iota$.

There are abbreviations to which the accent is fixed, as τ^{\prime} , $\tau\eta\varsigma$; $\kappa\grave{\iota}$, $\kappa\alpha\iota$; and others to which it is not fixed, but added, as $\gamma\delta^{\prime}$, $\gamma\alpha\grave{\epsilon}$; $\kappa\grave{\iota}$, $\kappa\alpha\iota$.

Sometimes whole syllables are abbreviated, as ϣ for $\sigma\theta\alpha\iota$. $\mu\mu$ for $\mu\epsilon\nu$: and sometimes entire words, as $\kappa\tau$ for $\kappa\alpha\tau\grave{\alpha}$: $\Theta\varsigma$ for $\Theta\epsilon\acute{o}\varsigma$.

When an abbreviation includes an entire word, or the end of a word, there is no point put after it; but when it only contains the beginning, it requires a point after it, which supposes the rest, and signifies that the word is not finished, as $\text{ϣ}.$ for $\gamma\epsilon\acute{\alpha}\phi\epsilon\iota$: $\Sigma\omega\eta\varsigma.$ for $\Sigma\omega\mu\acute{\alpha}\tau\eta\varsigma$, &c.

Examples of the others may be seen in the words above marked, and in the following List.



BOOK II.

OF WORDS:

AND, FIRST, OF NOUNS

CHAP. I.

Definition and Division of a Word.

AFTER having treated of letters and syllables in the preceding book, we now come to speak of words.

A word is a sound, that signifies something.

The Greek grammarians make eight different sorts, which they call parts of speech, viz. article, ἄρθρον; noun, ὄνομα; pronoun, ἀντωνυμία; verb, ῥῆμα; participle, μετοχή; adverb, ἐπίρρημα; preposition, πρόθεσις; and conjunction, σύνδεσμος. But these eight may be reduced to three; noun, verb, and indeclinable particles: for the article and pronoun, as well as the participle, are real nouns.

Of these words, some, viz. the noun and verb, admit a difference of number, the others do not.

Number is the difference of a word, to signify one or more: thus there are two numbers, the singular, ἐνικός, that speaks but of one only; and the plural, πληθυντικός, that speaks of many.

But the Greeks have invented a third kind of number, which they call dual, δυϊκός, when speaking of two only: this having been introduced but very late into the language, was never much used; and frequently the plural is put in its stead.

CHAP. II.

Of a Noun in general.

A NOUN is a word that serves to nominate or qualify a thing.

A noun is declined by gender, number, and case.

A case is a noun's special manner of signifying.

Cases are six in Greek, as in Latin.

But the ablative is always like the dative in the singular, as well as in the plural; as the vocative is generally like the nominative.

In the dual, the accusative is also like these two cases, as the genitive is like the other two.

Gender is the difference of a noun with respect to sexes. There ought therefore in rigour to be but two, the masculine and the feminine. But the Greeks, and after their example the Latins, have added another, called neuter, *ἐδέτερον*, for nouns which they could ascribe to neither of those two genders; which has not been imitated by the eastern languages, nor by several of those that obtain now in the west.

The mark of the masculine is *ὁ*, of the feminine *ἡ*, and of the neuter *τὸ*. This the Greeks call article, from a word which properly signifies the *joints of the fingers*, by reason of the particular connection there is between the article and the noun.

RULE I.

Manner of declining the article.

Singular.

Ὁ, τῆς, τοῦ, τὸν, *are masculine.*

Τῆς, τῆς, τοῦ, τὸ, *are neuter.*

Ἡ, τῆς, τῆς, τὴν, *are feminine.*

The datives are all subscribed.

Dual.

Τὼ, τοῖν, *are masculine and neuter.*

Τῷ, ταῖν, *are feminine.*

Plural.

Plural.

Οἱ, τῶν, τοῖς, τῆς, *are masculine.*

Τὰ, τῶν, τοῖς, τὰ, *are neuter.*

Αἱ, τῶν, ταῖς, τὰς, *are feminine.*

The ablative is to be taken from the dative.

EXAMPLES.

The article therefore is to be declined thus :

N. G. D.Ab. Ac.				N. Ac. D.Ab.				N. G. D.Ab. Ac.			
M. S.	ὁ	τῆ	τῶν	D.	τῶ	τοῖν		P.	οἱ	τῶν	τοῖς
N. S.	τὸ	τῆ	τῶ	D.	τῶ	τοῖν		P.	τὰ	τῶν	τοῖς
F. S.	ἡ	τῆς	τῇ	D.	τὰ	ταῖν		P.	αἱ	τῶν	ταῖς

The article is without a vocative. But the adverb *ἐν* supplies the defect of this case in all numbers, the same as *ὃ* in Latin. This adverb has a smooth breathing with a circumflex: whereas *ἐν*, with a rough breathing, and *ν* subscribed, is the dative singular of *ἐν*, *ἡ*, *οἱ*; which may be seen among the pronouns, where I shall give also the dialects of this article.

CHAP. III.

Of Declensions; and of the First Declension of Parisyllabics.

GRAMMARIANS reckon ten declensions, five simple, *ἀπλᾶς*, and five of contracted nouns, *συνηρημέναις*.

But nouns are declined, either with an equal number of syllables, *ἰσοσυλλάβως*, or with an increase in their obliques, *περιτροσυλλάβως*: and this makes two remarkable differences of declension; the one parisyllabic, which receives no increase; the other imparisyllabic, which admits of increase.

RULE II.

General for the declension of parisyllabics.

1. *Nouns not increasing are declined like the article:*
2. *They likewise require the dative case to be subscribed:*
3. *And they form the accusative in ν, with the vowel of the nominative.*

EXAM-

EXAMPLES.

1. The parisyllabic declension is that which follows the article according to its terminations. But as the article includes two different manners of declining; one of the masculine, to which the neuter refers; and the other of the feminine; so the parisyllabic declension is twofold; one which follows the feminine article, containing the feminines in α and η , and the masculines in $\alpha\varsigma$ or $\eta\varsigma$, which correspond to the first declension of the Latins; the other, which follows the masculine article, including the masculine, feminine, and common nouns in $\omicron\varsigma$, with the neuters in $\omicron\nu$; which correspond to the second declension of the Latins.

2. Both these parisyllabic declensions have the dative subscribed, or a point written under it, in the same manner as the article.

3. Its accusative terminates in ν , with the vowel of the nominative; as ἡ μῦσα, τῇ μύσῃ, τὴν μῦσαν. ὁ Ἄνδρας, τῷ, Ἀνδρείᾳ, τὸν Ἀνδρείαν. ὁ λόγος, τῷ λόγῳ, τὸν λόγον.

Which we intend to shew more particularly in the sequel, beginning with the feminines, as the most simple.

ANNOTATION.

The ἰῶτα subscribed of which we have been speaking, is frequently omitted, as being no longer pronounced. Wherefore Sextus Empiricus in his ninth chapter against the grammarians pretends, that the dative may do as well without this point, as with it.

RULE III.

Of the feminines in α and η , which grammarians call the second declension of simple nouns.

1. A, H, are declined like the feminine article.
2. Their accusative is in $\alpha\nu$, $\eta\nu$.
3. But A pure, as well as ΔA , ΘA , ΦA , retain A throughout the singular number.

EXAMPLES.

1. Parisyllabic nouns in α and η are feminine, and follow the feminine article.

2. They

2. They form the accusative in $\alpha\nu$, or $\eta\nu$, retaining, as we have marked already, the vowel of their nominative. They are therefore declined thus :

N. V.	G.	D.	Ab.	Ac.	N. Ac.	G. D.	N. V.	G.	D.	Ab.	Ac.
S. α	} $\eta\varsigma$	} η	} $\alpha\nu$	} D.	} α	} $\alpha\nu$	} P.	} $\alpha\iota$	} $\tilde{\omega}\nu$	} $\alpha\iota\varsigma$	} $\alpha\varsigma$
η											

Ἡ μῦσα, *musa*, τῆς μῦσης, τῇ μῦσῃ, τὴν, μῦσαν, &c.

Ἡ τιμὴ, *honor*, τῆς τιμῆς, τῇ τιμῇ, τὴν τιμὴν, &c.

Σίβυλλα, *scylla*, τρύπα, *ης*, ψύλλα, *ης*, *pulex*, κακὸν χάβα, *perdir*, κόλλα, *δίκελλα*, εὐλάκα, *ης*, *vomer*, Ἴδα, *ης*, θυέλλα, *ης*, *storm, tempest*, τόλμα, *ης*, *boldness, rashness*, ἀελλα, *ης*, δίαίτα.

3. Those in α pure (that is, where α makes a syllable by itself, without being joined to a consonant) or ending in $\delta\alpha$, $\theta\alpha$, $\rho\alpha$, retain α in all cases of the singular number ; as,

ἡ φιλία *amicitia*, τῆς φιλίας, τῇ φιλίᾳ, &c.

ἡ Λήδα, *Leda*, τῆς Λήδας, τῇ Λήδᾳ, &c.

ἡ ἀκανθα, *spina*, τῆς ἀκάνθας, τῇ ἀκάνθᾳ.

ἡ ἡμέρα, *dies*, τῆς ἡμέρας, τῇ ἡμέρᾳ.

ANNO TATION.

Ἀθηνᾶ, *Pallas*; Ναυσικᾶ, *Nausicaë*, and μινᾶ, *mina*, retain also α in the genitive and dative, because they are formed by contraction from nouns in α pure: Ἀθήναα Ναυσικάα μινᾶα. Θέκλα *Thecla*, makes also Θέκλας, and Θέκλα.

It is not improper to observe here, that this analogy seems the most natural for all nouns in α , because this vowel does not love to quit its situation. We find also in Josephus Μέλχα *Mélas*, Ράκηλα, *as*. We might even give it as a general rule for nouns substantive, since the termination in α pure is considerably the most numerous of nouns ending in α . But as there are a vast many participles, which, forming their feminine in α , follow the other analogy, by making $\eta\varsigma$ in the genitive, and η in the dative, we have preferred this last for the general rule.

The ancient Latins used to follow this manner of declining in $\alpha\varsigma$; whence terras for terræ; escas for escæ; Latonas for Latonæ; paterfamilias for paterfamilæ: the latter remains still in use.

RULE IV.

Of masculines in $\Lambda\varsigma$, or in $\text{H}\varsigma$, of which the grammarians make the first declension of simple nouns.

1. $\Lambda\varsigma$, $\text{H}\varsigma$, have $\omicron\nu$ in the genitive:

2. And

2. And cast off ς in the vocative.

In the other cases ΑΣ follows *ἡμέρα*;

And ΗΣ follows *τιμὴ*.

EXAMPLES.

1. These nouns being masculine, follow the masculine article in the genitive, by making ου: but in the other cases they are declined like the feminine article, with this exception, that those in ας retain α in the singular, in the same manner as *ἡμέρα*, and the others above mentioned.

2. These nouns also reject ς in the vocative, and are declined thus:

S. ὁ Ἀνδρέας, *Andreas*, ὦ Ἀνδρέα, τῷ Ἀνδρῆ, τὸν Ἀνδρέαν.

D. τῷ and ὦ Ἀνδρέα, τοῦν Ἀνδρέαιν.

P. οἱ and ὦ Ἀνδρέαι, τῶν Ἀνδρεῶν, τοῖς Ἀνδρέαις, τοὺς Ἀνδρέας.

S. ὁ Χρύσης, *Chryses*, ὦ Χρύση, τῷ Χρύσει, τὸν Χρύσην, &c.

In the same manner you are to decline Αἰνέας, Poet. Αἰνέας, ε, ὁ ληστὴς, *latro*, &c.

ANNOTATION.

Αἰνέας is poetical, as also Ἀνδρείας, which Nonnus has used, to serve the measure of his verse. But the right names are Ἀνδρέας and Αἰνέας. The former is read not only in St. Matthew, chap. iv., but likewise in Athen. lib. vii.; in Dioscorides, and others: the latter is to be found in the Acts of the Apostles, chap. ix.; in Pindar, and others; from whence Homer has taken Αἰνεαδαῖ, and the Latins Æneadæ, the second short.

Lascaris, Vergara, and others, place here common nouns in ΗΣ; and Priscian, lib. v. observes, that the Greeks used to say ὁ κὴ ἡ ληστὴς. But this noun is always masculine in construction. Wherefore Urban, Caninius, Vossius, and the most learned grammarians, admit only of masculines in ης.

RULE V.

Nouns in ης making α in the vocative.

Nouns making α in the vocative are,

1. Those in ΤΗΣ,

2. Gentiles,

3. Poetics in ΠΗΣ,

4. And three sorts of verbals. But

5. ΣΤΗΣ admits either of η or α.

EXAMPLES.

Four sorts of nouns make the vocative in *α* short.

1. Those in *της*; ἱππηλάτης, *equitator*; ὦ ἱππηλάτα; προφήτης, *propheta*; ὦ προφήτα; and others of the same sort, preserving the accent in the same place, except δεσπότης, *dominus*, which draws it back, ὦ δεσποτα.

2. The names of countries and nations; Σκύθης, ὦ Σκύθα, *Scytha*. Πέρσης, ὦ Πέρσα, a *Persian*, &c. but when it signifies *Perses*, a proper name, the vocative then is Πέρση.

3. The poetic nouns in *ως*; as κυνώπης, ὦ κυνώπα, *aspectu canino præditus, impudens*. To which we may join λάγνης, *lascivus*; and Πυραίχμης, *Pyræchmes*.

4. Verbal nouns derived from these three verbs, μετρέω, *metior*; πωλέω, *vendo*; τρίβω, *tero*; as γεωμέτρης, *geometra*; βιβλιοπώλης, *bibliopola, a bookseller*; παιδοτρίτης, *puerorum exercitator, vocative, ὦ γεωμέτρα, &c.*

5. But nouns in *ης* admit of either termination; ὁ ληστής, *prædo*, ὦ ληστὴ and ληστᾶ; in like manner πελταστής, *peltatus*; ἀκοντιστής, *jaculator*; Ὀρέστης, *Orestes*; Θυέστης, *Thyestes*.

Observations on the dialects of the singular.

The Ionians change *α* into *η*, and the Dorics vice versa. Thus the former decline Αἰνείας like Χρύσης, and the latter Χρύσης like Αἰνείας.

The Macedonians rejecting *s* in nouns in *ης*, used to change *η* into *α*, as ὁ μυρίλλης, ὁ μυρίλλα. Thence comes ἱππότα Νέστωρ, *eques Nestor*; νεφεληγερέτα Ζεὺς, *nubium coactor Jupiter*, Hom. Wherefore Vossius, and with him the greatest part of the grammarians are mistaken in imagining that this is a vocative for a nominative. See the remarks after the syntax.

The genitive changes *ον* into *α* or *ω*, Dor. into *αο*, Æol. into *εω*, Ion. the accent remaining always as in the nominative. Πηλείδης. Πηλείδew, *Pelidæ*; ποιητής, ποιητεῶ, *poetæ*.

The accusat. Ion. is in *εα*, as Αἰνείεα for Αἰνείαν, *Æneam*; δεσπότηα for δεσπότην, *dominum*.

RULE VI.

Of nouns that retain *α* in the genitive of the common tongue.

Sometimes ΑΣ has in the genitive *α*:-

Thus ὁ Θωμάς makes τῷ Θωμᾷ.

EXAMPLES.

From the above-mentioned Doric genitive in *α*, some nouns in *α*; in the common tongue have derived their genitive also in *α*; as ὁ Θωμάς, τῷ Θωμᾷ, *Thomæ*: ὁ Βορρᾶς, *Boreas*, τῷ Βορρᾶ: ὁ πάππας, *pater*, παπα, τῷ πάππα.

Some have also both terminations: ὁ Πυθαγόρας, τῷ Πυθαγόρῃ and Πυθαγόρα, *Pythagoras*: ὁ πατραλοῖας, *par-ricida*, τῷ πατραλοῖᾳ and πατραλοία, &c.

ANNO TATION.

There are even nouns in *ης*, which like those in *ας* drop *s* in the genitive, as ὁ Δεῆς, τῷ Δρῇ, *Dres*: ὁ Ποδῆς, τῷ Ποδῇ, *Podes*, according to *Gaza*.

Hereto it seems, we should also refer the diminutives in *υς*, which lose *ς* in the genitive; as ὁ Καμῦς, τῷ Καμῦ, τῷ Καμῦ, τὸν Καμῦν, *Camylus*: ὁ Διονῦς, *Bacchulus*: ὁ Κλαυσῦς, *Clausilus*: as also ὁ Ἰησῦς, τῷ Ἰησῦ, τῷ Ἰησῦ, τὸν Ἰησῦν, *JESUS*.

Observations on the dialects of the plural.

The genitive plural admits of almost the same changes as the singular, the Doric being in *ων* by changing *ω* into *α* (which happens also sometimes to the masculines in *ες* in the imparisyllabic nouns) *Æol.* in *ων*, *Ion.* in *ων*, both with the accent on the penultima.

The dative plural is in *ης*, *Ion.* and often assumes an *ι* final, in the same manner as the masculines in *ος*, whereof presently: the same happens also to certain local nouns, which are taken for adverbs, as ἡθεῖσι, *Thebis*: Ἀθῆνῃσι, *Athenis*: and even to these, without changing *αι*.

The *Ion.* form the accusative plural from their singular, by adding *ς*; δεσπότεα, δεσπότεας, *dominos*, &c.

The *Æol.* and *Dor.* form their accusative in *αις*; ἔδραις for ἔδρας, *sedes*. Which may be seen all at one view in the following table.

Table of the first parisyllabic declension, with its dialects.

SINGULAR.					DUAL.			PLURAL.			
Nom.	Voc.	Genit.	Dat.	Acc.	N.	A.	G.D.	N.	G.	D.	A.
<i>α Ion.</i> η	as the nomina- tive.	$\left\{ \begin{array}{l} \eta\varsigma \\ \text{some-} \\ \text{times} \end{array} \right.$	$\left\{ \begin{array}{l} \eta \\ \text{some-} \\ \text{times} \end{array} \right.$								
<i>η Dor.</i> α				α							
		ας	αν, ην accord- ing to the		α	αιν	αι	$\left\{ \begin{array}{l} \omega\nu \\ \text{EOL. I.} \\ \alpha\nu \text{ D.} \\ \alpha\omega\nu \\ \text{Æol.} \end{array} \right.$	$\left\{ \begin{array}{l} \alpha\iota\varsigma \\ \text{Poet.} \\ \alpha\iota\sigma\iota \\ \text{Ion.} \\ \eta\varsigma \ \& \\ \eta\sigma\iota \end{array} \right.$	$\left\{ \begin{array}{l} \alpha\varsigma \\ \text{Ie.} \\ \epsilon\alpha\varsigma \\ \text{Æ.} \\ \alpha\iota\varsigma. \end{array} \right.$	
<i>ας Ion.</i> ης	<i>α Ion.</i> η	$\left\{ \begin{array}{l} \& \omega \text{ D.} \\ \alpha\omega \text{ Æol.} \\ \epsilon\omega \text{ Ion.} \end{array} \right.$	$\left\{ \begin{array}{l} \alpha \text{ I. } \eta \\ \text{υ}\omega\nu. \text{ of} \\ \text{thenom.} \\ \text{I. } \eta\nu \\ \text{D. } \alpha\nu \end{array} \right.$								
	At. $\left\{ \begin{array}{l} \alpha\varsigma \\ \eta\varsigma \end{array} \right.$										
<i>ης D.</i> ας	<i>η Dor.</i> α										

ANNO-

A N N O T A T I O N.

Poets generally join the Ionic *ε* in the same syllable with the following vowel; as here in *εω* genitive singular, *εων* plural, and elsewhere. Thus *ποιητῶ* is a trissyllable, *πλέων*, a monosyllable, *χευσίων*, *τίυχια*, dissyllables, and in Homer, *Πηληϊάδεω* of five syllables:

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
Iram cæne, Dea, Pelidæ Achilles.

Which shows Plutarch's mistake in censuring this verse as incorrect and too long by a syllable.

The same also sometimes happens to imparisyllabics, whether simple or contracted; likewise to pronouns, and even to participles, as *πολέας* for *πολλῆς*, *multos*; *τείχια*, *muri*; *Θησέως*, of *Theseus*; *ὑμνέων*, *singing*; all words of two syllables in Homer and others: and this synæresis is also sometimes made of *ι*, as *σφῶιν*, monosyl. for *σφιν*, *vobis*.

C O N T R A C T E D N O U N S.

Contracted nouns of the parisyllabic declension often admit of a contraction through all their cases (and are then called by grammarians *όλοπαθῆ*), but without changing their essential terminations.

Those in *ᾱ* come from *ᾱα*, *μνάα*, *μνᾱ*, *mina*; or from *έα*, when *ε* is preceded by a vowel or a *ξ*; as *ἑρέα*, *ἑρᾱ*, *lana*: *πορφυρέα*, *πορφυρᾱ*, *purpurea*.

Those in *ῆ* come from *έα*; when not preceded by a vowel, nor by a *ξ*; as *γέα*, *γῆ*, *terra*; *λεοντέα*, *λεοντῆ*, *leonina*, *sub. pellis*: or from *ον*; as *ἀπλόη*, *ἀπλῆ*, *simpla*: *διπλόη*, *διπλῆ*, *dupla*.

The contraction is formed by rejecting the vowel that precedes the termination: so that to decline them, it is almost sufficient to make the contraction in the nominative, and afterwards to follow the common analogy of the other cases; as,

Μνάα, μνᾱ; μνᾱς; μνᾱ; μνᾱν, &c.

Διπλόη, διπλῆ; διπλῆς; διπλῆν, &c.

The masculines in *εας* and *εις* are contracted in *ῆς*, to whose analogy they conform in all their cases; as,

Ἑρμέας, Ἑρμῆς, Mercury: Ἑρμῆ; Ἑρμῆ; Ἑρμῆν, &c.

C H A P. IV.

Of the Second Declension of Parisyllabics.

THE second parisyllabic declension is of nouns, that follow the masculine or neuter article. And this by the grammarians is styled the third declension of simple nouns.

RULE VII.

Of nouns in ΟΣ.

1. ΟΣ masculine and feminine follows the masculine article.
2. But the vocative is in Ε, ὦ Ω λόγε, as ô domine.

EXAMPLES.

1. Parisyllabic nouns in ος are either masculine, or feminine, or common, that is both masculine and feminine: and all these nouns are declined like the masculine article.

2. Their vocative is in ε, in the same manner as the second of the Latins, with which, as we have already observed, this declension hath a great affinity. It is therefore declined thus :

	N.	V.	G.	D.	Ab.	Ac.		N.A.	G.D.		N.V.	G.	D.	Ab.	Ac.
Sing.	ος,	ε,	ε,	ω,	ον.			D.	ω,	οιν.		Pl.	οι,	ων,	οις, ous.
	ὁ λόγος, sermo,	ᾧ λόγε,	τῷ λόγου,	τῷ λόγῳ,	τὸν λόγον,	&c.									
	ἡ ὁδὸς, via,	ᾧ ὁδῇ,	τῇς ὁδῆς,	τῇ ὁδῷ,	τὴν ὁδὸν,	&c.									
	ὁ κὶ ὁ ἄνθρωπος, homo,	ᾧ ἄνθρωπε,	τῷ κὶ τῇς ἄνθρώπου,			&c.									

ANNOTATION.

The ancient Greeks, before the new orthography derived from the Samians, used to write in the genitive τὸ λόγο, in the dative τοῖ λόγοι. For Longus and several other grammarians attest, that they wrote ο for ε, this being its name, as we have mentioned in the Method of learning the Latin Tongue, and οι for ω, whence the Latins came to say quoi in the dative. And there is still to be seen at Rome, on the two Farnesian columns, EN TEI HOΔOI TEI AΠΠIAI, EN TOI HEPOΔO AΓPOI, for ἐν τῇ ὁδῷ τῇ Ἀππίᾳ, ἐν τῷ Ἡερῶδου ἀγρῷ, and the like. We find also λόγῳ, without a ι subscribed, according to the Æolics and Dorics; whence the Latins have taken their dative in o long, domino, &c.

RULE VIII.

Of neuter nouns in ON.

ON, following the neuter article, has three cases perfectly alike in every number:

Which in the plural terminate in α.

EXAMPLES.

Nouns in ον are neuter, and follow the neuter article, having always three cases perfectly alike, the nominative, vocative, and accusative, which in the plural terminate

terminate in α as in Latin. They are therefore declined thus:

N. V. A. G. D. Ab.		N. V. A. D. Ab.		N. V. A. G. D. Ab.
S. ω v, ω v, φ .		D. ω , ω v.		P. α , ω v, ω s.
$\tau\acute{o}$ ξύλον, <i>lignum</i> ,		$\tau\tilde{\epsilon}$ ξύλα,		$\tau\tilde{\omega}$ ξύλω, &c.

RULE IX.

The Attic manner of declining, which grammarians call the fourth declension of simple nouns.

1. The Attics use ω s, ω v, for α s, α v, and in all cases they put an ω , subscribing the ι wherever they find it:
2. They likewise make the vocative the same as the nominative.

EXAMPLES.

1. The Attics follow a particular manner of declining certain nouns, which is, to change all the vowels or diphthongs of the preceding terminations, and even the α of the neuter plural, into ω , subscribing the ι wherever they find it.

2. They likewise make the vocative the same as the nominative, as well here, as every where else.

These nouns are declined thus:

N. V. G. D. Ab. Ac.		N. V. D. Ab.		N. V. G. D. Ac.
Sing. ω s, ω , φ , ω v.		D. ω , ω v.		Pl. ω , ω v, ω s, ω s.
ω v for the neuter nouns,		ω ,		ω .
\acute{o} λεῶς, <i>populus</i> ,	$\tau\tilde{\epsilon}$ λεῶ,	$\tau\tilde{\omega}$ λεῶ	$\tau\acute{o}\nu$ λεῶν, &c.	
$\tau\acute{o}$ εὐγεῶν, <i>fertile</i> ,	$\tau\tilde{\epsilon}$ εὐγεῶ,	$\tau\tilde{\omega}$ εὐγεῶ, &c.		
η ἄλως, <i>area</i> ,	$\tau\tilde{\eta}$ ἄλω,	$\tau\tilde{\eta}$ ἄλω,	$\tau\acute{\eta}\nu$ ἄλων, &c.	

Nouns in α s that have α long in the penultima, change it here into ϵ ; as $\nu\alpha\acute{\alpha}\varsigma$, $\nu\epsilon\acute{\omega}\varsigma$, *templum*: $\lambda\alpha\acute{\alpha}\varsigma$, $\lambda\epsilon\acute{\omega}\varsigma$, *populus*. But if α be short, it continues; as $\kappa\acute{\alpha}\lambda\alpha\varsigma$, *rudens*, $\kappa\acute{\alpha}\lambda\omega\varsigma$: $\tau\alpha\acute{\alpha}\varsigma$, *pavo*, $\tau\alpha\acute{\omega}\varsigma$: $\lambda\alpha\gamma\acute{\alpha}\varsigma$, *lepus*, $\lambda\alpha\gamma\acute{\omega}\varsigma$.

ANNOTATION.

There is one neuter noun in ω s, viz. $\tau\acute{o}$ χρεῖω, *debitum*, $\tau\tilde{\epsilon}$ χρεῖω; though $\tau\acute{o}$ χρεῶν, $\tau\tilde{\epsilon}$ χρεῶ, is also used. We likewise meet with $\tau\acute{o}$ ἀγήρω in Philo, *senii expers*: $\tau\acute{o}$ ἐπίπλεω, in Plutarch, *plenum*.

The Attics often reject ι in the accusative, as in these five nouns; \acute{o} "Αθως, $\tau\acute{o}\nu$ "Αθω, *mount Athos*: η ἑως, $\tau\acute{\eta}\nu$ ἑω *aurora*: η Κέως, $\tau\acute{\eta}\nu$

τὴν Κέω, *the isle of Ceos*: ὁ λαγῶς, τὸν λαγῶ, *lepus*: ἡ Κῶς, τὴν Κῶ, *the isle of Cos*: τὸν Θεὸν Ἰλεω, *Deum propitium*, as in St. Gregory.

Hence it is, that the neuters in *ον* lose their *ν* in the common tongue; ἄλλο, *aliud*: τηλικῆτο, *tantum, tam grande. natu*: τοιῆτο, *tale*: τοσῆτο, *tantum*: as also the article ὁ and some pronouns: of which hereafter.

But many of these nouns are also written with a *ν*; as τοιῆτον, τοσῆτον, &c. τὸν ἄθων, Herod. τὸν λαγῶν, Plut. and others in the same manner.

The common tongue has some times affected to Atticize, by forming the vocative like the nominative; ᾧ ἔτος, *heus tu*: ᾧ Θεός; whence comes the Latin *ô Deus*, &c.

The Latins have likewise imitated this Attic form of declining, by saying *Lethum Androgeo*, Virg. *ad montem Atho*, Liv. *Ego quidem sum Pauli*, *ego vero Apollo*, 1 Cor. i. where Apollo is a genitive from the nominative Ἀπολλῶς, and the same may be said of the rest. See the Latin Method.

Observations on the dialects.

The Ionics make the genitive in *οιο*; λόγῃς, λόγιοι. The Dorics change *ν* into *ω*, not only in the genitive singular, but also in the accusative plural; τῆ λόγῳ, τῆς λόγῳς. But sometimes they use only an omicron, λόγος: and this termination agrees with that of the nominative, ὁ λόγος, and may be moreover an Attic vocative, ᾧ λόγος.

The genitive and dative dual assume an *ι* before *ν*; λόγῳιν, λόγῳιν. The Ionics add also a *ι* to the dative plural, λόγῳισι for λόγῳις, as if it came from the singular, λόγῳιο λόγῳι. The poets add sometimes an *ο* to the Attic genitive, τῆ Μενελέω, Μενελέω; and sometimes they subscribe the *ω*; τῆ Μίνω, Μίνω, or Μίνω, as if it came from the singular, Μίνωιο. All which may be seen at one view in the following table.

Table of the second parasyllabic declension, with its dialects.

SINGULAR.					DUAL.		PLURAL.			
N.	Vocat.	G.	D.	Ac.	N. A.	G. D.	N.	G.	D.	Ac.
ος	ε	ου				οιν	οι			ους
ον	ος At.	Ion. οιο Dor.	ον	ω	ω	οιν	α	ων	οις Ion. οισι	ως D. ος Sy.
ως	ως	ω				ων	ω			ως
ων	ων	ω ωο ωο	ων	ων			ω		ως	ω

CON-

CONTRACTED NOUNS.

These contracted nouns are as easy as the preceding, because like them they are contracted through all their cases, suffering scarcely any sort of change in their termination, as the following table will make appear.

	ΕΟΣ	ΕΞ	ΕΩ	ΕΩΝ	
Sing.	οὐς	οξ	ῶ	οῦν	
	όος	όξ	όῶ	όουν	οε-ου
	ΕΩ	ΕΩΝ			
Dual.	ῶ	οῖν			
	όῶ	όοιν			
	ΕΟΙ	ΕΩΝ	ΕΟΙΣ	ΕΞΣ	
Plur.	οῖ	ῶν	οῖς	οῦς	
	όοι	όων	όοις	όξς.	

EXAMPLES.

Ο νόος, νῆς, mens; τῆ νόα, νῆ; τῷ νόῳ, νῷ; τὸν νόον, νοῦν, &c.

In like manner its compounds, ὁ εὖνοος, εὖνης, benevolus; ὁ ἀνοος, amens, &c. So ὁ ῥόος, ῥοῦς, fluxus; ὁ πλόος, πλοῦς, navigatio; ὁ χνόος, χνοῦς, lanugo; ὁ χεόος, χεοῦς, cutis, et corpus amictum cute. And their compounds, as ὁ κατάρροος, κατάρρους, defluxus: ὁ καλῖρροος, καλῖρρους, pulchrisfluus, pulchra habens fluentia, &c.

In the same manner the adjectives, ὁ ἀπλόος, ἀπλοῦς, simplex; διπλόος, διπλοῦς, duplex.

Their feminine follows the contraction of feminines, as we shall see hereafter.

The neuter is contracted in the same manner as the masculine, excepting that, in the plural, of εα and οα we make ᾱ, τὰ ὀσέα, ὀσᾱ, ossa; τὰ χεύσοα, χευσᾱ, aurea, &c.

But the compounds do not contract the three plural cases in α; for we do not say εὖνα, but εὖνοα, benevola; in like manner, καλῖρροα, pulchrisflua; εὖπλοα, navigatu facilia, &c. Even in the genitive we rather say, εὖνων ἐνπλώων, than εὖνῶν, ἐνπλῶν, &c. For which we have the authority of Sylburgius, though this remark has escaped Gretser, Mocquot, and most of the grammarians.

Σάος, *salvus*, is contracted thus: ὁ σῶς, τὸν and τὸ σάον, σῶν, *salvum*, τὰς σάους and τὰς σάας, σῶς, *salvos et salvas*: also τὰ σάα, σᾶ, *salva*, which is hardly to be found any where but in *Hesych.* and *Suid.* The remaining cases are not contracted.

CHAP. V.

Of the Imparisyllabic Declension, which Grammarians call the fifth of simple Nouns.

RULE X.

Terminations of this declension.

1. *Nouns of the imparisyllabic declension have nine different endings.*
2. *Their singular increase is in ος, ι, α:*
Their dual terminates in ε, οιν.
The plural in ες, ων, σι, ας.
3. *But in contracting, these terminations are often changed.*

EXAMPLES.

1. **T**HIS declension corresponds with the third of the Latins. It comprises a great number of terminations; and these may be all reduced to nine; viz. four vowels, which are the three common, α, ι, υ, with ω; and five consonants, viz. two liquids, ν, ρ: two double, ξ, ψ; and σ.

ANNOTATION.

No Greek noun ends in ε, and those in η are always feminine parisyllabics. None likewise ends in a mute, nor in λ, μ, or ζ. And if we should meet with any nouns in those endings, we are to consider them as foreign and barbarous.

2. The terminations of the imparisyllabic cases are comprised in these few words, mentioned in the rule,

1.	2.	3.
Sing. ος-ι-α	D. ε-οιν	Pl. ες-ων-σι-ας.
S. ὁ and ὃ Τῑτᾶν, <i>Titan</i> , τῆ Τῑτᾶνος, τῷ Τῑτᾶνι, τὸν Τῑτᾶνα.		
D. τὸ Τῑτᾶνε, τοῖν Τῑτάνοιν.		
P. οἱ and ὧ Τῑτᾶνες, τῶν Τῑτάνων, τοῖς Τῑτᾶσι, τὰς Τῑτᾶνας.		

But

But in contracting, there is frequently a change in the termination of the cases of this declension, as we shall see more particularly hereafter.

RULE XI.

Of the vocative.

1. *The vocative is generally like the nominative.*
2. *But sometimes it differs, by assuming a short vowel, by casting off ς , or by taking a ν .*

EXAMPLES.

1. The vocative is generally like the nominative; as ὁ Τιτάν, ὦ Τιτάν, *Titan*: ὁ and ὦ ἱμάς, *vinculum*: ἡ and ὦ λαμπάς, *a lamp*: ὁ and ὦ Κλήμης, *Clemens*: ὁ and ὦ Ξενοφῶν, *Xenophon*, &c.

2. Nevertheless it frequently admits of some difference, which may be reduced to three classes:

I. *By putting a short vowel instead of the long vowel of the nominative; which happens,*

1. To adjectives in $\eta\nu$; τέρε $\eta\nu$, *tener*, ὦ τέρε ν .

2. To barytonous nouns (that is, which have no accent marked on the last) in $\eta\rho$; ἡ μήτηρ, *mater*, ὦ μήτερ: ἡ θυγάτηρ, *filia*, ὦ θύγατερ: ἡ Δημήτηρ, ὦ Δήμητερ: where, for this very reason, the accent is changed or drawn back.

3. To these four oxytons, or that have an acute on the last; πατήρ, *pater*, ὦ πάτερ: δαής, *levir*, *mariti frater*, ὦ δᾶερ: ἀνής, *vir*, ὦ ἄνερ: σωτήρ, *servator*, ὦ σῶτερ; though we meet also with ὦ σωτήρ.

4. To nouns in $\omega\nu$; ὁ $\kappa\upsilon$ ἡ ἐλεήμων, *misericors*, ὦ ἐλεῆμον: ὁ Ἀπόλλων, *Apollo*, ὦ Ἀπολλων: ὁ Ποσειδῶν, *Neptunus*, ὦ Πόσειδον: ὁ $\kappa\upsilon$ ἡ κύων, *canis*, ὦ κύον. In like manner comparatives; βελτίων, *melior*, ὦ βέλτιον, &c. Some of these nouns in $\omega\nu$ do not draw back the accent, as Λακεδαίμων, *Lacedæmon*, ὦ Λακεδαῖμον, &c.

5. To barytons in $\omega\rho$: ὁ Ἑκτωρ, *Hector*; ὦ Ἑκτορ: παντοκράτωρ, *omnipotens*, ὦ παντοκράτορ.

6. To nouns in $\eta\varsigma$ of the first contracted declension; ὁ Δημοσθένης, *Demosthenes*, ὦ Δημόσθενης.

And among the Æol. according to the remark of *Lascaris*, ω is always shortened in the vocative, even
in

in oxytons ; ἡ ἀηδὼν, *luscinia*, ὡς ἀηδῶν : ἡ χελιδὼν, *hirundo*, ὡς χελιδόν, without removing the accent.

II. By dropping the final *ς* of the nominative : which happens.

1. To nouns in *ευς* ; βασιλεὺς, *rex*, ὡς βασιλεῦ.

2. To contracted nouns in *ῆς* ; Σιμῆς, for Σιμόεις, the name of a river, ὡς Σιμῆ : ὁ πλακῆς, *placenta*, ὡς πλακῆ. In the same manner, βῆς, *bos*, ὡς βῆ, because it is contracted. But ὀδῆς, *dens*, and πῆς, *pes*, make ὡς ὀδῆς, ὡς πῆς, because they are not contracted ; and therefore they are distinguished by the accent from πῆ, adv. *ubi*, and ὀδῆ, the genitive of ὀδὸς, *via* : παῖς, *puer*, or *puella*, makes also ὡς παῖ.

3. To barytons in *ις* and *υς* ; ὄφης, *serpens*, ὡς ὄφι ; βότρυς, *racemus*, ὡς βότρυ. And among the poets, even the oxytons in *ις* ; Ἀμαρυλλίς, ὡς Ἀμαρυλλί, the name of a woman.

4. To contracted nouns in *υς* ; ὁ μῦς, *mus*, ὡς μῦ ; ἡ δρυς, *quercus*, ὡς δρυ ; ὁ ἰχθυς, *piscis*, ὡς ἰχθυ, Athen. lib. vi.

5. To adjectives in *υς*, though oxytons : ὀξύς, ὡς ὀξύ. But substantives follow the general rule ; χλαμύς, *chlamys*, ὡς χλαμύς ; except it be in verse, where sometimes the poets reject *ς*.

6. To proper names in *ας* ; Θόας, ὡς Θόα ; Κάλχας, ὡς Κάλχα. Which the Latins have often imitated, ὁ *Calcha*, Sen. ὁ *Palla*, Virg.

III. By taking a *ν*.

This rule is relative to the two preceding. For sometimes the *ς* is only changed into *ν*, and sometimes the penultima is also shortened. Even several of these only reject *ς* according to the preceding rule : thus,

1. Adjectives in *εις*, casting off *ι* to shorten the diphthong, assume a *ν* ; χαρίεις, *gratiosus*, ὡς χαρίεν, and sometimes ὡς χαρίει. In like manner, ὁ Σιμόεις, ὡς Σιμόεν.

2. Proper names in *ας* ; Πολυδάμας, ὡς Πολυδάμαν, or Πολυδάμα, in Hom. Αἴας, ὡς Αἴαν or Αἴα, and Attic, Αἴας, Soph.

3. The

3. The other barytons in *ας*; *μέλας*, *niger*, ὦ μέλαν: *τάλας*, *miser*, ὦ τάλαν. But the oxytons conform to the general rule; ὁ ἱμάς, *lorum*, *vinculum*, ὦ ἱμάς, &c. And the participles do the same; ἰσὰς, *stans*, ὦ ἰσὰς, &c.

ANNO T A T I O N.

All the rules given here by most grammarians for the formation of the vocative, are either false, or deficient; probably from their wanting to form it by the analogy of the genitive, which hath no relation to this case, either in the Greek, or Latin tongue, as we have made appear elsewhere. For if you pretend with Clenardus and Caninius, that nouns declined in νος or ντος, form the vocative from the genitive, by rejecting ος or τος; this proves that ἱμάς, άντος, should make ὦ ἱμάν, whereas it makes ὦ ἱμάς, and the same may be said of the like sort: as also that Κλήμης, εντος, should make Κλημεν, whereas it makes Κλήμης; and the like in the same manner.

And to restrain this rule to barytons declined in αντος, or οντος, as Vossius has done, would be making Ξενοφῶν to have for its vocative ὦ Ξενοφον, whereas it is like the nominative: and Ποσειδῶν, ὠνος (with ω) to have ὦ Ποσειδῶν, whereas it has Πόσειδον, short; and Ἀπολλων, which is also declined with ω, Ἀπόλλωνος, to have ὦ Ἀπόλλων, whereas it has Ἀπολλον.

Wherefore I have comprised all that was necessary for practice, in the few words of the rule, which are easy to retain, and do sufficiently point out the true analogy of this case; intending to show the application thereof in the examples.

CHAP. VI.

Of the other Cases of the Imparisyllabic Declension.

The formation of the genitive.

THE genitive of this declension admits of a great variety of formations, which correspond to those of the third of the Latins, terminating always in *ος*, as the Latins in *is*. We shall range them here in their proper order, according to the final letters above mentioned.

I. Those ending with a vowel.

A { Genit. *ατος*; βῆμα, βήματος, *gradus*, *tribunal*.

The names of letters are indeclinable; ἄλφα, βῆτα, γάμμα, δέλτα: even those of another termination, as μῦ, ξῖ, ῥῶ. But ε, υ, ο, ω, are declined, because of the adjective that goes with them.

Nouns

Nouns formed by apocope or rejection, are also indeclinable; as ὕφα for ὕφασμα, *textura*, σκέπα for σκέπασμα, *tegumentum*, ἄλειφα for ἄλειφας, *pinguedo*, &c.

The other vowels form the genitive in *os* pure; as,

- I { *ios*: τὸ σίνηπι, σινήπιος, or εως, *sinapi*. In like manner κόμμι, *gummi*, κιννάβαρι, *cinnabaris*, πέπερι, *piper*; which are all words of foreign growth: wherefore Athen. saith, that there is no Greek word (viz. substantive) ending in *i*, except μέλι.
- I { *itos*: only one substantive, τὸ μέλι, μέλιτος, *mel*; and a few neuter adjectives, which conform however to the analogy of the following rules, because they always take the genitive from the masculine.
- Υ { *uos*: τὸ γόνυ, γόνυος, *genu*; but γόνυατος is also used: in like manner τὸ δόρυ, *hasta*, δόρυος and δόρυατος: of which in the heteroclites; σινάπυ, *uos, sinapi*; δάκρυ, *uos, lacryma*.
- Υ { *eos*: τὸ ἄστυ, ἄστυος, *urbs*: τὸ πῶϋ, πῶϋος, *grex ovium, ovile*. And here we have six nouns in *υ*, though Aristotle in his Poetics acknowledges but five.
- Ω { *oos*: ἡ Λητώ, Λητώος, *Latona*. But δῶ for δῶμα is indeclinable.

II. Those in *υ* or *ε* generally retain these letters, because they are unchangeable; and sometimes they take a *τ* or a *δ*; as,

- AN { *anos*: ὁ παιᾶν, παιᾶνος, *pæan*, a hymn in honour of Apollo: τὸ μέλαν, *anos, nigrum, atramentum*.
- AN { *antos*, for participles; τὸ τύψαν, *antos*, which follow their masculine.
- EN { *enos*: τὸ τέρεν, τέρενος, *tenerum*.
- HN { *hnos*: ὁ Ἑλλην, ἥνος, *Græcus*: ἡ σειρήν, ἥνος, *siren*, a kind of insect in Pliny, and the name of a fabulous woman.
- HN { *enos*: ὁ ποιμήν, ἐνος, *pastor*: ἡ φρεν, ἐνός, *mens*: ὁ κὶ ἡ ἄρσην, ἐνος, *mas*: ὁ κὶ ἡ τέρεν, ἐνος, *tener, tenera*: ἄρσην, *agnus*, by syncope makes ἄρηνός for ἄρενος, according to Eustath. unless we choose to derive it from ἄρε, ἄρενός.
- IN { *inos*: ὁ δελφίν, ἰνός, *delphin*: ἡ ἀκτίν, ἰνός, *radius*: ὁ κὶ ἡ διν, δινός, *litus*. The nominative of these nouns frequently end in *is*, as δελφίς.
- ON { *onos*: τὸ μέϊζον, ονός, *majus*; and all other neuters of nouns in *ων*.
- ON { *ontos*, for participles; as τὸ τύπλον, οντός, *verberans*.
- OYN { *odos*: τὸ δίπουν, δίποδος, deriving it from δίπους, *bipes*.
- OYN { *oynotos*, for participles; as τὸ τυπῆν, ἔντος, *verberaturum*.
- TN { *ynos*: ὁ μόσυν, μόσυνος, *turris propugnaculum ligneum*: those also whose ending is in *υι* or *υς*; as ὁ Φόρκυς or Φόρκυν, *υνός, Phorcys, the son of Neptune, and father of Medusa*.
- TN { *yntos*, for participles; τὸ ζευγύν, ὕντος, *jungens*.

	ανος : as ὁ κλών, κλώνος, ramus : ὁ αἶων, αἰώνος, ævum : Πλάτων, Plato : ἡ μήκων, papaver.
	ονος : ὁ περίων, περίονος, serra : ἡ χελιδών, ὄνος, hirundo : ὁ κῆ ἡ δαίμων, ονος, daemon, genius : ὁ κῆ ἡ κρείσσων, ονος, melior.
	κύων, canis, makes κυνός, by syncope, for κύονος.
ΩΝ	ωντος : ὁ Ξενοφών, ἄντος, Xenophon.
	οντος : δράκων, οντος, draco. In the same manner the participles, ὁ τύπλων, οντος, verberans : ὁ τύπων, ὄντος, qui verberavit. Likewise all other second aorists active.
	ουντος : τυπών, ούντος, verberaturus. In the same manner all other second futures active : and even the present of circumflex verbs coming from εω or ωω : as ποιῶν, ούντος, faciens : δηλῶν, έντος, manifestans.
ΑΡ	αρος : μάκαρ, αρος, beatus : τὸ νέκταρ, ἄρος, nectar : ψάρ, αρός, sturnus, a starling.
	ατος : τὸ ἥπαρ, ἥπατος, jecur, hepar. In like manner τὸ δί- λεαρ, ατος, esca quâ animalia capiuntur, illecebræ : εἶαρ, adeps : φρέαρ, puteus. But the last three are sometimes contracted ; for we say δέλκτος, γητὸς, φρητὸς, &c.
	ἡ δάρμαρ, retains ρ in verse, making δάρμαρτος.
ΗΡ	ηρος : ὁ Σῆρ, ηρός, Ser, the name of a people ; also the silkworm ; ὁ λετήρ, λετήρος, pelvis : τὸ κῆρ, ἥρος, cor : ἡ κῆρ, κηρός, fatum, sors.
	ερος : ὁ αἰθήρ, έρος, æther : ὁ ἄήρ, αἆρ : ὁ ἀστήρ, stella : ὁ δαήρ, levir, a husband's brother.
	Several are syncopated in the genitive : ὁ πατήρ, pater, πατέρας, πατρός : ὁ ἀνὴρ, vir, ἀνέρος, ἀνδρός, taking a δ, &c.
ΕΙΡ	ειρος : φθειρ, ειρός, pediculus : ἡ χεῖρ, ειρός, manus : ὁ ἀντίχειρ, pollex : ὁ κῆ ἡ πολύχειρ, multimanus.
ΟΡ	ορος : τὸ ἦτορ, ἦτορος, cor, animus. In like manner its compound, ὁ κῆ ἡ μεγαλήτωρ, ορος, magnanimus.
ΥΡ	υρος : ψίθυρ, υρος, susurro : ὁ κῆ ἡ μάστιγ, υρος, testis : τὸ πῦρ, πυρός, ignis.
ΩΡ	ωρος : ὁ Φῶρ, Φωρός, fur : ὁ ἰχώρ, ἰχώρος, sanies tenuior, a serosity of blood : τὸ ἔλωρ, captura, præda.
	ορος : ὁ Νέστωρ, ορος, Nestor : ὁ κῆ ἡ ἀπάτωρ, ἀπάτορος, carens patre, But ὑδωρ, aqua, makes ὑδατος, as coming from ὑδας : and σκῶρ, merda, makes σκατὸς.

III. Those in ξ or ψ form the genitive, according to the power of their doubled letter : whereof ψ takes the first class of mutes, ω, β, φ : and ξ the second, κ, γ, χ ; thus,

Ξ	κος : ὁ θώραξ, θώρακος, pectus, thorax : ἡ κύλιξ, κύλικος, poculum, calix : ὁ κῆ ἡ μείραξ, ακος, adolescens : ἡ ἁλώπηξ, ἁλώ- πεκος, vulpes ; changing η into ε.
	Some take a τ with κ, making
	κτος : ὁ ἄναξ, ἄνακτος, rex : ἡ νύξ, νυκτὸς, nox.

III	{	γος : ὁ ἄρπαξ, ἄρπαγος, rapax : ὁ τέτλιξ, ιγος, cicada : λύγξ, λύγος, singultus. But λύγξ, lynx, makes λυγχός.
		χος : ὁ κῆ ἢ βήξ, βηχός, tussis : ἡ θριξ, τριχός, capillus : where τ is put for θ, by reason of the following aspirate.
V	{	ωος : ὁ ὠψ, ὠπός, oculus, visus : ἡ λαίλαψ, απος, procella : ὁ Κύκλωψ, ωπος, Cyclops.
		βος : ὁ Ἄραψ, Ἄραβος, Arabs : ὁ φάψ, αἶδος, palumbus : ἡ φλέψ, εἶδος, vena.
		φος : Κίνυψ, Κίνυφος, fluvius Africae : ἡ κατῴλιψ, ιφος, columnen scala.

IV. Those ending in *ς* generally take the last class of mutes, τ, δ, θ ; or else a ν, which sometimes retains the τ along with it, making ντ. And sometimes the *ς* of the nominative is rejected, and the genitive ends in *ος* pure ; thus,

ΑΣ	{	ατος : τὸ γῆρας, ατος, senectus : τὸ ἄλας, ἄλατος, sal.
		αντος : γίγας, gigas, γίγαντος : ἀνδρείας, ἀνδρείαντος, statua : ὁ πᾶς, παντός, omnis. In like manner its compounds, ἅπας and σύμπας, omnis.
ΑΙΣ	{	ανος : ὁ μέλας, μέλανος, niger : ὁ τάλας, ανος, miser.
		αδος : for the feminine, as ἡ μονάς, μονάδος, monas, unitas : λαμπός, λαμπάδος, lampas, lucerna : or for the common, as ὁ κῆ ἢ φυγὰς, φυγάδος, exul, profugus.
ΑΙΣ	{	αος : ὁ λάας, lapis, λάαος, and by contraction λαός. But the contracted nominative λαός, makes its genitive in λάος acuted.
		αῖτος : ἡ δαῖς, δαιτός, convivium : τὸ σαῖς, σαιτός, farina aqua subacta.
ΑΥΣ	{	αιδός : ὁ κῆ ἢ παῖς, puer, puella, παιδός.
		αός : ἡ γεῦς, γεῦός, anus, vetula : ναῦς, ναός, navis. Att. γεῶς and γεῶς ; and in the plural γεῶν and γεῶν. The Ionics say νῆς, νῆς (or by diæresis νῆς) and in the plural νῆες for νᾶες. But the accusative is ναῦς for νάας.
ΕΣ	{	εος : for the neuter of nouns in ης ; as τὸ ἀληθές, τῷ ἀληθές, verum.
		ενος : ὁ κτεῖς, κτενός, pecten : εἷς, ἐνός, unus. In like manner μηδεῖς, ἐδεῖς, nullus ; and other compounds.
ΕΙΣ	{	εντος : ὁ Σιμόεις, Σιμόεντος, Simoïs, a river of Troy : ἡ Ὀπίεις, Ὀπίεντος, Opús, Opuntis, a city of Greece ; ὁ χαρίεις, εντος, venustus. Likewise the participles ; as τυφθεῖς, εντος, verberatus.
		ειδος : ἡ κλείς, clavis, κλειδός, κλειδί, κλειδα, and κλειν : plur. κλεῖς, claves, Matth. xvi. 19.
ΕΥΕ	{	εος and ῆος, according to the Ionics, or εως, according to the Attics ; ὁ βασιλεὺς, τῷ βασιλείῳ, ῆος, εός, rex.
		ητος : ὁ λέβης, ητος, lebes : ἡ ἱσθὴς, ῆτος, vestis. In like manner the feminine substantives derived of an adjective ; as κακός, malus : ἡ κακότης, ητος, malitia : ἀγέτιος, urbanus : ἡ ἀγειότης, ητος urbanitas, &c.

- ἥντος: ὁ τιμῆς, τιμῆντος, *honoratus*: δαφνῆς, δαφνήντος, *laureatus*; both contracted from τιμήεις and δαφνήεις, εντος.
 H2 { εντος: Κλήμης, εντος, *Clemens*: Ουάλης, εντος, *Valens*. And the like nouns borrowed from the Latin, which generally lose their n.
 εος: Δημοσθένης, εος, *Demosthenes*: ἡ τριήρης, εος, *triremis*: ὁ κῆ ἡ ἀληθής, εος, *verus et vera*.
 ιος: ὁ ὄφης, ιος, *serpens*: ἡ πόλις, ιος, *urbs*, Att. εως.
 ιδος: ὁ Πάρις, ιδος, *Paris*: ἡ κρηπίς, κρηπίδος, *basis, fundamentum, crepida*: ὁ κῆ ἡ ἄπολις, ιδος, *extorris, exul*.
 ιτος: ἡ χάρις, χάριτος, *gratia*. In like manner εὔχαρις, *gratus*, ἀχαρις, *ingratus*, &c.
 ΣΙ { ιθος: ὁ κῆ ἡ ὄρνις, ὄρνιθος, *avis, ales*: ἡ μέριμις, μέριμιθος, *funiculus*.
 ιτος: ἡ θέμις, jus, fas, θέμιτος (whence θεμιτεύειν, in Hom. *jura dare*) and θέμιδος: as χάρις hath χάριτος, and also χάριδος and χάριτος, according to Lascaris.
 ινος: ὁ κῆ ἡ τίς, τινός, *aliquis, quidam*; and τίς, τίνος, *quis, interrogative*.
 ΟΣ { εος: τὸ τεῖχος, τείχιος, *murus*. In the same manner all neuter nouns in os.
 οτος: for the neuter participles, τὸ τετυφός, ότος, *quod verberavit*.
 οος: ὁ κῆ ἡ βῆς, βοός, *bos*: ὁ χρεῖς, τῆ χρεός, *cutis*: ὁ νῆς, νοός, *mens*.
 ἔντος: ὁ πλακῆς, πλακῆντος, *placenta*: ἡ Ὀπῆς, Ὀπῆντος, *Opus, Opuntis*; which are nouns formed by contraction.
 ΟΥΣ { οντος: ὁ ὀδῆς, τῆ ὀδόντος, *dens*; and several participles, as δῆς, δόντος, *qui dedit*.
 οδος: πῆς, ποδός, *pes*, with its compounds, ἄπῆς, *carens pedibus*, &c.
 ἔς makes ότός, *auris*; taking it from ᾧς, which would be Doric, as they say ᾧν for ἔν.
 ΟΥΣ { υος: ὁ μῦς, μυός, *mus*: ὁ ἰχθῦς, or ἰχθύς, ἰχθύος, *piscis*: ἡ χίλῆς, χέλῆς, *chelys, cithara*.
 εος: ὁ ὀξύς, ὀξύος, *acutus, velox*: ὁ ἠδύς, *suavis*: ὁ ὠκύς, *velox*.
 εως: Att. ὁ πῆχυς, πῆχεως, *cubitus*: ὁ πρέσβυς, εως, *senex*: ὁ πῆλεχῦς, εως, *securis*: whose plurals are in εων, πῆχεων, πρέσβεων, πελίχεων, &c.
 ΤΣ { υδος: ἡ χλαμῦς, χλαμῦδος, *chlamys*: ὁ κῆ ἡ νήλης, νήληδος, *advena*.
 υθος: ἡ κόρυς, κόρυθος, *galea*.
 ὕντος: ὁ ζευγνύς, ζευγνύντος, *jungens*, and the like participles of verbs in υμι.
 Μάρτυς hath only the dative plural, μάρτυσι, *martyr, testis*. But we say also μάρτυρ, υρος, as above.
 ΩΣ { ωτος: ὁ γέλως, γέλωτος, *risus*: ὁ φῶς, φωτός, *vir*: τὸ φῶς, φωτός, *lux, lumen*.
 ὠδος: ἡ φῶς, φωδός, *pustula*, red spots, such as those that mark the legs after being too near the fire.
 ὠος: ἡ αἰδώς, αἰδόος, *pudor*: ἡ ἠώς, ἠόος, *aurora*.

ΩΣ { οτος: τέλοφως, τέλοφότης, *qui verberavit*; and such like participles.
 λως: ὁ Τρώς, Τρωῶς, *Tros, Trojanus*: ὁ ἥως, ἥεως, *heros*.

V. *Those that have a liquid along with the σ, retain it, because of its immutability; and sometimes they add to it a τ, or a θ; as,*

ΑΣ { λος: ὁ ἄλς, ἄλως, *sal*: ἡ ἄλς, ἄλως, *mare*, in verse.

ΝΣ υθος: ἡ ἔλμινς, ἔλμινθος, *lumbricus*.

ΡΣ { ετος: ὁ μάκαρς, μάκαρτος, which is the same as μάκαρ, μάκαρς, *beatus*.

RULE XII.]

Nouns which form the accusative in ν.

Nouns ending in ις, υς, αυς, ους, if their genitive be in ος pure, make the accusative in ν.

EXAMPLES.

We have already observed, that the accusative is in α, as τὸν Τιτᾶνα. There are however several in ν; as nouns in ις, υς, αυς, ους, when they make the genitive in ος pure; as ὁ ὄφις, ιος or εος, ὄφιν, *serpens*: ὁ βότρυς, *racemus*, υος, υν: ὁ ὄξυς, ὄξείος, ὄξυν, *acutus*: ἡ ναῦς, ναὸς, *navis*, ναῦν: βοῦς, βόος, βοῦν, *bos*. But some of these end also in α; τὸν βότρυα, ὄξέα, νέα, or νῆα, and particularly among the poets. From Διὸς, comes also Δία, *Jovem*.

ANNOTATION.

Barytons (that is, nouns accented on the last) in ις and υς, which do not form the genitive in ος pure, admit of both terminations; ἡ ἔρις, ιδος, τὴν ἐριδα and ἔριν, *lis*, contentio: ὁ νέηλος, νδος, τὸν νέηλυδα and νέηλυν, *qui recens advenit*. Though the true reason of their having the termination in ν, is because the Ionics declined them in ος pure: and thus they follow the same rule as the rest.

Among the nouns declined with a syncope, these, viz. πατήρ, *pater*; μήτηρ, *mater*; γαστήρ, *venter*, are never syncopated in the accusative singular, and frequently not even in the genitive or accusative plural; τὸν πατέρα, τὴν μητέρα, τὴν γαστέρα, to distinguish them from ἡ πάτερ, *patria*; ἡ μήτερ, *matrix*: ἡ γάστρα or γάστρη, *the belly of a bottle, or the cavity of a ship or vessel*.

RULE

RULE XIII.

Of the dative plural.

1. The dative plural is formed of the singular, by inserting σ before ι .
2. In adding σ , the following letters, δ , θ , ν , τ , must be cast off.
3. The dative singular $\epsilon\nu\tau\iota$ makes the plural $\epsilon\iota\sigma\iota$; but $\omicron\nu\tau\iota$ makes $\epsilon\sigma\iota$.

EXAMPLES.

1. The dative plural is made of the singular, by putting σ before ι ; as \acute{o} $\rho\acute{\eta}\tau\omega\rho$, *rhetor*, $\tau\tilde{\omega}$ $\rho\acute{\eta}\tau\omicron\rho\iota$, $\tau\omicron\tilde{\iota}\varsigma$ $\rho\acute{\eta}\tau\omicron\rho\sigma\iota$.

2. But if any of these letters, δ , θ , ν , τ , happen to be in the way, they must be rejected; as,

Nom.	\acute{o}	$\tau\iota\tau\acute{\alpha}\nu$,	η	$\lambda\alpha\mu\pi\acute{\alpha}\varsigma$,	\acute{o}	$\varsigma\acute{\alpha}\varsigma$,	$\theta\epsilon\nu\iota\varsigma$.
D. S.	$\tau\tilde{\omega}$	$\tau\iota\tau\tilde{\alpha}\nu\iota$,	$\tau\tilde{\eta}$	$\lambda\alpha\mu\pi\acute{\alpha}\delta\iota$,	$\tau\tilde{\omega}$	$\varsigma\acute{\alpha}\nu\tau\iota$,	$\theta\epsilon\nu\iota\theta\iota$.
D. P.	$\tau\omicron\tilde{\iota}\varsigma$	$\tau\iota\tau\tilde{\alpha}\sigma\iota$,	$\tau\alpha\tilde{\iota}\varsigma$	$\lambda\alpha\mu\pi\acute{\alpha}\sigma\iota$,	$\tau\omicron\tilde{\iota}\varsigma$,	$\varsigma\tilde{\alpha}\sigma\iota$.	$\theta\omicron\rho\nu\iota\sigma\iota$.

3. But if after the removal of these letters, there remains one of the short vowels ϵ , \omicron , in the penultima, each of them takes its subjunctive υ or ι , in order to form a diphthong: thus $\epsilon\nu\tau\iota$ makes $\epsilon\iota\sigma\iota$; and $\omicron\nu\tau\iota$, $\omicron\upsilon\sigma\iota$; as for example,

N. S.	\acute{o}	$\tau\iota\theta\epsilon\iota\varsigma$, <i>ponens</i> .	$\lambda\acute{\epsilon}\omega\nu$, <i>leo</i> .	$\tau\acute{\upsilon}\pi\lambda\omega\nu$, <i>verberans</i> .
D. S.	$\tau\tilde{\omega}$	$\tau\iota\theta\epsilon\tilde{\nu}\tau\iota$,	$\lambda\acute{\epsilon}\omicron\nu\tau\iota$,	$\tau\acute{\upsilon}\pi\lambda\omicron\nu\tau\iota$,
D. P.	$\tau\omicron\tilde{\iota}\varsigma$	$\tau\iota\theta\epsilon\tilde{\iota}\sigma\iota$.	$\lambda\acute{\epsilon}\epsilon\sigma\iota$.	$\tau\acute{\upsilon}\pi\lambda\epsilon\sigma\iota$.

ANNOTATION.

The reason of this is, because the penultima of the dative plural ought never to be less in quantity than that of the singular.

Insomuch, that if the latter was long by position, the position being taken away, the loss of it must be supplied by a diphthong.

But if it should be a common vowel, as this may pass for a long one of its own nature, nothing is then inserted; for instance, $\text{A}\acute{\iota}\alpha\nu\tau\iota$, $\text{A}\acute{\iota}\alpha\sigma\iota$; $\text{I}\varsigma\acute{\alpha}\nu\tau\iota$, $\text{I}\varsigma\tilde{\alpha}\sigma\iota$. And if it be short, it may continue so in the plural, as $\phi\epsilon\nu\iota$, menti , $\phi\epsilon\epsilon\sigma\iota$; or it is made long by position, as $\mu\acute{\alpha}\gamma\tau\upsilon\rho\iota$, testi , $\mu\acute{\alpha}\gamma\tau\upsilon\rho\epsilon\sigma\iota$: $\acute{\alpha}\lambda\iota$, sali , $\acute{\alpha}\lambda\sigma\iota$, &c.

RULE XIV.

Dative of nouns ending in a diphthong before ς , or in ξ or ψ .

1. Nouns ending in a diphthong before ς , or in ξ , or ψ , form the dative plural, by adding ι :

2. Those

2. Those which end in *η*, and are syncopated in declining, form their dative plural in *άσι*.

EXAMPLES.

1. Nouns that have a diphthong before *ς*, form their dative plural from the nominative singular, by adding *ι*: thus, βασιλεὺς, βασιλεῦσι, *rex*: βῆς, βεσι, *bos*: ἄρπαξ, ἄρπαξι, *rapax*: Ἀραψ, Ἀραψι, *Arabs*, &c.

2. But nouns in *η*, that are syncopated in declining, form their dative plural in *άσι*, as πατήρ, *pater*: πατέρος, πατρὸς, τῷ πατρὶ, τοῖς πατράσι, *patribus*. In the same manner, μητέρασι, *matribus*: θυγατέρασι, *filiabus*: ἀνδράσι, *viris*; and such like.

ANNOTATION.

Which is only a softening; because if of πατὴρ we should make πατέρασι, it would be too rough: for the same reason, of ἀγὼν, ἀγὼνός, ἀγὼνι for ἀγῶνι, *agnus*, they make ἀγῶνάσι.

Observations on the dialects of imparisyllabics.

There remains very little to observe concerning the dialects of this declension, after what has been said in treating of the others.

The poets use an apocope, or rejection, at the end of words, and almost in all cases.

In the nominative in *μα*; δῶ for δῶμα, *domus*.

In the genitive of nouns in *ας* declined by *αντός*, they cut off *τος*; Αἴας, Αἴαντος and Αἴαν, *Ajaxis*: Θάκας, Θάκαντος and Θάαν. Though Lascaris is of opinion, that these cases should be Αἴα, Θόα, &c.

They cast off the last syllable of the dative, terminating it still in *ι* after the apocope; Θέτι for Θέτιδι, *Thetidi*: μάσι for μάσιγι, *flagello*: and sometimes ending it in *ω*, under which they subscribe the *ι*: ἰδρῶ for ἰδρῶτι, *sudori*: Μίλω for Μίλωνι, *Miloni*: so that these nouns conform to the analogy of the parisyllabic declension.

In the accusative, where there is generally an *ω* after the apocope; Ἀπόλλω for Ἀπόλλωνα, *Apollinem*: ἰδρῶ for ἰδρῶτα, *sudorem*.

In the vocative in *αν*, from whence they reject the *ν*; ᾧ Αἴα, Θόα, for ᾧ Αἴαν, Θόαν, &c.

Poets often form the dative plural of the nominative in *ες*; τιτάνες, τοῖς τιτάνεσι, or doubling the *ς*, τιτάνεσσι: and even in contracted nouns; τνίχεα, τειχέεσι, or ἑσσι.

On the contrary, they sometimes form this case in nouns ending in *eus* or *ous*, not of the nominative singular, according to the general rule, but of the dative, in the same manner as other nouns; βασιλεί, *regi*, βασιλείσι, *regibus*: βόι, βοῖ, βοσι, and βωσι, Dor. βο-
vibus, &c.

CHAP. VII.

Of Imparisyllabic contracted Nouns.

IMPARISYLLABIC contracted nouns are of two sorts: the former receive the contraction in the nominative, and retain it afterwards through all their cases, without changing their essential termination, no more than those of the parisyllabic declension; as ὁ τιμήεις and τὸ τιμῆεν, ἥεντος; ὁ τιμῆς and τὸ τιμῆν, ἥντος, *honoratus, um*: ὁ μελιτόεις, and τὸ μελιτόεν, ὀέντος; ὁ μελιτῆς and τὸ μελιτῆν, ἔντος, *mellitus*, and *um*. The feminine is also contracted, but it follows the parisyllabic declension; ἡ τιμῆσσα, τιμῆσσα, ας, *honorata*, &c.

Likewise, ὁ πλακώεις, ὀέντος; ὁ πλακῶς, ἔντος, *placenta*: ὁ Σιμῆς, *Simois*, a river: ἡ Ὀπῆς, *Opis*, *untis*, a city: ἡ Ἀμαθῆς, *Amathus*, &c.

In the same manner, τὸ ἔαρ, ἦρ, *ver*, τῆ ἔαρος, ἦρος: τὸ κῆρ, κῆρ, *cor*, τῆ κῆρος, &c. Here some add, τὸ σῆρ, τῆ σῆρος, *sebum*, from σῆαρ; but the latter makes σῆατος.

Ὁ πάϊς, παῖς, τῆ παίδος, παιδός, *puer*: ὁ λάας, λαῖς, *lapis*, τῆ λάαος, λαῖος: τῷ λάαϊ, &c.

The latter do not receive their contraction in the nominative, but only in certain cases. These are much more numerous, and more remarkable than the preceding, because the contraction being made in the last syllable, it generally changes the termination of the cases contracted: and we may compare these to the two last declensions of the Latins, which are only a sort of branches of the third.

They all follow the general analogy of contraction laid down in the first book; we shall however deliver some particular rules concerning them, so as to prevent their giving any trouble.

RULE XV.

General for the contraction of imparisyllabics.

1. *ε penultima makes ει in the dative singular, and εις in the three plural cases.*
2. *ι penultima makes ι only.*
3. *εε, or εα final, makes η.*

EXAMPLES.

The contraction of nouns is always made of the penultimate vowel with the vowel following; concerning which we have three general remarks to make.

1. As often as the dative singular, and the three like cases of the plural, viz. the nominative, accusative, and vocative, have an ϵ in the penultima, there is a crasis of this ϵ with the vowel following, into $\epsilon\iota$ diphthong.

2. But if there be an ι in the penultima, the crasis is then into ι only.

3. The contraction of $\epsilon\epsilon$, or $\epsilon\alpha$ final is into η . This will appear better, when illustrated by examples: we shall begin with the nouns most simple.

Nouns in $\epsilon\upsilon\varsigma$, which grammarians call the third of contracted nouns.

Sing. $\acute{\omicron}$ βασιλεὺς, *rex*, $\tilde{\omega}$ βασιλεῦ; $\tau\tilde{\epsilon}$ βασιλέος, Att. $\acute{\epsilon}\omega\varsigma$, more usual; $\tau\tilde{\omega}$ βασιλείϊ, βασιλεῖ; τὸν βασελέα, poet. βασιλῆ.

Dual. $\tau\omega$ and $\tilde{\omega}$ βασιλέε, $\tilde{\eta}$, rarely used; τοῖν βασιλέοιν.

Pl. οἱ and $\tilde{\omega}$ βασιλέες, εἷς; τῶν βασιλέων; τοῖς βασιλεῦσι; τῆς βασιλέας, βασιλεῖς.

Nouns in $\iota\varsigma$ and ι , which grammarians call the second of contracted nouns.

Sing. $\acute{\omicron}$ ὄφις, *serpens*, $\tilde{\omega}$ ὄφι, $\tau\tilde{\epsilon}$ ὄφιος, $\tau\tilde{\omega}$ ὄφιϊ, ὄφι; τὸν ὄφιν.

Dual. $\tau\omega$ and $\tilde{\omega}$ ὄφιε, τοῖν ὄφίοιν.

Pl. οἱ and $\tilde{\omega}$ ὄφιεσ, ὄφισ, τῶν ὄφιων, τοῖς ὄφισι, τῆς ὄφιας, ὄφισ.

In like manner $\acute{\eta}$ πόλις, $\iota\omicron\varsigma$, *urbs*: τὸ σίνηπι, $\epsilon\omega\varsigma$, *sinapi*, mustard: and in the plural, $\tau\omega$ and $\tilde{\omega}$ σινήπια, σινῆπι.

ANNOTATION.

This declension in $\iota\omicron\varsigma$ is properly Ionic, as appears from Herodotus, who wrote in this dialect, and from the almost general agreement of the learned. But these nouns are also commonly declined in $\epsilon\omicron\varsigma$, like the preceding; which gave occasion to the grammarians of calling this last manner Ionic, and the other common, though without any foundation or reason.

We may also refer to our general rule the neuters in υ , declined in $\epsilon\omicron\varsigma$, which follow the same contraction, though they are not comprised by grammarians in their declensions; as τὸ ἄγνυ, $\tau\tilde{\epsilon}$ ἄγεος, $\tau\tilde{\omega}$ ἄγειϊ, ἄγει: pl. τὰ ἄγεα, η , &c. In the same manner,

τὸ πᾶν, τῷ πᾶντος, *græc* : τὸ ἡμισυ, *dimidium* ; whence comes τὰ ἡμίση, in *Aristot. 6. Metaph.*

Thereto also may be referred the oxytons in *us*, declined in *eos*, which have likewise been omitted by grammarians in their declensions : as ὁ ἡδὺς, *suavis* : τῷ ἡδέος, τῷ ἡδέϊ, ἡδεῖ : οἱ and ᾧ ἡδέες, ἡδεῖς, τὸς ἡδέας, ἡδεῖς. In the same manner, ὁ ὀξύς, *acutus* : ὁ ὀξυμύς, *acerbus* : and such like. But the neuter plural of these is not susceptible of contraction.

RULE XVI.

For all nouns in *ης*, and neuters in *ες* and *ος*, by grammarians called the first of contracted nouns.

Nouns in ης, and neuters in ες, or ος, are contracted in the three genitives, thus :

The singular contracts εος into ες ; But

The dual εῶν, and the plural ῶν, lose their ε.

EXAMPLES.

The nouns in *ης*, may be masculine, feminine, or common ; those in *ες* or *ος* are always neuter. They follow the general rule, in the same manner as the preceding ; but besides this, they are contracted in the genitive singular, dual, and plural : thus,

Genitive	Sing.	εος, ουσ.
	Dual.	εῶν, οῖν.
	Plur.	έων, ῶν.

Sing. ὁ Δημοσθένης, *Demosthenes*, ᾧ Δημόσθενης ; τῷ Δημοσθένης, *νεῖ* ; τὸν Δημοσθένα, *νη*.

Dual. τῷ Δημοσθένεε, *νη* ; τοῖν Δημοσθενέοιν, *νοῖν*.

Plur. οἱ and ᾧ Δημοσθέnees, *νεῖς* ; τῶν Δημοσθενέων, *νῶν* ; τοῖς Δημοσθένεσι : τὸς Δημοσθένας, *νεῖς*.

In like manner, τὸ and ᾧ τεῖχος, *murus*, τῷ τείχεος, *ους*, &c. plur. τὰ τείχεα, *η*, &c.

ANNO TATION.

The neuters in *ος* sometimes contract *εε* into *ει* : τὸ σκέλος, *crus* : dual. σκέλεε, σκέλει. But ὅσσε for ὅσσεε, *oculi*, is said by apocope.

Nouns that have two *εε* in the penultima, commonly drop one of them before the contraction ; but the plural (if they be neuter) is in *α*, and not in *η* ; τὸ χρέος, *debitum*, τὰ χρέεα, *χρέα* ; τὸ κλέος, *gloria*, τὰ κλέεα κλέα. Though perhaps this might be more truly called a syncope than a contraction, were it not that *α* becomes long.

Proper names composed of κλέος are variously contracted; for instance,

Nom. Ἡρακλῆης, κλῆς, *Hercules*. Voc. Ἡράκλεες, κλεῖς, or by syncope, Ἡράκλες. Gen. Ἡρακλέος, έους, οὗς. Dat. Ἡρακλείῃ, εῖ, &c. In the same manner Θεμιστοκλῆς, Περικλῆς, &c. But appellatives, such as ἐυκλῆς, *gloriosus*, ἀκλῆς, *inglorius*, are declined like Δεμισθένης.

Nouns in ης pure, make the contraction of the accusative also into α; as ἐυφύης, τὸν ἐυφύέα, ἐυφυῆ, or ἐυφυᾶ, *ingenitus*: ὑγιῆς, τὸν ὑγίέα, ὑγιῆ or ὑγία, *sanus*. And this contraction into α, being of the Attic form, is most commonly used.

Observations on the dialects of the preceding contracted nouns.

The genitive in εος is contracted into ευς, according to the Æol. and Dor. ὁ βασιλεὺς, rex, τῷ βασιλέος, Dor. βασιλεῦς, and Æol. βασίλευς: πόλις, urbs, πόλεος, πόλεως: Ἀγιστοφάνης, εος, ευς, &c.

Poets decline these very nouns with η throughout all their cases; as ὁ βασιλεὺς, ῆος, ῆι, ῆα, &c. ἡ πόλις, ῆος, ῆι, ῆα, &c. τὸ σπέος, *specus*, σπῆος, σπῆι, &c. and this is done by a crasis of the two εε into η, for σπέεος, έεος, &c.

The old Attics made the contraction of the nominative and accusative plural into ῆς, or ῆς subscribed, instead of εῖς; as βασιλῆς for βασιλεῖς, *reges*: ἵππῆς, for ἵππεῖς, *equites*, &c. which is often to be met with in Thucydides.

The Ion. form the dative plural in ῆσι, as βασιλῆσι, from their singular in ῆι, βασιλῆι: in like manner υἱέος, υἱέως, υἱέι, υἱέσι, *filius*: δρομέος, δρομέσι, *cursor*, &c.

Nouns in ευς are often changed by the Æol. and Dor. into ης, wherein they have been followed by the Latins, as Ἀχιλλεὺς, Ἀχίλλης, *Achilles*. And hence it is, that sometimes they make the genitive *Achillis*, deriving it then from *Achilles*; and sometimes *Achillei*, by contraction *Achilli*, taking it then from *Achilleus*. In like manner *Ulyssis* and *Ulyssei*, *Mosis* and *Mosi*. Hence also it comes, that in the accusative they say *Persea* and *Persen*, &c.

But these same nouns in ης are declined sometimes parasyllabically and sometimes imparisyllabically; as Ὀρφεύς, ε, and εος, *Orpheus*: and hence it is, that the Latins have several nouns of the first and fifth declensions. See the New Method of learning the Latin Tongue.

Lascaris, lib. iii. enumerates six or seven different genitives of nouns in ευς; as Ἀχιλλεὺς, Ἀχιλλέος, in the common tongue; Ἀχιλλέως, Att. Ἀχιλλῆος, according to the old Ionics; Ἀχιλλείος, according to the new; Ἀχίλλης, with the accent on the antepenultima, according to the old Æol. or Ἀχίλλειος, according to the new; and Ἀχίλλιος, according to the Bæot.: for all which he produces different authorities.

The Attics contract also the genitive and accusative singular of nouns in ευς pure; as ὁ χοεὺς, *congius*, an Attic measure; τῷ χοέως, χοῶς; τὸ χοεῖ, χοεῖ. But then the accusative makes its contraction into α; τὸν χοέα, χοᾶ; ὁ Πειραιεύς, *Piræus*: τῷ Πειραιέως, Πειραιῶς; τὸν Πειραιέα, Πειραιᾶ, &c.

RULE XVII.

Of feminines in $\omega\varsigma$ and ω , which grammarians call the fourth of contracted nouns.

1. *Contracted feminines in $\omega\varsigma$ and ω , make the obliques in $\tilde{\epsilon}\varsigma$, $\tilde{o}\tilde{\iota}$, $\tilde{\omega}$, $\tilde{o}\tilde{\iota}$.*
2. *The dual is declined like $\tau\tilde{\omega}$, and the plural like $\tilde{o}\tilde{\iota}$.*

EXAMPLES.

1. The feminines in $\omega\varsigma$ and ω make $\tilde{o}\tilde{\iota}$ in the vocative. In their other cases they have always an \circ in the penultima, and are contracted as follows :

Sing. ἡ αἰδῶς, *pudor*, ᾧ αἰδοῖ; τῆς αἰδόος, $\tilde{\epsilon}\varsigma$; τῇ αἰδοί, $\tilde{o}\tilde{\iota}$; τὴν αἰδόα, $\tilde{\omega}$.

In the same manner ἡ Λητώ, *Latona*, ᾧ Λητοῖ; τῆς Λητόος, $\tilde{\epsilon}\varsigma$, &c.

2. The dual is declined like $\tau\tilde{\omega}$, and the plural like $\tilde{o}\tilde{\iota}$, that is, like the masculine article, $\tau\tilde{\alpha}$ αἰδῶ, αἱ αἰδοῖ, &c. Though we meet with Κλωῖοι and Κλωῖες, in the plural of Κλωθῶ, *Clotho*.

ANNOTATION.

Take notice, that the vocative singular αἰδοῖ, is like the nominative plural; whereas the dative singular is circumflexed, τῇ αἰδοί.

Observations on the dialects.

The genitive Æol. is in $\tilde{\omega}\varsigma$ instead of $\tilde{\epsilon}\varsigma$; τῆς αἰδόος, αἰδῶς.

The accusative Ion. is in $\tilde{\epsilon}\nu$, and the Æol. in $\tilde{\omega}\nu$; τὴν αἰδῆν, αἰδῶν.

RULE XVIII.

Of neuters in $\alpha\varsigma$ pure, or in $\rho\alpha\varsigma$, which grammarians make the fifth of contracted nouns.

*In contracting $\alpha\varsigma$ pure, or $\rho\alpha\varsigma$, τ must be left out :
Then the genitives take ω , and the other cases α :
And if you meet with a ι , you are to subscribe it.*

EXAMPLES.

In declining these nouns, you must first cast off τ , according to the Ion. after which the contraction is formed into ω in the three genitives; and into α in the other cases : and you subscribe, in those cases, that had it before the contraction. Thus :

Sing.

Sing. τὸ κρέας, *caro*: τῷ κρέατος, κρέαος, κρέως: τῷ κρέατι, κρέαϊ, κρέα

Dual. τὸ κρέατε, κρέαε, κρέα: τοῖν κρεάτοιιν, κρεάοιν, κρεῶν.

Plur. τὰ κρέατα, κρέαα, κρέα: τῶν κρεάτων, κρεάων, κρεῶν: τοῖς κρέασι.

Observations on the contracted nouns.

We meet likewise with κῆς by contraction for κῆας, in Theocritus.

The Ion. put here an ε in the penultima in the place of the α; γέρεα for γέρεα, *dona*: κέρεα, κέρεα, *cornua*: as may be seen in Herodotus.

Moreover they use the Attic contraction; as in the same author, κρέα for κρέα; whence the dative plural κρέεσσι, in verse, for κρεάεσσι. We say likewise κρεάτεσι and κρεάεσσι; γεράτεσι and γεράεσσι; and such like.

Contracted nouns that vary from the analogy of the preceding.

Nouns in *us*, *vos*, are contracted in the nominative, vocative, and accusative plural, forming always their contraction into *υ*; ὁ βότρευς, *racemus*, τῷ βότρευος: οἱ and ᾧ βότρευες, τὰς βότρευας, βότρευς. In like manner νέκυσ, *mortuus*: δάχυς, *spica*: ὁ ἰχθύς, *piscis*; ἡ ἄγκυς, *rete*, &c. Nouns in *ous* are also contracted in these three plural cases; ὁ βοῦς, τῷ βοὸς, βός: οἱ and ᾧ βόες, βοῦς, τὰς βόας, βοῦς; and among poets βῶς; which, as *οα* makes *ω*, would seem most natural, were it not that the contraction of the accusative ought always to be the same as that of the nominative in imparisyllabics.

Comparatives in *ων* are contracted in the accusative singular of the common gender; and in the three plural cases, nominative, vocative, and accusative, of all genders: first by rejecting the consonant, according to the Ionics; and afterwards by making the contraction of *ο* with the following vowel, according to the Attics: ὁ καὶ ἡ μείζων, *major*, τῷ καὶ τῆς μείζονος, τὸν καὶ τὴν μείζονα, μείζω, μείζω: οἱ, αἱ, καὶ ᾧ μείζονες, μείζοες, μείζους: τὰς καὶ τὰς μείζονας, μείζοας, μείζους, and not μείζως (for the reason above given, when mentioning βῶς) τὰ and ᾧ μείζονα, μείζω, μείζω, *majora*: and in the same manner the rest.

CHAP. VIII.

Of Irregular Nouns, and first of those that change their Gender.

THERE are some masculine nouns in *ος*, that make the plural in *α* neuter; which proceeds from their having had formerly the singular in *ος* and *ον*. Thus we say, ὁ δίφρος, *biga*: ὁ ἔρετμος, *remus*: ὁ ζυγός, *jugum*: ὁ κύκλος, *circulus*: ὁ λύχνος, *lucerna*: ὁ μοχλός, *vectis*:

vectis : ὁ φαθμός, *statio, statera* : ὁ τεράχνηλος, *collum* : ὁ σῆτος, *cibus* ἔσθρα. And in the plural, τὰ δίφρα, τὰ ἐρετμὰ, &c. but we meet also with τὰς κύκλας, masculine, as we meet with ὁ δεσμός and τὸ δεσμὸν, *vinculum* : οἱ δεσμοὶ, and τὰ δεσμὰ. In like manner, βέ-
τυρος and βέτυρον, *butyrum* : γάρος and γάρων, *garum*, a sort of
sauce: νῶτος, and νῶτον, *dorsum* : ἀντίδοτος and ἀντιδοτον, *antidote*, and
the like. Thus ἡ κέλευθος, *via* ; ὁ κὴ ἡ τάρταρος, *tartarus* ; in the
plural have τὰ κέλευθα, τὰ τάρταρα, neuter, though we meet also
with τὰς κελύεθας.

Στάδιον, *stadium*, has οἱ στάδιοι, and τὰ στάδια.

The following feminines, ἡ γυνή, or γύναιξ, *mulier* ; ἡ ὁδός, *via* ;
ἡ πόλις, *civitas* ; ἡ χεὶρ, *manus* ; seem masculine in the nominative
and accusative dual: for we say τὼ γυναιῖκε, τὼ ὁδῶ, τὼ, πόλει, τὼ
χεῖρε. But the reason of this is, because then τὼ, according to
the Attics, is taken for τὰ, as appears clearly from Apollon.
lib. ii. cap. 7. just as we say, τὼ φύσει, τὼ ἡμέρα, τὼ τέχνα, &c.
See the remarks after the syntax, Book viii. Nevertheless some
of these nouns admit also of τὰ, as τὰ πόλει, Isocr. *urbes*.

Irregular in declension.

Some nouns in Greek, as well as in Latin, are declined differently under the same termination of the nominative; as ὁ Δάρες,
Dares, τῷ Δάρητος and Δάρει; τὸν Δάρητα and Δάρειν: ὁ Ἀριστοφάνης,
τῷ εἰος, *Aristophanes* ; τὸν Ἀριστοφάνην: thus also τὸν Δημοσθένηα and
Δημοσθένην; ὁ δεσπότης, *dominus*, τὸν δεσπότηα and δεσπότην, τὰς δεσ-
πότηας and δεσπότης, and such like.

Ὁ νῆς, τῷ νῆ, and τῷ νοός, *mens* ; δίπες, τῷ δίποδος and δίπε, *bipes*.
In the same manner the other compounds of πῆς.

Ὁ κάλως, τῷ κάλωος and τῷ ω, *funis, rudens* : ὁ ἔρως, τῷ ἔρωτος,
and τῷ ἔρω, *amor*.

Several change their termination also in the nominative: as τὸ
χρέος, χρέος, χρέες, *debitum, æs alienum* ; ὁ χρέως, τῷ χρέω, the
same: likewise τὸ χρέον, ε, or τὸ χρέων, ᾧ, and τὸ χρέως, τῷ χρέω,
idem : λιτός, εἰ, and λῖς, λιτός, *tenuis, simplex* : whence come
λιτῶ and λιτῖ; λιτὼν and λῖτα; with several others.

Frequently from an imparisyllabic genitive is formed a nomi-
native, which we decline parisyllabically: thus from μάρτυρ, μάρ-
τυρος, comes μάρτυρος, μαρτύρε, *testis* ; from ψίθυρ, ψίθυρος, ὁ ψίθυρος,
ψιθύρε, *susurro*. Thus from τὸ δάκρυ, τῷ δάκρυος, comes τὸ δά-
κρυον, τῷ δακρύε *lacryma*.

In others the nominative is variously changed; as ὁ μάκαρ, μά-
καρος, *beatus* ; or μάκαρς, μάκαρετος ; or μακάριος, μακαρίε.

Ὁ Μωσῆς, τῷ Μωσῆ, and ὁ Μωσεύς, τῷ Μωσέως. We say also,
Μωϋσῆς, Μωϋσεύς, *Moyses*.

Τὸ γόνυ, *genu*, τῷ γόνυος, or, by metathesis, γενός, and τῷ γόνατος,
whence comes the plural γόνατα, by epenthesis γένατα, and after-
wards by syncope γῆνα.

Τὸ δόρυ, *vos*, and by transposition δερός, whence comes the dative
δερί, and among the poets δορί; or τὸ δῆρας and δόρας, *ατος*,
whence the plur. δέρατα, and by syncope δῆρα: also τὸ δόρος, *εος*,
ες, *hasta*.

Ὁ οὐδός,

Ὁ υἱός, τῷ υἱῷ, or ὁ υἴς, τῷ υἴος, or υἱεύς, τῷ υἱέως *filius*, &c.

Ὁ λάας, *lapis*, τῷ λάαος, and by crasis λάος; ὁ λάας, τῷ λάε or λάα; and ὁ λάς, λάος; with several others of the like sort.

The genitive of the same noun sometimes varies, though in the same declension, as ἡ χεῖρ, *manus*, τῆς χειρὸς, poet. χειρὸς; whence comes the dative plural, ταῖς, χέρεσι, and the genitive dual, ταῖν χεροῖν.

Some take their cases from different nominatives; as ἡ γυνή, *mulier*, from ἡ γύναιξ, obsolete; τῆς γυναικὸς, τῇ γυναικί, τὴν γυναῖκα, ᾧ γύναι, rejecting the ξ of the nominative. In the same manner as we say sometimes ᾧ ἀνα from ἀναξ, *rex*.

Thus τὸ γάλα, *lac*, τῷ γάλατος, and even τῷ γάλα, according to Eustath. assumes also τῷ γάλακτος, from γάλαξ, obsolete; whence nevertheless comes the dative plural τοῖς γάλαξι, Eustath.

Ὁ Ζεὺς, *Jupiter*, ᾧ Ζεῦ, τῷ Διὸς, τῷ Διί, τὸν Δία, from Δίς. For heretofore they used to say, Δίς, Διὸς, Eustath. And Ζεὺς made Ζεῦν in the accusative, according to Polycrat. in the same Eustath. pag. 1387. 24. The poets say also, ὁ Ζῆν, τῷ Ζηνὸς, &c. or even ὁ Ζῆς or Ζᾶς, accusat. Ζῆν or Ζάν. And the Boeotians, Δεὺς, Δῆν, and Δάν.

Some neuters in ας have the genitive in ατος, as though they came from nouns in ας; τὸ ἥπαρ, *jecur*, ἥπατος; τὸ ἥμαρ, (with a smooth breathing) *dies*, taken from ἡμέρα, with an aspirate, according to Eustath. τὸ εἶδαρ, *esca*; τὸ φρέαρ, *puteus*; τὸ γέαρ, *adeps*; τὸ δέλεαρ, *esca*, *illecebra*; τὸ ὄνειαρ, *utilitas*, *cibi*, *pecunia*; τὸ ἔθαρ, *uber*, *mamma in bestiis*; τὸ κάρηαρ, *caput*. To which we must add also the following in ως; τὸ σκῶς, *merda*, τῷ σκατὸς; τὸ ὕδωρ, *aqua*, τῷ ὕδατος, changing ω into ω. The poets for ὕδωρ, use τὸ ὕδος, τῷ ὕδος.

Ἡ δάμαρ, *uxor*, makes δάμαρτος, taking it from the obsolete δάμαρς.

Τὸ ἔς, *auris* makes τῷ ὠτὸς, changing ε into ω, as we have already observed in the table of genitives.

To these some more are added by the grammarians, which, they say, follow the parisyllabic and imparisyllabic terminations, without receiving an increase more in one than in the other; as ἀλκῇ and ἀλκί, in Hom. both, say they, from ἀλκή, ἥς, *robur*, *pecunia*; ἰωκῇ and ἰώκα, *clamorem*, *minas*, *persecutionem*, both from ἰωκή, ἥς; and such like. But all this is void of foundation. Wherefore the etymologist is in the right to remark, that the first, ἀλκί, comes from ἄλξ, ἀλκὸς; and the second, ἰώκα, from ἰῶξ, ὠκος.

The same we may say of all the rest; which can never follow so different an analogy, without supposing a different nominative. As when we say, κρόκην and κρόκα, *tramam*, *subtegmen*: Ἀτλιν and Ἀτλιν, *Attin*: ὑσμίνην and ὑσμῖνι, *pugnæ*: φυγὴν and φύγα, *fugam*; from whence φύγαδε: διχομῆνη and διχόμηνι, *Arat. semiplenæ Lunæ*: μελίχεράτῳ and μελίχερατι, *mulso*, &c.

Hereto we must refer also these other nouns, μῆλα and μῆλατα; μῆλων and μηλάτων, *pecorum*, in Lycophr. For the last comes from μῆλας, ατος, according to Eustath. As also προσωπα and προσωπατα, *personæ facies*; whence προσωπάτων and προσωπάσι, in Homer: likewise προβάτοις and προβάσι, *pecudibus*; κείνοις and κείνεσι, *liliis*: γερόντοις and γέρεσι, *senibus*: παθημάτοις and παθήμασι, *affectionibus*;

affectionibus; and several others: in the same manner as the Latins say *thematis* and *thematibus*, &c.

And we may always feign such nominatives, though they are not to be found, in order to form the derivation of these cases; since Apollon. lib. ii. teaches, that *μεγάλος, πολὺς, ὕδας*, and *γύναιξ*, though not used in the nominative, nevertheless ought not to be considered as altogether obsolete, because they are to be met with in the other cases.

Of defective nouns.

Some have only the plural; not only the names of festivals, as *Διονύσια, Liberalia*; or of cities, as *αἱ Θήβαι, Thebæ*; *τὰ Μέγαρα, Megara*; which is common with the Latin: but also some others; as *τὰ ἄλφιστα*, taken for *provisions*; because, taken for *barley*, it has a singular: *τὰ ἐπιτίμια, mulcta, pœna*, &c.

Some have only particular cases; as *οἱ φθοῖς*, from *φθόις*, and *τὲς φθοῖς*, from *φθόιας*, a sort of cake.

The following is only to be found in these three cases; genitive, *ἀλλήλων*; dative, *ἀλλήλοις, ἀλλήλαις, ἀλλήλοισι*; accusative, *ἀλλήλους, ἀλλήλας, ἀλληλα*: which is rendered by the adverb *invicem, mutuo*; or by the nouns *alter, altera, alterum, alii, alios*.

These have neither genitive nor dative; *τὸ δέμας, corpus*: *τὸ σίλας, fulgor*: *τὸ λέπας, rupes, promontorium*: *τὸ ἥδος, suavis*: *τὸ ὄφελος, utilitas*: *τὸ βρέτας, simulacrum*: *τὸ ὄναρ, somnium*.

Others are indeclinable in all their cases; as Hebrew and other foreign words; which are also indeclinable in Latin: likewise words shortened by apocope; *τὸ δῶ* for *δῶμα*: *τὸ κάρα* or *κάρη* for *τὸ καῖρνον, caput*: *σὺ κάρα, tuo capiti*, Eurip. and words lengthened by paragoge, as *ἐτέρηφι* for *ἐτέρα, altera*. But as these last receive some alteration in their penultima, it behoves us to be more particular concerning them.

Of indeclinable nouns, augmented by *φι*, or *φιν*.

These nouns are to be met with in the parisyllabic and imparisyllabic declensions, and are indeclinable both in the singular and plural. They are formed thus:

Parisyllabics in *α* change sometimes their *α* into *η* Ion. the accent of the nominative remaining on the same syllable; only when it is upon the last it becomes a circumflex, by reason of *αη*; as *Οὐρανίαφι, νευρήφι, ἀναγκαινίφι*, for *Οὐρανία, Urania, νευρά, nervous, ἀναγκαία, necessitas*. In like manner the feminine participles in *μένη*; as *φαινομένηφι*, for *φαινομένη, apparente*, &c.

Parisyllabics in *ος* or *ον*, first reject *ς* or *ν* final, and the accent is on the penultima; as from *σεατός, σεατόφι, exercitus*: from *ὀσείας, ὀσέοφι, os, ossis*: in the same manner the pronouns, *αὐτός, αὐτόφι, ipse*, which is also found for *ipsas* in Hom.

Imparisyllabics in *ος* (which are always contracted nouns) change *ο* into *ε*, and retain their accent. Those in *ων*, and declined in *οντος*, drop the *ς* of the genitive, and take *φι*, at the same time retaining their accent; as *ὄχος, currus, ὄχεσφι: κοτυληδών, ὄνος, κοτα, κοτυληδόνοφι*, &c.

We meet also with ἰσχύροφιν from ἰσχύρα, *focus*, by changing α into ο.

And ναῦφιν, for νεῶν, or ναυσί, or νηυσί, from ναῦς; or, according to the Ion. and Dor. νεῦς, *navis*. Ἐρέβουσιν, from Ἐρέβος, *Erebus*, for the genitive Ἐρέβους. Likewise κηρόφι for κηρός, from κῆρ, *cor*, &c.

CHAP. IX.

Of the Motion or Variation of Nouns: and first of Nouns Adjective.

NOUNS as well adjectives as substantives often change their termination to signify the difference of gender or sex. But adjectives, whether parasyllabic or imparisyllabic, are of two sorts; some having three different endings, and others only two.

RULE XIX.

Adjectives of three terminations.

- | | |
|---|---|
| <p>1. <i>When adjectives admit of three terminations, os pure and ρος make α, ου:</i></p> <p>2. <i>All others in os make η, ου:</i></p> | <p>3. <i>But ας takes αινα, αν:</i></p> <p>4. ΤΣ, εια, υ:</p> <p>5. Εις, εσσα, εν:</p> <p>6. ΩΣ, υϊα, ος:</p> <p>7. Ην, εινα, εν.</p> |
|---|---|

EXAMPLES.

1. Adjectives in os pure, or in ρος, form the feminine in α, and the neuter in ου; as ὁ ἅγιος, ἡ ἀγία, τὸ ἅγιον, *sanctus, a, um*: ὁ ἀνθηρὸς, ἡ ἀνθηρὰ, τὸ ἀνθηρὸν, *floridus, a, um*.

2. The others in os make the feminine in η; as καλὸς, καλή, καλὸν, *bonus, pulcher, a, um*: which happens also to the following nouns, though in os pure; ὁ ὀγδοὺς, ὀγδὸν (and not ὀγδόα) *octavus, a, um*: ἁπλὸς, ἁπλόη, *simplex*, with the other compounds of πλῶς.

But the Attics generally make the termination os of the common gender, especially in compounds and derivatives; as ὁ καὶ ἡ πᾶμφιλος, καὶ τὸ πᾶμφιλον, *omnibus amicus*: ὁ καὶ ἡ κόσμιος, καὶ τὸ κόσμιον, *elegans*.

ANNOTATION.

Those that follow the Attic declension, have *ως* for the masculine and feminine, and *ων* for the neuter; *ὁ καὶ ἡ εὐγεως, καὶ τὸ εὐγεων, fertilis*; where *ω* continues the same as in the substantives: of which we have treated above, Rule ix.

3. The masculine in *ας* takes *αινα* in the feminine, and *αν* in the neuter; as *μέλας, μέλαινα, μέλαν, niger, a, um*: *τάλας, αινα, αν, miser, a, um*. Except *μέγας, μεγάλη, μέγα, magnus*: *πᾶς, πᾶσα, πᾶν, omnis*, with its compounds *ἅπας, σύμπας, universus, &c.*; and the participles in *ας*; as *τύψας, ασα, αν, qui verberavit*.

4. The masculine in *υς* takes *εια, υ*: *ἡμισυς, ἡμίσεια, ἡμισυ, dimidius*: *γλυκύς, εἶα, ὕ, dulcis*. Except *πολύς*, which may be seen among the irregular adjectives.

5. The masculine in *εις* takes *εσσα, εν*: *ὁ χαρίεις, ἡ χαρίεσσα, τὸ χαρίεν, gratus*. Except *εἷς, μία, ἓν, unus*, with its compounds: and the participles in *εις*, which make *εἶσα, ἐν*: *τυφθεῖς, τυφθεῖσα, τυφθέν, qui vapulavit*.

Contracted nouns in *ῆς*, make *ῆσσα, ῆν*; as *μελιτῆς, μελιτῆσσα, μελιτῆν, melleus, a, um*; coming from *μελιτόεις, μελιτόεσσα, τόεν*, which follow the preceding.

But the masculine in *ῆς*, formed by contraction, takes *ῆσσα, ῆν*; as *τιμῆς, τιμῆσσα, τιμῆν, honoratus, pretiosus*; coming from *τιμήεις, τιμήεσσα, ῆεν*.

6. The masculine *ην* takes *εινα, εν*; as *ὁ τέρην, ἡ τέρεινα, τὸ τέρεν, tener*; but these generally speaking have only two terminations, as we shall see in the following rule.

7. The participle *ως* takes *υῖα, ὅς*; as *τετυφῶς, τετυφυῖα, τετυφός, qui verberavit*.

The participle in *ων* takes *εσα, ον*; as *τύπῳ, τύπῳσα, τύπῳ, verberans*.

RULE XX.

Adjectives of two terminations.

1. Adjectives of two terminations take a short vowel in the neuter:
2. *Is* and *υς* cast off their *σῖγμα*:
3. And *ας* is changed into *εν*.

EXAM-

EXAMPLES.

1. Adjectives of two terminations (except the Attic in *ως* abovementioned) generally take a short vowel in the neuter. Thus the common in *ων* makes the neuter in *ον*; as *ὁ καὶ ἡ εὐδαίμων, τὸ εὐδαιμον, felix*. In the same manner the comparative; *ὁ καὶ ἡ μείζων, τὸ μείζον, major and majus*.

The common in *ην* makes *εν*; as *ὁ καὶ ἡ ἄρσεν, καὶ τὸ ἄρσεν, masculus, a, um*: *ὁ καὶ ἡ τέρην, καὶ τὸ τέρεν, tener, a, um*: *τέρην* feminine is scarcely to be found but among the grammarians; wherefore it is better to say, *ἡ τέρεινα*, as we read it in Euripid. according to the preceding rule.

The common in *ης* makes *ες*, and always belongs to the first of contracted nouns; as *ὁ καὶ ἡ ἀληθής, τὸ ἀληθές, verus*. But those in *ης* formed by contraction have three terminations. See above.

2. The common in *ις* makes *ι*; *ὁ καὶ ἡ εὐχαρις, τὸ εὐχαρι, gratus*: *ὁ καὶ ἡ φιλόπατρις, τὸ φιλόπατρι, studiosus patriæ*. And these are generally compound nouns.

The common in *υς* makes *υ*; *ὁ καὶ ἡ ἄδακρυς, τὸ ἄδακρυ, non lacrymans*; and generally these are only compounds.

3. The common in *ους* makes *ουν*; *ὁ καὶ ἡ πολύπας, τὸ πολύπας, multipes*.

But *ους* contracted has three terminations. See above.

ANNOTATION.

Some writers, among whom Clenardus, place here other adjectives of one termination only; as *ἄρπαξ, rapax, μάκας, beatus*. But it is far more probable, that the Greeks have no such adjectives, and that the abovementioned are of the common gender only: for instead of *τὸ ἄρπαξ*, it is better to say *τὸ ἀρπακτικόν*: and instead of *τὸ μάκας*, we choose to say *τὸ εὐδαιμον*. We even find *μάκαιρα* in the feminine, *beata, Vossius*.

Irregular adjectives.

There are also irregular adjectives; as *ὁ πολὺς, multus, accus. τὸν πολύν*, the neuter *τὸ πολὺ*. The other cases, in whatsoever gender or number, are generally taken from *πολλός* (which is sometimes to be met with) as *τῷ πολλοῦ, τῇ πολλῇ*: *ἡ πολλή, τῆς πολλῆς, τῇ πολλῇ, &c.*

But poets decline *πολὺς* quite through, like *ἥδύς*, whence comes the genitive *πολέος*: the nominative plural *πολέες, πολεῖς*: the genitive *πολέων*: the accusative *πολέας, πολεῖς*. They say also in the nominative *πουλὺς*.

II. Of the variation of substantives.

The substantives have also their formation or variation, for the distinction of sexes.

The feminines derived from the parisyllabic masculines in *ας*, are formed,

1. In *τις*; as from

ὁ προφήτης, <i>propheta</i> , comes	ἡ προφήτις, <i>prophetissa</i> .
ὁ πρεσβύτερος, <i>præfectus</i> ,	ἡ πρεσβυτέρα, <i>præfecta</i> .
ὁ παρὰκοίτης, <i>maritus</i> ,	ἡ παρὰκοίτις, <i>uxor</i> .
ὁ Σκυῖθης, <i>Scythia</i> ,	ἡ Σκυθίς, <i>mulier è Scythia</i> , &c.

2. In *τρία*; as,

ὁ ψάλλτης, <i>psallere doctus</i> ,	ἡ ψάλτρια, <i>psaltria</i> .
ὁ ποιητής, <i>poeta</i> ,	ἡ ποιήτρια, <i>poetria</i> .

3. In *τρις*; as from *αὐλητής*, *tibicen*, comes *αὐλητρίς*, *tibicina*; for which we say also *αὐλήτρια*.

From *δεσπότης*, *dominus*, comes *δεσπότις*, and *δέσποινα*, *domina*.

From *ἰχθυοπώλης*, *piscium venditor*, comes *ἰχθυοπώλαινα*.

This termination in *αινα* takes place also in the parisyllabics in *ος*; as,

ὁ λύκος, <i>lupus</i> ,	ἡ λύκαινα, <i>lupa</i> .
ὁ σκορπιός, <i>scorpius</i> ,	ἡ σκόρπεινα, <i>scorpæna piscis</i> .

Others terminate in *η* or in *α*; as,

ὁ δῆλος, <i>servus</i> ,	ἡ δέλη, <i>serva</i> .
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ὁ Θεός, *Deus*; ἡ Θεά: the poets say also Θεάινα, *Dea*; they likewise use Θεός, in the feminine.

Or in *ις*; as,

ὁ ἄμνός, <i>agnus</i> ,	ἡ ἄμνις, <i>agna</i> .
ὁ κυνηγός, <i>venator</i> ,	ἡ κυνηγίς, <i>venatrix</i> .

Those that are derived from the imparisyllabic declension, do also terminate generally in *αινα*; as likewise those whose masculine ends in *ων*.

ὁ τέκτων, <i>faber</i> ,	ἡ τέκταινα, <i>fabricatrix</i> .
ὁ δεράπων vel διγαψ, <i>famulus</i> ,	ἡ δεράπαινα and δεραπαινίς, <i>famula</i> .
ὁ Λάκων, <i>Lacon</i> , <i>Spartanus</i> ,	ἡ Λάκαινα, <i>Lacæna</i> .
ὁ λέων, <i>leo</i> ,	ἡ λέαινα, <i>leæna</i> .
ὁ δράκων, <i>draco</i> , <i>mas</i> ,	ἡ δράκαινα, <i>draco</i> , <i>fæmina</i> , &c.

Or in *σσα*, as those whose masculine ends in *ξ*, *ψ*, or *σ*.

ὁ ἄναξ, <i>rex dominus</i> ; ἡ ἄνασσα, <i>regina</i> , <i>regis uxor</i> , <i>soror</i> , <i>aut filia</i> .	
ὁ φάψ, <i>palumbus</i> , ἡ φάσσα, and Att. φάρτα, <i>palumba</i> .	
ὁ βασιλεὺς, <i>rex</i> , ἡ βασίλισσα, <i>regina</i> ; for which we use also βασιλὶς and βασίλεια.	

ὁ πῆνις, *pauper*, ἡ πῆνισσα, *pauper aliqua*.

And several gentiles; as

ὁ Θρᾶξ, <i>Thrax</i> , Ion. Θρῆξ,	ἡ Θρῆσσα, <i>Thressa</i> .
ὁ Κρής, <i>Cretensis</i> ,	ἡ Κρήσσα, <i>Cressa</i> .
ὁ Φοῖνιξ, <i>Phoenix</i> ,	ἡ Φοῖνισσα, <i>Phænissa</i> .
ὁ Κίλιξ, <i>Cilix</i> ,	ἡ Κίλισσα, <i>Cilissa</i> .
ὁ Λίβυς, <i>Libys</i> ,	ἡ Λίβυσσα, <i>Libyssa</i> .

There

There are also some that end in εια, coming from ευς; or in ειρα, coming from ης; as,

ὁ ἱερεὺς, sacerdos, masc.

ἡ ἱερεῖα, sacerdos, fœm.

ὁ σωτὴρ, servator,

ἡ σώτειρα, servatrix.

And the poetics,

ὁ πρεσβύς, senex,

ἡ πρεσβείρα, vetula.

ὁ δοτὴρ, dator,

ἡ δότεira, datrix; unless we derive it from δότης.

From ἔχis, vipera, masc. comes ἔχidνα, vipera, fœm.

CHAP. X.

Of the Comparative and Superlative Degrees.

RULE XXI.

Of their termination.

1. Regularly the comparative is in τερος, and the superlative in τατος:
2. Irregularly they are in ων, and ζος.

EXAMPLES.

NOUNS are compared either regularly, or irregularly.

1. Regularly the comparative is in τερος, and the superlative in τατος; as ἅγιος, ἀγιώτερος, ἀγιώτατος, sanctus, sanctior, sanctissimus.

2. Irregularly they are formed in ων and ζος; as κακός, malus; κακίων, pejor; κάκιστος, pessimus: and this is almost as much as is requisite to remark for beginners.

Manner of forming the comparative.

The manner of forming these comparatives and superlatives, as also the change that is sometimes made in the termination of the positive, may be easily learned by the following examples, which we shall range according to their terminations.

ας: ὁ μέλας, μελάντερος, μελάντατος, niger, nigrior, nigerrimus: which may be formed from the neuter μέλαν, adding thereto τερος and τατος.

ης: ὁ εὐσεβής, εὐσεβέστερος, εὐσεβέστατος, pius, magis pius, piissimus: from the neuter in ες, τὸ εὐσεβές.

ΟΣ { ὁ ἔνδοξος, gloriosus, ἐνδοξότερος, ἐνδοξότατος.
 ὁ πρᾶτος, mitis, πρᾶότερος, πρᾶότατος.
 ὁ σοφός, sapiens, σοφώτερος, σοφώτατος.

These are all formed from the positive, changing σ into τερος, and τατος.

ος : εὐρύς, *latus*, εὐρύτερος, εὐρύτερος : from the neuter in υ.

εις : ὁ χαίρεις, *gratiosus*, χαριέστερος, χαριέστατος : from the masculine in εις, rejecting ι from the diphthong.

ους : ὁ ἀπλῆς, *simplex*, ἀπλῆστερος, ἀπλῆστατος : from the positive in ους.

ων : ὁ σώφρων, *modestus*, σωφρονέστερος, σωφρονέστατος : from the nominative plural in ες.

To these we may add also those in ας ; as ὁ μάκαρ, *beatus*, μακάρεστερος, μακάρεστατος.

Those in ος, preceded by a syllable long by nature or position, make ὅτερος and ὅτατος, with an ὀμικρὸν ; as ἔνδοξος, *περῆος*, above mentioned. And those which have a short syllable before ος, make ὠτερος and ὠτατος, with an ὠμέγα ; as ὁ σοφὸς, above mentioned.

But ὁ κενός, *vacuus*, makes κενότερος, κενότατος ; and γενός, *angustus*, γενότερος, γενότατος. Nevertheless we meet with κενώτερος and γενώτερος in the best MSS. to which I think it safest to conform.

Some that have ος, preceded by a doubtful vowel, will admit either of ο or ω ; as ὁ ἴσος, *æqualis*, ισότερος or ισώτερος : ὁ ἱκανός, *aptus*, ἱκανότερος and ἱκανώτερος.

From πορφύρεος, *purpureus*, is formed by syncope πορφυρέωτερος, for -εώτερος : the same is also practised in regard to some others.

ἴσερος and ἴστατος.

To these regular comparisons we may refer those in ἴσερος and ἴστατος, though formed irregularly ; as,

ὁ λόλος, *loquax*, λαλίστερος, λαλίστατος.

And the Attics form a vast number of this sort ; as,

ὁ λάνγος, *libidinosus*, λαγνίστερος, λαγνίστατος.

ὁ δλίγος, *paucus*, δλιγίστερος, δλιγίστατος, and even δλίγιτος.

Thus τερπνός, *jucundus*, makes τερπνότατος and τέρπνιτος.

ὁ ἀλαζών, *superbus*, ἀλαζονίστερος, ἀλαζονίστατος.

ὁ πτωχός, *mendicus*, πτωχίστατος.

ὁ βλάξ, *stupidus*, βλακίστατος.

ὁ ὀψοφάγος, *obsoniorum amans*, ὀψοφαγίστατος.

ὁ ἀκρατής, *intemperans*, ἀκρατίστατος.

ὁ ψευδής, *mendax*, ψευδίστατος.

ἴσερος and ἴστατος.

Some are also formed by the Attics, and even by the Ionics, in ἴσερος and ἴστατος ; as,

ὁ σπῆδαῖος, *studiosus*, σπῆδαίστερος, σπῆδαίστατος.

ὁ ἄφθονος, *invidiæ expers*, largus, ἀφθονέστερος, ἀφθονέστατος, whence Eupolis has taken ἀφθονέστατον : as Pind. has ἀπονέστηρον ; and Apollon. lib. iv. de Synt. πιθανέστηρον.

ὁ ἀκρατός, *merus*, non mixtus, ἀκρατέστερος, ἀκρατέστατος, &c.

αἰτερος and αἰτατος.

Some in αἰος are likewise formed by the Attics in αἰτερος, αἰτατος, by syncope ; as,

ὁ παλαιός, *vetus*, παλαίτερος, παλαίτατος. In the same manner,

ὁ γεραίός, *senex*, ὁ σχολαῖός, *tardus* ; and some others.

This

This termination is found in some, without being syncopated; as ὁ ἴδιος, *proprius*, ἰδιαίτερος, ἰδιαίτατος. As also ὁ ἥσυχος, *quietus*; ἴσος, *aqualis*; μέσος, *medius*; πλησίος, *propinquus*; ὄψιος, *serus*, &c.

ὁ φίλος, *amicus*, forms by syncope φίλτερος and φίλτατος; and among poets φίλιος. Att. φιλαίτερος and φιλαίτατος.

ὁ τέπιων, *maturus*, makes τεπαίτερος, τεπαίτατος.

Irregular comparison.

Among those compared irregularly, the following take ἰων and ἴσος.

ὁ καλὸς, *pulcher*, καλλίων, κάλλιστος.

ὁ αἰσχερός, *turpis*, αἰσχίων (losing ε) αἴσχιος.

ὁ οἰκτὴρ, *miserabilis*, οἰκτίων, οἰκτιςτος.

ὁ ἐχθρὸς, *inimicus*, ἐχθίων, ἔχθιστος.

ὁ ῥάδιος, *facilis*, ῥαίων (casting off δ) ῥάϊστος, and by syneresis ῥάων ῥάϊστος.

In like manner those in υς, though they are also compared regularly.

ὁ βαθύς, *profundus*, βαθύτερος, βαθύτατος, and βάθιστος.

But from ἰων, ι is also cut off, and the preceding consonant changed into two σσ: βαθίων, βάσσω. In the same manner are compared βραδύς, *tardus*; γλυκύς, *dulcis*; ἡδύς, *suavis*; παχύς, *crassus*; ταχύς, *celer*; ὠκύς, *velox*; βραχύς, *brevis*; and the like.

Comparisons more irregular than the preceding.

There are others still more irregular than the preceding; as ἀγαθός, *bonus*; ἀμείνων, *melior*; from whence there is no superlative formed.

And βελτίων, βέλτιστος

κρείσσω, κρεάτιςτος

ἀγρίων, ἄγριςτος

λῶϊων, λῶϊςτος

melior, optimus,

^a from βέλομαι, as *optimus* from *opto*; or from βέλτερος, *melior, præstantior*.

^b from κρεάτης, or κρεαταῖος, *fortis*.

^c from Ἄρειος, *Martius*; Ἄρης, *Mars*.

^d from λῶ for θέλω, or ἐθέλω, *volo, quasi quem magis volumus*.

We sometimes meet with ἀγαθώτατος, as in Josephus and others, though it is rejected by Lucian, as well as κορυφαϊότατος, whose positive κορυφαῖος has already the force of a superlative.

Κακός, *malus*; κακίων, *pejor*; κακίςτος, *pessimus*.

Likewise

or poetically

And sometimes κακώτερος,

μέγας, *magnus*, μείζων, μέγιστος.

Μικρός, *parvus*, makes regularly μικρότερος, τατος.

And moreover in { ἥσσω } whence no superlative is formed.
the comparative { μείων }

Ἐλαχὺς or ἐλαχδός, in Eust. *parvus*, ἐλάσσω, or τῶν, ἐλάχιστος.

Πολὺς, *multus*, πλείων, πλείςτος, for πολίων, πόλιντος.

Comparatives and superlatives not formed from a positive.

There are comparatives and superlatives frequently formed, not from a positive, but from elsewhere.

1. Some are formed even from a comparative or superlative.

From a comparative; as from	{	λῶϊων, <i>melior</i> : λῶϊτερος.
	{	μείων, <i>minor</i> : μειότερος.
	{	πρότερος, <i>prior</i> : προτεράϊτερος.
	{	ῥᾶων, <i>facilior</i> : ῥαότερον in the neuter : and Ion. ῥήϊτερον.
	{	καλλίων, <i>pulchrior</i> : καλλιῶτερον.
From a superlative; as from	{	χερείων, <i>pejor</i> : χερείοτερον.
	{	χείρων, <i>vilior</i> : χειρότερον.
	{	χείριςτος, <i>pessimus</i> : χειριστοτέρα, feminine in Hippocr.
	{	κύνδιστος, <i>illustrissimus</i> : κυνδίστατος.
	{	ἐλαχίστος, <i>minimus</i> : ἐλαχιστότερος.

2. From a noun substantive : τὸ κέρδος, *lucrum* : κερδίων, *lucrosior* ; κέρδιστος, *lucrosissimus*.

ὁ βασιλεὺς, *rex* ; βασιλεύτερος, *magis regius* ; βασιλεύτατος, *regno dignissimus*.

τὸ ῥίγος, *rigor*, horror ; ῥιγίων, *horridior*, *terribilior*, *deterior* ; ῥιγιστός, *maxime horrendus*.

ὁ Θεός, *Deus*, θεώτερος, *divinior*, Hom.

ὁ φῶρ and ὁ κλέπτης, *fur* ; φωρότατος and κλεπτίστατος, *furacissimus*.

ὁ πλῆκτης, *percussor* ; πληκτίστατος, *promptissimus ad percutiendum*.

ὁ πότης, *potor* ; ποτίστατος, *bibacissimus*.

ἡ κράμβη, *brassica* ; κραιμδοτάτος, Aristoph. *quasi braccissimus for brassicæ olentissimus*.

3. From a pronoun : αὐτὸς, *ipse* ; αὐτότατος, as in Latin *ipsissimus* among the comic poets.

4. From a verb ; φέρω, *fero* ; φέρτερος, *præstantior*, as much as to say, *he who can carry more* ; φέρτατος, and also φέρτιστος and φέριστος, *præstantissimus*.

5. From a participle : ὁ ἐρρωμένος, *validus* ; ἐρρωμένεστος, *validior* ; ἐρρωμένεστατος, *validissimus*.

6. From an adverb : ἄνω, *supra* ; ἀνώτερος, *superior* ; ἀνώτατος, *supremus* : κάτω, *infra* ; κατώτερος, *inferior* ; κατώτατος, *infimus* : πόρρω, *longe* ; πορρώτερος, *remotior* ; πορρώτατος, *remotissimus*.

In the same manner ἔσω, *intra* ; ἔξω, *extra* ; πρῶσω, *ante*.

But ἐγγύς, *prope*, makes ἐγγύτερος, ἐγγύτατος : or ἐγγίων, ἐγγιστός, *proprior*, *proximus*.

From ὀπίσω, *retro*, comes ὀπίστερος, *posterior*, and ὀπίστατος, *postremus*.

From πρῶϊ, *mane*, *maturè* ; πρῶϊάτερος, *maturior* ; πρῶϊάτατος, *maturrimus*, *omnium primus*.

From ὑψι, *altè* ; ὑψιστος, *altissimus*. And in verse, from ἄφαρ, *cito*, comes ἀφάστερος, *citior*.

7. From a preposition ; as,

From ὑπὲρ, *super* ; ὑπέστερος, *superior* ; ὑπέστατος, *supremus*, and by syncope ὑπατός, *consul*.

From

From *πρὸ*, *ante*; *πρῶτος*, *prior*; *πρῶτος*: then rejecting *τ*, and making a crasis, *πρῶτος*, *primus*.

Observations on the dialects of the comparative and superlative.

The comparative *λῶϊον*, *melior*, is almost quite poetic; as also the superlative *λῶϊστος*, *optimus*: instead of which in prose we use *λῶϊον* and *λῶϊστος*.

Instead of *κρείστων*, *melior*, the Ionics and Dorics say *κρείστων*. But *κάρρῶν* is also used, as if it came from *καρὺς*, *fortis*, according to the Etymol.

Instead of *βέλτιστος*, the Dor. say *βέντιστος*, *optimus*.

Instead of *κακίων*, the poets say *κακείων*, *pejor*: *χερείων*, *oncs*, *pejor*, makes *χερείων*, *χερείονα*, plur. *χερείονες*; and the dative syncopated, *χέρει*; then by changing the diphthong, *χέρη*, Il. α. ἀνδρὶ *χέρη*, *viro deteriori*. We also meet with *χέρηα* for *χερείονα*, *χερείονα*, *χερείω*, *deteriorem*, and *χέρης* for *χερείονες*. In like manner we find *χειρίων* and *χείρων*, from whence are formed *χειρότερος*, *vilior*; and *χειρότατος*, *vilissimus*.

ῥᾶδιος and *ῥῆτος* change *α* into *η* Ion. putting the *ι* after it; *ῥηΐδιος*, *facilis*; *ῥήϊτος*, *facillimus*. We likewise find *ῥηίτερος* among the poets.

Μέγας, *magnus*, hath sometimes in the vocative *μέγαλε*, *magne*; and in the comparative *μεγαλῶτερος*, *major*, among poets.

Μεῖζων makes Ion. *μίζων*, *major*, and Dor. *μάστων*, which is also taken for *μακρότερος*, *longior*; in the same manner as *βραχύνων* for *βραδύτερος* or *βραχυότερος*, *brevior*.

Μικρός, *parvus*, makes Dor. *μίκκος*, whence the diminut. *μίκκυλος*, *parvulus*.

From *ἥσσων* comes Ion. *ἕσσων*, *minor*; whence *ἕσσῶ*, the same with *ἡτλώω*, *vinco*.

Of *πολύς* the poets and Ionics make *πελὺς*, *multus*. See the chapter of adjectives.

In the comparative, for *πλείων*, the Attics say *πλεῖον*, and in the neuter *πλεον*, *plus*, which is taken adverbially. We meet also with *πλεῖν*, Att. and *πλεῖν*, Ion. and so in the other cases, *πλεῖνος*, *ι*, *α*, *ες*, *ων*, &c.

We likewise say *πλείες*, *πλείας*, for *πλείονες*, *πλείονας*, *plures*, especially in verse.

CHAP. XI.

Of Numeral Nouns.

NUMBERS are either cardinal, that is, which serve as a foundation to the rest, as *εἷς*, *unus*; *δύω*, *duo*; *τεῖς*, *tres*: or ordinal, viz. which are expressive of order; as *πρῶτος*, *primus*.

The

The four first Numeral Nouns are declined thus:

SINGULAR.

N.	ἓξ, <i>units</i> ,	μία, <i>und</i> ,	ἓν, <i>unum</i> .
G.	ἑνός,	μιάς,	ἑνός.
D.	ἐνὶ,	μιά,	ἐνὶ.
A.	ἕνα,	μίαν,	ἓν.

DUAL.

Nom. Ac. δύο, or, according to the Attics, δύο, *duo*.

G. D. δυοῖν, and in the feminine δυεῖν, and poet. in the dat. δυσὶ.

Sometimes δύο is not declined at all, being of all cases and genders, and taken for duo, duæ, duorum, duarum, &c.

Sometimes it receives the dual article, and sometimes the plural; τὰ καὶ τὰ δύο; οἱ καὶ τὰ δύο.

Δυσὶ is a case formed according to the analogy of the plural. Wherefore we find it used thus even by St. Luke, Acts xxi. 33, καὶ ἐκέλευσε διθῆναι ἀλύσει δύσιν, et jussit eum (Paulum) vinciri catenis duabus.

We likewise meet with δύοῖν in the genitive, for δυοῖν.

PLURAL.

Nom.	οἱ καὶ αἱ τρεῖς, <i>tres</i> ,	καὶ τὰ τρία, <i>tria</i> .
Gen.	τριῶν, <i>trium</i> .	
Dat.	τρισί, <i>tribus</i> .	
Acc.	τὰς καὶ τὰς τρεῖς, <i>trēs</i> ,	καὶ τὰ τρία, <i>tria</i> .

In like manner,

Nom.	οἱ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, <i>quatuor</i> .
Gen.	τεσσάρων,
Dat.	τέσσαρσι,
Acc.	τὰς καὶ τὰς τέσσαρας, καὶ τὰ τέσσαρα.

The Attics say, τέτταρες and τέτταρα; in like manner the other cases.

Observations on the cardinal numbers.

Numeral nouns from four to a hundred are indeclinable; πέντε, *quinque*; ἕξ, *sex*; ἑπτὰ, *septem*; ὀκτώ, *octo*; ἑννέα, *novem*; δέκα, *decem*.

From ten to twenty the least number may be placed first or last; thus,

ἑνδεκα, or δέκα ἓν, *undecim*; δώδεκα, or δέκα δύο, *duodecim*; δέκα τρεῖς, or τριακαίδεκα, *tredecim*.—In the same manner, δεκατέσσαρες, *quatuordecim*; δεκαπέντε, *quindecim*; δεκαἕξ, *sexdecim*; δεκαεπτὰ *septemdecim*; δεκαοκτώ, *octodecim*; δεκαεννέα, *novemdecim*; εἴκοσι, *viginti*.

From twenty to thirty the smallest number is always put last; εἴκοσι ἓς, *viginti et unus*; εἴκοσι ἓν, *viginti unum*; εἴκοσι δύο, *viginti duo*; &c. τριάκοντα, *triginta*.

From thirty upwards the conjunction is commonly inserted in the middle; as τριάκοντα καὶ ἓν, or, in one word, τριακοντακαὶ ἓν, *triginta et unum*.

From thirty to a hundred the tens are all terminated in ἄκοντα or ἥκοντα, corresponding to the Latin, *ginta*; thus, τριάκοντα, *triginta*;

ginta; τεσσαράκοντα, *quadraginta*; πενήκοντα, *quingenta*; ἑξήκοντα, *sexaginta*; ἑβδομήκοντα, *septuaginta*; ὀγδοήκοντα, *octoginta*; ἑννεήκοντα, *nonaginta*; ἑκατὸν, *centum*.

Ἑκατὸν καὶ ἓν, *centum et unum*; ἑκατὸν καὶ δύο, *centum et duo*, &c.

The other hundreds are declinable: οἱ διακόσιοι, *ducenti*; αἱ διακόσιαι, *ducentæ*; διακόσια, *ducenta*. In like manner, οἱ τριακόσιοι, *trecenti*; οἱ τεσσαράκοντα, *quadringenti*; οἱ πεντακόσιοι, *quingenti*; οἱ ἑξακόσιοι, *sexcenti*; οἱ ἑπτακόσιοι, *septingenti*; οἱ οκτακόσιοι, *octingenti*; οἱ ἑννεακόσιοι, *nongenti*.

Οἱ χίλιοι, *mille*; οἱ δις χίλιοι, *bis mille*; οἱ τρεῖς χίλιοι, *ter mille*; οἱ τετρακισχίλιοι, *quater mille*; οἱ ἑπτακισχίλιοι, *septies mille*; οἱ ὀκτακισχίλιοι, *octies mille*; οἱ ἑννεακισχίλιοι, *novies mille*.

Οἱ μύριοι, *decies mille*; but μυρίοι, with an acute on the penultima, signifies *infiniti*, according to Eustath. οἱ δις μύριοι, *vicies mille*; οἱ τρεῖς μύριοι, *tricies mille*; and so on.

Of ordinal numbers.

The ordinal numbers end always in *os*. Those of the first ten are in *τος*, except the second, the seventh, and the eighth. Those of the second are compound nouns, ending also in *τος*: and those of the third, and the rest, terminate in *τος*; in the manner as follows:

Ὁ πρῶτος, *primus*; ὁ δεύτερος, *secundus*; ὁ τρίτος, *tertius*; ὁ τέταρτος, *quartus*; ὁ πέμπτος, *quintus*; ὁ ἕκτος, *sextus*; ὁ ἑβδομος, *septimus*; ὁ ὄγδος, *octavus*; ὁ ἕνατος, *nonus*; ὁ δέκατος, *decimus*.

Ὁ ἐνδέκατος, *undecimus*; ὁ δωκαδέκατος, *duodecimus*; ὁ τρεῖς καὶ δέκατος, *decimus tertius*, &c.

Ὁ τριακοσὸς, *tricesimus*; ὁ τεσσαρακοσὸς, *quadragesimus*; ὁ πενήκοσος, *quingagesimus*; ὁ ἑξηκοσὸς, *sexagesimus*; ὁ ἑβδομηκοσὸς, *septuagesimus*; ὁ ὀγδοηκοσὸς, *octogesimus*; ὁ ἑννεηκοσὸς, *nonagesimus*; ὁ ἑκατοσὸς, *centesimus*.

ὁ διακοσιοσὸς, *ducentessimus*; ὁ τριακοσιοσὸς, *trecentessimus*.

ὁ χιλιοσὸς, *millesimus*; ὁ δις χιλιοσὸς, *bis millesimus*, &c.

ὁ δεκαμυριοσὸς, *decies millesimus*.

ὁ δις μυριοσὸς *vicies millesimus*.

ὁ τρεῖς μυριοσὸς, *tricies millesimus*, &c.

Of numbers formed by abstraction.

Numbers formed by abstraction are feminine; as ἡ μονάς, *unitas*; ἡ δυάς, *duitas* or *binarius*; ἡ τριάς, *trinitas* or *trinarius*; ἡ τετράς, *quaternitas* or *quaternarius*; ἡ πεμπτάς, *quinarius*; ἡ ἑκτάς, *senarius*; ἡ ἑπτάς, *septenarius*; ἡ ὀγδοάς, *octonarius*; ἡ ἑννεάς, *novenarius*; ἡ δεκάς, *denarius*; ἡ ἑκατοντάς, *centenarius*; ἡ χιλιάς, *millenarius*; ἡ μυριάς, *myrias* or *decies millenarius*; where the word *numerus* is always to be understood.

Of multiplying numbers.

Some are in *ῥος*, and denote the simplicity or multiplicity of a thing in itself; as ὁ ἀπλῆς, *simplex*; ὁ διπλῆς, *duplex*; ὁ τριπλῆς, *triplex*, &c.

Others are in *άσιος*, and signify proportion; as ὁ διπλάσιος, *duplus*; ὁ τριπλάσιος, *tripplus*; ὁ τετραπλάσιος, *quad-uplus*, &c.

There are others in *αῖος*, which chiefly mark the time; ὁ τετραγταῖος, *quartanus*; ἡ πεμπταῖος, *quintanus*; ὁ ἑκταῖος, *sextanus*; ὁ ἑβδομαῖος, *septimanus*; ὁ ὀγδοαῖος, *qui octo dierum est*; ὁ ἑναταῖος, *qui novem*; ὁ δεκαταῖος, *qui decem dierum est*, &c. Thus, πυρετὸς τεταῖος, *febris tertiana*; or absolutely, τεταῖος, *tertiana*; ὁ τεταγταῖος, *quartana*; ὁ πεμπταῖος, *quintana*, &c.

ANNOTATION.

For what concerns the letters and figures, by which the Greeks used to mark their numbers, see Book i. Chap. vi.

Observations on the dialects of numeral nouns.

From εἷς, *unus*, comes ἕεις, Ion.; and from μία, *una*, ἴα, Æol.

Its compounds take θ for δ, Æol. and Dor. οὐθεις, μηθεις, *nullus*; οὐθεν, μηθεν, *nullum*; whence comes ἐξεθενέω and ἐξεθενίζω, *nihili facio*. And this θ sometimes occurs even in prose.

The compound is also resolved, Æol. and Dor. in two words; ἔδῃ εἷς, ἔδῃ ἔν, *nullus, nullum*; μηδὲ εἷς, μηδὲ ἔν; or, in one word, μηδέεν. But Homer oftener makes use of ὅτις, ὅτι, ἕτινος, for ἔδεις, &c. And the Ionics say, ἔδαμοι.

The poets use δαιοὶ and δαιῶ, for δύο *duo*; in the dative δαιοῖσιν, *duobus*.

Instead of τέσσαρες, not only the Attics say τέτταρες, *quatuor*; but moreover the Ionics say τέσσιρες; and even in compounds, τεσσερήκοντα, *quadraginta*. The Dorics say τέτορες or τέττορες, and the poets τίσυρες or τίσσυρες, and the obliques in the same manner. The Æol. say πίσσυρες, whence Hesych. takes πίσσυρα.

For εἴκοσι, *viginti*, the Dor. say εἴκατι; the poets and Ion. ἑκοσι; whence comes ἑικοσὸς, *vigesimus*.

Instead of τριάκοντα, *triginta*; τεσσαράκοντα, *quadraginta*; διακόσιοι, *ducenti*; τριακόσιοι, *tricenti*; the Ion. say τρήκοντα, τεσσαρήκοντα, διηκόσιοι, τρηκόσιοι, &c.

For ογδόηκοντα, *octoginta*, the poets say ογδώνκοντα.

In ordinal numbers, the Dorics say πρᾶτος for πρῶτος, and πρᾶ-τις for πρῶτῆτος, *primus*.

And the poets say δεύρατος for δεύτερος, *secundus*.

CHAP. XII.

Of PRONOUNS.

And, first, of Primitives.

PRONOUNS are properly irregular nouns, which ought to be referred to the parisyllabic declension. They may be considered either according to their species, or according to their signification.

According to their species, pronouns are primitives, derivatives, or compounds. According to their signification, they are demonstratives, relatives, possessives, or gentiles.

There are three primitives, ἐγὼ, *ego*, for the first person: σὺ, *tu*, for the second: ἔ, *sui*, for the third; which is without a nominative, the same as *sui* in Latin. These pronouns are declined thus:

Singular

Singular.

Nom. Ἐγὼ, <i>ego</i> ;	Σὺ, <i>tu</i> ;	*
Gen. ἐμῆ, <i>mei</i> ;	σῆ <i>tui</i> ;	ῆ, <i>sui</i> .
Dat. ἐμοί, <i>mihi</i> ;	σοί, <i>tibi</i> ;	οί, <i>sibi</i> .
Acc. ἐμέ, <i>me</i> ;	σέ, <i>te</i> ;	ἔ, <i>se</i> .

Dual.

Nom. νὼ, <i>nos duo</i> ;	σφὼ, <i>vos duo</i> ;	σφί, <i>ipsi duo</i> .
Gen. νῶν, <i>nostri</i> ;	σφῶν, <i>vestri</i> ;	σφίν, <i>sibi</i> .

Plural.

Nom. ἡμεῖς, <i>nos</i> ;	ὑμεῖς, <i>vos</i> ;	σφεῖς, <i>ipsi, æ, um</i> .
Gen. ἡμῶν, <i>nostrum</i> ;	ὑμῶν, <i>vestrum</i> ;	σφῶν, <i>sui</i> .
Dat. ἡμῖν, <i>nobis</i> ;	ὑμῖν, <i>vobis</i> ;	σφίσι, <i>sibi</i> .
Acc. ἡμᾶς, <i>nos</i> ;	ὑμᾶς, <i>vos</i> ;	σθαῖς, <i>se</i> .

ANNOTATION.

These three pronouns, and the greatest part of the rest, have no vocative ; and those that have, make them always like the nominative. But whereas the Latins say *ô tu*, the Greeks say *ὦ ἑσôr*.

Σφῆ and σφεῖς cannot be expressed in Latin, because *sui* is without a nominative. But the Greeks use these cases for those of *αὐτὸς*, of which hereafter. Wherefore they may be rendered by *ipsi*, *ipsæ*, *ipsa*.

Observations on the dialects of the three primitives.

The Attics put *γε* after *ἐγὼ* and *σὺ*, drawing back the accent ; *ἐγώγε*, *σύγε* ; which they observe through the whole singular number.

The Dor. add *ν* or *νη* ; *ἐγών* (*Æol.* *ἐγῶν*) or *ἐγώνη*. They also put *γα* for *γε* ; *ἐγώνγα*. But the Boeot. say *ἰώγα* and *ἰώγγα*, where *γα* does not enter into the composition of the word, no more than *ἐγώθην*, which is the reason why it does not draw back the accent.

The poets cut off *ε* ; *γὰ* for *ἐγὼ*.

The Dor. change *σ* into *τ* ; for *σὺ* they say *τὺ*, whence the Latin *tu*. They also say *τύνη* and *τύνγα*. The genit. is *τῆ* or *τεῦ* ; dat. *τοί* ; acc. *τὲ* or *τὸ*, which is here an enclitic, though it be not so in the nominative.

The genitive singular *ἐμῆ*, *σῆ*, *ῆ*, are by the Ion. resolved into *ἐο* ; *ἐμέο* (or *μέο*) *σέο*, *έο* ; where the poets insert a *ι*, *ἐμεῖο*, &c.

The Cyprians say *Ῥίο*, with the digamma ; and hence Hesych. is mistaken in reading *Ῥίο*. We also meet with *τρεῖς*, *tui*, *εἶς*, *sui*, in Hom. But *εἶος* signifies *sui*, coming from *εἶος*, *suns* ; and *ἱός* (with a smooth breathing) *boni*, coming from *ἱεὺς* or *ἡὺς*, *bonus*, *formosus*, *mansuetus*.

The Attics join also $\delta\epsilon\upsilon$ to the genit. $\epsilon\mu\acute{\epsilon}\theta\epsilon\nu$, and $\epsilon\mu\acute{\epsilon}\theta\epsilon\nu$, or $\mu\acute{\epsilon}\theta\epsilon\nu$, &c.

The datives $\epsilon\mu\acute{o}\iota$, $\mu\acute{o}\iota$, $\tau\acute{o}\iota$, change $\acute{o}\iota$ into $\iota\nu$ Dor. $\epsilon\mu\iota\nu$, $\tau\iota\nu$: and this last admits also of an ϵ , $\tau\epsilon\iota\nu$; and by resolution, $\tau\epsilon\iota\nu$.

The poets prefix an ϵ to the pronoun of the third person; $\epsilon\acute{o}\iota$ for $\acute{o}\iota$; $\epsilon\grave{\iota}$ for $\grave{\epsilon}$: and the Dor. instead of this accusative use $\mu\iota\nu$ or $\nu\iota\nu$, from the antiquated nom. $\iota\varsigma$, acc. $\iota\nu$. It serves for all numbers and genders, and not only for *se*, but also for *ipsum*, *am*, *um*; *ipsos*, *as*, *a*; or *illos*, *as*, *a*.

In the dual number the poets say $\nu\acute{\omega}\iota$, $\sigma\phi\acute{\omega}\iota$; and the Æol. $\acute{\alpha}\mu\mu\epsilon$, *nos duo*; $\epsilon\mu\mu\epsilon$, *vos duo*; which are also taken for the accusative plural, and used according to the analogy of the plural: of which presently.

The poets resolve the diphthong of the genitive; saying $\nu\acute{\omega}\iota\nu$, $\sigma\phi\acute{\omega}\iota\nu$, for $\nu\acute{\omega}\iota\nu$, $\sigma\phi\acute{\omega}\iota\nu$: and sometimes they cast off the ν ; $\nu\acute{\omega}\iota$, $\sigma\phi\acute{\omega}\iota$, as in the nominative.

They likewise add an ϵ to the third person dual, $\sigma\phi\epsilon\epsilon$ for $\sigma\phi\acute{\epsilon}$; and sometimes an ω , $\sigma\phi\omega\epsilon$ or $\sigma\phi\omega\epsilon$; and even $\sigma\phi\acute{\omega}$, which agrees with the dual of $\sigma\acute{\upsilon}$.

Thus the nominative dual $\sigma\phi\acute{\omega}$, and the genitive $\sigma\phi\acute{\omega}\iota\nu$ or $\sigma\phi\acute{\omega}\iota\nu$, which are properly from $\sigma\acute{\upsilon}$, are taken for *ipsi duo*, *ipsorum duorum*, *ipsis duobus*, and then they are derived from $\acute{\epsilon}$, *sui*. Whose nominative dual $\sigma\phi\acute{\epsilon}$ is moreover used by poets for the accusative singular of the relative $\alpha\acute{\upsilon}\tau\acute{o}\varsigma$, and for $\sigma\phi\acute{\alpha}\varsigma$, accusative plural.

The nominative plural is resolved into $\epsilon\epsilon\varsigma$; Ion. $\acute{\eta}\mu\epsilon\epsilon\varsigma$ for $\acute{\eta}\mu\epsilon\iota\varsigma$, &c. This ϵ is also preserved in the genitive and accusative. But the poets add thereto an ι ; $\acute{\eta}\mu\epsilon\iota\epsilon\varsigma$, &c. except the accusative $\sigma\phi\acute{\epsilon}\alpha\varsigma$, where they do not say $\sigma\phi\acute{\epsilon}\iota\alpha\varsigma$.

The Dor. change η into α in the pronoun of the first person; in which, as also in the second, they change $\epsilon\iota\varsigma$ into $\epsilon\varsigma$, observing the same analogy in the other cases: drawing back the accent in the nominative only, and leaving it on the last, but circumflexed in the other cases, except the dative, which may be acuted: moreover, taking the genitive Ion. in $\omega\nu$, where they only change η into α , $\acute{\alpha}\mu\epsilon\omega\nu$ for $\acute{\eta}\mu\epsilon\omega\nu$, they retain the accent upon the penultima.

The Æol. preserve likewise this α , and reduplicate μ , changing the rough breathing into a smooth, and still keeping the accent on the penultima in all cases.

The dative plural, Ion. and poet. is in $\iota\nu$ acuted; $\acute{\eta}\mu\iota\nu$ (Att. $\acute{\eta}\mu\iota\nu$) $\epsilon\mu\iota\nu$, $\sigma\phi\iota\nu$, and even $\sigma\phi\acute{\iota}$ and $\phi\acute{\iota}$.

The poets moreover say $\sigma\phi\acute{\epsilon}\epsilon\varsigma$ for *ipsi* or *ipsos*, which is also found in Thucydides.

The Dor. say $\sigma\phi\acute{\epsilon}\varsigma$ for $\sigma\phi\acute{\alpha}\varsigma$, and likewise $\downarrow\acute{\epsilon}$, which comes from $\sigma\phi\acute{\epsilon}$ for $\phi\sigma\acute{\epsilon}$. And $\downarrow\acute{\epsilon}$ in Hesych. is also taken for the accusative singular.

But those dialects may be viewed easily all together in the following table.

TABLE of the Three Primitive Pronouns, with their Dialects.

I. EGO.	II. TU.	III. SUI.
SINGULAR.	SINGULAR.	SINGULAR.
N. ἐγὼ { <i>Poët.</i> γῶ. <i>Att.</i> ἔγωγε. <i>Dor.</i> ἐγών, ἐγώνη, and ἐγώνια. <i>B.</i> ἰώγα & ἰώγισα.	σὺ { <i>Att.</i> σύγε. <i>Dor.</i> τὺ (γε is used in all cases) τύγη and τύγα.	*
G. ἐμῖ and μῖ { <i>Ion.</i> ἐμέο, μέο, and ἐμοῖο. <i>Att.</i> ἐμέθεν, and ἐμέοθεν. <i>D.</i> ἐμεῦ and μεῦ.	σῖ { <i>Ion.</i> σεῖο, σέο. <i>Att.</i> σέοθεν, and σέθεν. <i>D.</i> τῖ, τεῦ, τεοῖο. <i>Æol.</i> σεῦ.	ῖ { <i>Ion.</i> ἔο, and εῖο. <i>At.</i> ἔοθεν, ἔθεν. <i>D.</i> ἔυ, οῖο, & εῖοο, as if they came from εἶ.
D. ἐμοῖ { <i>μοῖ.</i> <i>Att.</i> ἔμοιγε. <i>Dor.</i> ἐμὶν and ἐμοῖνε.	σοῖ { <i>Att.</i> σοίγε. <i>Dor.</i> τοῖ. <i>Poët.</i> τὶν, τείν, and τείν.	οῖ { <i>Encl.</i> <i>Poët.</i> εἰοῖ.
A. ἐμέ { <i>μέ.</i> <i>At.</i> ἔμεγε.	σέ { <i>Dor.</i> τέ. <i>Encl.</i> τὺ.	ῑ { <i>Poët.</i> ἔε, μὶν, or νῖν, for all the three genders.
DUAL.	DUAL.	DUAL.
N. } νῶ { <i>Poët.</i> νῶϊ. A. } { <i>Dor.</i> ἄμμε.	σφῶ { <i>Poët.</i> σφῶϊ. <i>Æol.</i> ὕμμε.	σφῑ { <i>σφέεε, σφῑ, and</i> <i>σφῶε, or σφῶ.</i>
G. } νῶν { <i>Poët.</i> νῶϊν, and D. } { νῶϊ.	σφῶν { <i>σφῶϊν.</i> <i>σφῶι.</i>	σφῖν and σφῶϊν.
PLURAL.	PLURAL.	PLURAL.
N. ἡμεῖς { <i>Ion.</i> ἡμέες, ἡ- μεῖες. <i>Dor.</i> ἄμες. <i>Æol.</i> ἄμμες.	ὕμεῖς { <i>Ion.</i> ὕμέες. <i>Poët.</i> ὕμεῖες. <i>Dor.</i> ὕμες. <i>Æol.</i> ὕμμες.	σφεῖς { <i>Dor.</i> σφέες. <i>Poët.</i> σφέες.
G. ἡμῶν { <i>Ion.</i> ἡμέων, and ἡμέων. <i>Dor.</i> ἄμῶν. <i>Æol.</i> ἄμμέων, ῶν.	ὕμῶν { <i>Ion.</i> ὕμείων, and ὕμείων. <i>Æol.</i> ὕμμέων. ὕμμων.	σφῶν { <i>Ion.</i> σφείων. <i>Poët.</i> σφείων.
D. ἡμῖν { <i>D.</i> ἄμῖν or ἄμῖν. <i>Æol.</i> ἄμμι, and ἄμμιν.	ὕμῖν { <i>Dor.</i> ὕμῖν. <i>Æol.</i> ὕμμι, and ὕμμῖν.	σφίσι { <i>P.</i> σφῖν, σφῖ, and φῖ.
A. ἡμᾶς { <i>Ion.</i> ἡμέας, and ἡμεῖας. <i>Dor.</i> ἄμᾶς. <i>Æol.</i> ἄμιας, & ἄμμε.	ὕμᾶς { <i>Ion.</i> ὕμέας, and ὕμεῖας. <i>Æol.</i> ὕμμας. and ὕμμε.	σφᾶς { <i>Ion.</i> σφέας. <i>Poët.</i> σφῑ. <i>Dor.</i> φῑ.

II. Of Derivatives, whether Possessives or Gentiles.

There are eight pronouns possessive, which are derived from the three primitives, in the following manner.

1. From the genitive of ἐγὼ, which is ἐμεῖς, comes ἐμὸς, ἐμή, ἐμόν, *meus, mea, meum*.

2. From σὺ, the genitive of σὺ, comes σὸς, σή, σόν, *tuus, tua, tuum*.

3. From the genitive ἑ, comes ὅς, ἡ, ὅν, *suus, sua, suum*.

4. From the nominative dual of ἐγὼ, which is νῶ or νῶϊ, is formed νωῖτερος, α, ον, *noster, a, um, ours, for two*.

5. From σφῶ or σφῶϊ, the nominative dual of σὺ, comes σφωῖτερος, α, ον, *vester, a, um, yours, for two*.

6. From the nominative plural of ἐγὼ, which is ἡμεῖς, comes ἡμέτερος, α, ον, *noster, a, um, ours, for more than two*.

7. From ὑμεῖς, the nominative plural of σὺ, comes ὑμέτερος, α, ον, *vester, a, um, yours, for more than two*.

8. From σφεῖς, the nominative plural of ἑ, comes σφέτερος, α, ον, *suus, sua, suum, theirs, for more than two*.

From these plurals are also derived the following two gentiles, ἡμεδαπὸς, ἡ, ὄν, *nostras, atis*; and ὑμεδαπὸς, *vestras, atis*.

The interrogative of which is ποδαπὸς, *cujas?* their second root being δάπεδον, *solum*; whence also comes ἀλλοδαπὸς, *alio solo natus*.

Observations on the dialects of the possessives.

All these pronouns follow the parisyllabic declension according to their gender, and receive the dialects thereof.

The Dor. and poets change σ into τ in σὸς, in the same manner as in σὺ; saying τὸς, from whence the Latin *tuus, a, um*. They sometimes insert an ε; τεὸς, τεῶ, τεόν: and thus also they say εὸς, ἐῶ, εὸν, *suus, a, um*.

The same Dor. form other possessives from the nominative plural of their own dialect; saying ἀμὸς, ἀμὰ (poet. ἀμή) ἀμόν: ὑπὸς, ἄ, and

ἄ, and ἡ, ὄν: σφὸς, ἄ, and ἡ, ὄν; likewise σφέος, ἄ, ὄν: instead of ἡμέτερος, nosler; ὑμέτερος, vester; σφέτερος, suus, &c.

The Æol. join the article with the pronoun, and draw back the accent; ὅσος, ἥση, τόσον, instead of ὁ σὸς, ἡ σὴ, τὸ σὸν.

III. *Of demonstratives and relatives.*

There are two demonstratives, ἔτος, *hic*; ἐκεῖνος, *ille*; which are both declined like the article, and have the neuter in ο, and not in ον. The first takes a τ in the beginning, where the article has one.

There are two relatives of all persons, viz. ὅς, ἡ, ὅ, *qui, quæ, quod*; and αὐτός, ἡ, ὁ, *ipse, a, um*. They are both declined like the article.

Observations on the dialects of the demonstratives ἐκεῖνος and ἔτος; and of the relative αὐτός.

The Att. add a , to the demonstrative pronouns, ἔτοσι, αὐτῇ, τατοῖ or τατί. In like manner ἐκεῖνοσι, ἐκεῖνῃ, ἐκεῖνοι, &c.

We often meet with κεῖνος, especially among the poets, for ἐκεῖνος; and the same is used in the other cases.

The Dor. say τῆνος or τῆνος, changing κ into τ, and the proper diphthong η into the improper η, or into η only.

The Ion. put ε before the long vowels, or the final diphthongs of the demonstrative ἔτος, and of the relative αὐτός, and their compounds; αὐτέη for αὐτή, *hæc*; τετέε for τέτα, *hujus*, &c. αὐτέη for αὐτή, *ipsa*; αὐτέε for αὐτή, *ipsius*; in the same manner ἐμαυτέη, ἐαυτέη, &c.

The nominative plural is excepted, because the final diphthongs αι and οι are reputed short; ἔτοι, and not ἔτέτοι, *hice*; αὐται, and not αὐτέαι, *hæce*, taken from the demonstrative ἔτος. In the same manner in the relative αὐτοῖ and αὐταῖ, *ipsi* and *ipsæ*. Some say the same of the dual, but with less foundation.

The relative in αὐτός, *ipse*, being joined to the article ὁ αὐτός, ἡ αὐτή, τὸ αὐτὸ or ταὐτό, is taken for *idem, eadem, idem*: and here the Ion. change αυ into ω, both in the masculine and the neuter; which they observe also in αὐτός, even when it is taken for *ipse*, but only in the nominative singular and masculine: as may be seen in the following table.

TABLE of the Demonstratives ἐκεῖνος and ἐτός, and the Relative αὐτός, with their Dialects.

SINGULAR.		SINGULAR.			SINGULAR.		
Masc.	Fem.	Masc.	Neuter.	Fem.	Masc.	Neuter.	Fem.
Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.
ἐκεῖνος	ἐκεῖνη	ἐτός, hic.	τὺτο	αὕτη	αὐτός, ipse	αὐτό	αὐτή
P. κείνος	κείνη			Ion. αὐτή		ταῦτο	Ion. αὐτή
Dor. τῆνος	τῆνη			αὐτήν	Ion. αὐτός	ταυτό	αὐτήν
A. ἐκεῖνοσσι		A. ἐτόσσι			αὐτός		
Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.
ἐκεῖνου		ἐκείνου		ταύτης	αὐτοῦ		αὐτῆς
κείνου	ἐκείνης	A. τῆτοι	the same as Masc.	and ταυτής	ταῦτῃ	the same as Masc.	and αὐτῆς
ἐκεῖνῃ		I. τῆτῃ		ταυτῆς	I. αὐτῇ		αὐτῆς
Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.
ἐκεῖνῳ		ἐκείνῳ		ταύτῃ	αὐτῷ	the same as Masc.	αὐτῇ
κείνῳ	ἐκείνῃ	A. τῆτῳ	the same as Masc.	and ταυτῇ	ταυτῶ		and αὐτῇ
ἐκεῖνοῖ		I. τῆτῳ		ταυτῇ	αὐτῶ		αὐτῇ
Accus.	Accus.	Accus.	Accus.	Accus.	Accus.	Accus.	Accus.
ἐκεῖνον		ἐκείνον	as the Nom.	ταύτην	αὐτόν	as the Nom.	αὐτήν
κείνον	ἐκείνην	τῆτον		ταυτήν			αὐτήν
ἐκεῖνοσι		τῆτον		ταυτήν			αὐτήν

DUAL.		DUAL.			DUAL.		
Nom. Ac.	Nom. Ac.	Nom. Ac.	Nom. Ac.	Nom. Ac.	Nom. Ac.	Nom. Ac.	Nom. Ac.
ἐκεῖνω	ἐκεῖνῃ	τῷτῳ	the same as Masc.	ταῦτα	αὐτῶ	the same as Masc.	αὐτὰ
					αὐτέω		
Gen. Dat.	Gen. Dat.	Gen. Dat.	Gen. Dat.	Gen. Dat.	Gen. Dat.	Gen. Dat.	Gen. Dat.
ἐκεῖνοιν	ἐκεῖναιν	τῷτοιν	the same as Masc.	ταῦταιν	αὐτοῖν	the same as Masc.	αὐταῖν
				ταυτέαιν	αὐτέοιν		αὐτέαιν

PLURAL.		PLURAL.			PLURAL.		
Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.	Nom.
ἐκεῖνοι	ἐκεῖναι	ἑτοί	ταῦτα	αὗται	αὐτοί	αὐταί	αὐτά
κείνοι		A. αὐτί				ταῦτά	
Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.
ἐκεῖνων	the same as Masc.	ἐκείνων	the same as Masc.	αὐτῶν	αὐτῶν	the same as Masc.	αὐτῶν
κείνων		I. τῆτέων		αὐτέων	αὐτέων		αὐτέων
Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.	Dat.
ἐκεῖνοισι	ἐκεῖναις	ἐκείνοις	the same as Masc.	ταῦταις	αὐτοῖς	the same as Masc.	αὐταῖς
κείνοισι	ἐκείνησι	P. τῆτέοισι		ταυτέησι	αὐτοῖσι		αὐτῇσι
		I. τῆτέοισι			αὐτέοισι		αὐτέησι
Accus.	Accus.	Accus.	Accus.	Accus.	Accus.	Accus.	Accus.
ἐκεῖνους	ἐκεῖνας	ἐκείνους	as the Nom.	ταύτας	αὐτούς	as the Nom.	αὐτάς
κείνους		τῆτους		ταυτέας	αὐτέας		αὐτέας

ANNO TATION.

The neuter of ἐκεῖνος, for which there was no room in this table, can occasion no difficulty. For the singular being in ο, as we have already observed, may be formed from the masculine by dropping σ; ἐκεῖνο, κείνο, τῆνο. The plural is in α; ἐκεῖνα, κείνα. The genitive and dative, as also the dual, are the same as in the masculine.

N

Observations

Observations on the dialects of the article, and of the relative ὅς.

The relative ὅς, ἡ, ὅ, *qui quæ, quod*, is declined like the article ὁ, ἡ, τὸ, rejecting τ in those cases, where the article has it.

They both conform to the dialects of the parisyllabic declension, by which they are declined according to their genders; with this exception, that from ὅς we do not say οἷο for ἕ, *cujus*; nor αῖν, ἕων, or αῖων for αῖν, *quorum*; but τοῖο is used for τῆ &c. In every thing else they agree with the nouns, as may be seen in the following table.

But it should not pass unobserved, that the article is frequently put in the common dialect, and the noun it belongs to, in another particular; as τοῖς λόγοισιν, Aristoph.

The poets say ὅε for ἕ, *cujus*; which ἕ is often used by writers for *quo* or *ubi*.

In the genitive the Ion. say τεῦ for τῆ, and in the dative τέω for τῷ.

The particles γε and δε, added to the article, make it serve for a demonstrative; ὅγε, ἡγε, τόγε: ὅδε, ἡδε, τόδε, &c. But the Attics change ε into ι; ὀδι, ἡδι, τοδι, &c.

TABLE of the Article, and of the Relative ὅς, with their Dialects.

THE ARTICLE.

SINGULAR.				DUAL.		PLURAL.			
Nom.	Gen.	Dat.	Ac.	N. A.	G. D.	Nom.	Gen.	Dative.	Ac.
Mas. ὁ,	τῆ,	τῷ,	τὸν	τῶ,	τοῖν.	οἱ,	τῶν,	τοῖς,	τούς
	I. τεῦ,	τέω,				D. τοῖ,		P. τοῖσι.	
	τοῖο,							τοῖςδε.	
	D. τῷ,							τοῖςδεσι.	
								τοῖςδεσσιν.	
N. τὸ,	τῆ,	τῷ.		τῶ,	τοῖν.	τὰ,	τῶν,	τοῖς,	τά
The Dialects are the same as in the Masculine.									
Fem. ἡ,	τῆς,	τῇ,	τὴν,	τᾶ,	ταῖν,	αἱ,	τῶν,	ταῖς,	τάς.
						τὰ,	τάων,	ταῖσι,	
							τᾶν,	τῇσι.	

THE RELATIVE ὅς.

SINGULAR.				DUAL.		PLURAL.			
Nom.	Gen.	Dat.	Ac.	N. A.	G. D.	Nom.	Gen.	Dative.	Ac.
M. ὅς,	ἕ,	ῶ,	ὄν.	ῶ,	οῖν.	οἱ	ῶν,	οῖς,	ῶς.
Poet. ὅ,	ῶ,							οῖςε,	
N. ὅ,	ἕ,	ῶ,	ὄ.	ῶ,	οῖν.	αἱ,	ῶν,	οῖς,	ᾶ.
The Dialects the same as in the Masculine.									
Fem. ἡ,	ῆς,	ῇ,	ῆν,	ᾶ,	αῖν.	αἱ,	ῶν,	αῖς,	ᾶς.
Dor. ᾶ,	τᾶς,	τᾶ	τᾶν.					αῖσι, ῆσι	

IV. *Of compound pronouns.*

There are three compound pronouns, which are formed from the accusative singular of the primitive, and from the genitive αὐτῆ: these are ἐμαυτῆ, *mei ipsius*; σεαυτῆ, *tui ipsius*; ἑαυτῆ, *sui ipsius*. They have no nominative, and are declined in the other cases, like λόγος, &c, for the masculine and the neuter; and like τιμῆ, ἥς, for the feminine.

	Masc.	Fem.	Neut.
Gen.	ἐμαυτῆ,	ἐμαυτῆς,	ἐμαυτῆ.
Dat.	ἐμαυτῇ,	ἐμαυτῇ,	ἐμαυτῇ.
Acc.	ἐμαυτὸν,	ἐμαυτήν,	ἐμαυτὸ.

In the same manner the other two.

The two first have no plural; but the last has, and is declined either jointly or separately: thus,

ἑαυτῶν, σφῶν αὐτῶν; ἑαυτοῖς, σφίσιν αὐτοῖς; ἑαυτῆς, σφῆς αὐτῆς. And the other genders in like manner.

This plural agrees to all persons; ἑαυτῆς, *nos ipsos*, *vos ipsos*, *se ipsos*, &c.: and sometimes in the singular, ἑαυτῆ, *tui ipsius*.

The compounds of the two last persons are also sometimes contracted; σεαυτῆ for σεαυτῆ; αὐτῆ for ἑαυτῆ, preserving always the same breathing.

ANNO T A T I O N.

The reason of these reciprocals being without a nominative is obvious. For as the nature of reciprocation consists in making the action recoil upon the agent, we cannot say ἐμαυτὸς φιλῶ, σεαυτὸς φιλεῖς, but ἐμαυτὸν φιλῶ, I love myself: σεαυτὸν φιλεῖς, thou lovest thyself: where the accusative points out the person to whom the action returns, as to the subject that produced it.

It is observable that Homer never uses ἐμαυτῆ, σεαυτῆ, or ἑαυτῆ; but ἐμὲ αὐτὸν, σε αὐτὸν, ἑ αὐτὸν, or absolutely αὐτὸν: nor the plural ἐμαυτῆς, σεαυτῆς, or ἑαυτῆς; but ἡμᾶς αὐτῆς, ὑμᾶς αὐτῆς. Whence it is, that they who consider this poet as the standard of the Greek tongue, reject entirely these plurals: because, though we may resolve ἑαυτὸν into ἑ, se, αὐτὸν, ipsum, nevertheless ἑαυτὸν is not equally resolvable. So that this composition seems to have been introduced into the Greek language, without any foundation or reason.

There

There remains still an indefinite pronoun, which signifies nothing determinately, *δεῖνα*, *quidam*, *nescio quis*, which is used for the singular and plural, and is generally indeclinable.

Nom.	ὁ, ἡ, τὸ, δεῖνα,	and among the poets, ὁ δέϊς.
Gen.	τῷ, τῆς, τῷ, δείνατος,	δεῖνος, and δεῖνα.
Dat.	τῷ, τῇ, τῷ, δείνατι,	δεῖνι, and δεῖνα.
Acc.	τόν, τήν, τό, δεῖνα.	

ANNO TATION.

Hereto we may also join *τίς*, *τινός*, which when marked with an acute is interrogative, and with a grave is indefinite.

From this *τίς*, and *ὅς*, *ἡ*, *ὅ*, is formed the compound *ὅστις*, *quicumque*, where the two nouns are jointly declined; *ὅς*, according to the parisyllabic declension, and *τίς* according to the imparisyllabic.

But instead of *ὅστις* the poets use *ὅτις*; whose Attic cases are, gen. *ὅτε*, dat. *ὅτῳ*: and in the plural, *ὅτων* and *ὅτοισι*. The Ion. say in the genitive *ὅτεο* (poet. *ὅτρεο*) retaining this: also in the other cases. Instead of *ὅστις* the poets say *ὅςτε*, and instead of *ὅτις* they say *ὅττις*; as may be seen in the following table.

TABLE of *ὅστις*, *quicumque*, with its Dialects.

SINGULAR.			PLURAL.	
M. <i>ὅστις</i> .	<i>ὅτινος</i> , <i>ὅτινι</i> , <i>ὅτινα</i> .		<i>οἵτινες</i> ,	<i>ὅντινων</i> , <i>οἵστισι</i> , <i>ὅστινας</i> .
P. <i>ὅτις</i> ,	A. <i>ὅτε</i> , <i>ὅτῳ</i> .		A. <i>ὅτων</i> ,	
and I. <i>ὅτεο</i> , <i>ὀτέῳ</i> .			I. <i>ὀτέων</i> , <i>ὀτέοισι</i> .	
<i>ὅστε</i> ,	P. <i>ὅττεο</i> ,			
	D. <i>ὀτεν</i> .			
N. <i>ὅτι</i> ,	<i>ὅτινος</i> , <i>ὅτινι</i> , <i>ὅτι</i> .		<i>ἅτινα</i> ,	<i>ὅντινων</i> , <i>οἵστισι</i> , <i>ἅτινα</i> .
P. <i>ὅττι</i> ,			<i>ἅττα</i> ,	
<i>quodcunque</i> .			<i>ἅσσα</i> ,	
F. <i>ἥτις</i> ,	<i>ἥστινος</i> , <i>ἥτινι</i> , <i>ἥτινα</i> .		<i>αἵτινες</i> ,	<i>ὅντινων</i> , <i>αἵστισι</i> , <i>ἅστινας</i> .
<i>quæcunque</i> .				<i>ἥστισι</i> .

The dual, which we could not make room for in this table, has nothing in it particular.

Ἄσσα, or in the Attic form *ἅττα*, is used for *ἅτινα*, *quæcunque*, as the above table shows. But *ἄσσα*, with a smooth breathing, is taken for *τινά*, *quædam*.

BOOK III.

Of VERBS: *and, first, of those in Ω.*

CHAP. I.

Of the Nature and Properties of a Verb.

A VERB is a word including an affirmation, which generally denotes some action.

Verbs are divided into personal and impersonal.

The personal is determined by a difference of number, person, and tense; which comprises the moods or manners, and composes the conjugation.

The impersonal is indefinite, neither determining person, number, nor tense; as τίειν, *honorare*, to honour.

Of numbers, Ἀριθμοί.

A verb has three numbers, in the same manner as a noun. But the dual is seldom used.

ANNO TATION.

Diomedes observes, that the ancient Greeks never used the dual number: wherefore the Æolics have entirely rejected it; in which they have been followed by the Latins. I should think it therefore much more convenient for beginners to omit this number in conjugating, and only to mind the singular and plural. The analogy between this manner of conjugating, and that of the Latins, will contribute to render the Greek conjugations much easier. Besides, the dual afterwards will in no degree retard them; as it is seldom met with, and always of the same termination, as will appear hereafter in a little table apart.

Of persons, Πρόσωπα.

There are three persons in Greek, as in Latin. But in the active conjugation, the dual is without the first person.

Of tenses, Χρόνοι.

The Greeks have in all nine sorts of tenses; of which some are definite, and others indefinite.

The definite tenses are those, which always express particular time. There are seven of them, viz. the present,

present, which is also called the theme (θέμα), three futures, and three preterites.

The preterites are the same as in Latin; the imperfect, the perfect, and the plu-perfect. But the imperfect is frequently used in Greek, to signify some delay, repetition, or continuance of an action.

Of the three futures the last is only for the passive, and is commonly called the *paulo-post-future*; because it signifies the thing imminent: but this tense is very little used.

ANNO TATION.

The other two are often taken one for the other; though Sanctius calls the second, the future-more-remote; and it is very probable, that these tenses were not originally multiplied without some necessity or distinction. See the remarks, Book viii. Chap. ix. This second future is still less used than the first; and is scarcely to be met with but in the passive.

The indefinite tenses, called ἀόριστοι, aorists, are two, which are used indifferently for all times; though the first has generally a greater relation to the past: hence it is, that authors most remarkable for purity of diction use it oftener than the preterite. See the remarks, Book viii. Chap. ix.

Of moods, Ἑγκλίσεις.

The Greeks so far vary in their moods from the Latins, as to make the tenses of the optative different from those of the subjunctive; and therefore they make a distinct manner: unless we choose, without mentioning any thing about moods, to divide each tense into two or three, as Sanctius has done; since these tenses and moods are frequently taken for one another.

ANNO TATION.

Our tables shall be disposed in such manner, as to exhibit both ways of conjugating: so that from the first, or the indicative tense, the corresponding ones are to be formed, changing only the termination of the former into that which is peculiar to the latter; where it is to be observed, that the imperative passes for a future, and the infinitive for a verb impersonal. See the remarks, Book viii.

Of the different kinds of verbs, Διαθέσεις.

The Greeks have three different kinds of verbs; the first active, ἐνεργητικὴ, ending in ω or in μι; the second passive, παθητικὴ, ending always in μαι; and the third middle, μέση, which partakes of the other two,

two, either in the formation of its tenses, or in its signification; which we shall explain in a more particular manner in its proper place.

ANNOTATION.

There are also verbs in ω of a passive signification; as πάσχω, patior: and others in μαι, of an active signification; as μάχομαι, pugno: Some even seem to have an active and passive, or neuter signification; as πληθύνω, multiplico, cresco, and multiplicor, or rather multiplico me, as the French say, je me multiplie. See the remarks Book viii.

Of conjugations, Συζυγίαι.

Grammarians commonly reckon thirteen conjugations; viz. six barytons, three circumflex, and four of verbs in μι.

But this great variety of conjugations may be reduced to two; one of verbs in ω, and the other of verbs in μι.

The conjugation of verbs in ω is the most extensive of the two, and may be divided into two sorts; for its verbs are conjugated either simply, or with contraction. Those conjugated simply are called grave or barytons, βαρύτονοι; because, as they are not accented on the last syllable, a grave accent is to be understood. The contracted, are verbs in αῖω, ἔω, ὄω, which by reason of their accent are called circumflex.

The conjugation of the verbs in μι has not many tenses; but we must refer thereto the passive aorists of the barytons, which follow the analogy of this active conjugation.

CHAP. II.

Observations, to learn easily to CONJUGATE.

TO conjugate rightly, four things must be attended to; of which two are to be observed in all tenses; viz. the characteristic and the termination; and two more which happen only to particular tenses; namely, the augment, and the change of the penultima.

Of the characteristic.

The characteristic is the letter which precedes the termination.

ANNOTATION.

Most grammarians have made use of the characteristic to distinguish the conjugations themselves, pretending that the first consonant of the alphabet,

alphabet, which is β , with the two corresponding mutes; viz. ω and ϕ , served to mark the first conjugation, whose verbs of course ended in $\beta\omega$, $\pi\omega$, $\phi\omega$, or $\omega\tau\omega$, the ω taking a τ along with it.

That the second consonant, viz. γ , with its correspondents κ , χ , marked the second conjugation, whose verbs ended in $\gamma\omega$, $\kappa\omega$, $\chi\omega$, or $\alpha\lambda\omega$, the κ likewise taking a τ with it.

That the third consonant, viz. δ , with its correspondeents τ , θ , marked the third conjugation of verbs in $\delta\omega$, $\tau\omega$, $\theta\omega$.

That the fourth consonant, viz. ζ , served to mark the fourth conjugation: and ζ being a double letter composed of σ , and being also resolvable into two $\sigma\sigma$, which the Attics change into two $\tau\tau$; the verbs of this conjugation came to end in $\zeta\omega$, $\sigma\sigma\omega$, or $\tau\tau\omega$.

That the fifth consonant following, viz. λ (δ and κ having been taken already) with its fellow liquids μ , ν , ξ , marked the fifth conjugation of verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\xi\omega$.

That the sixth conjugation was always to have for its characteristic some vowel or diphthong, as ι , υ , &c. which they call terminating in ω pure; as $\iota\omega$, $\upsilon\omega$, &c.

These different classes of characteristics deserve to be taken notice of, forasmuch as they may be of service in the formation of tenses. But there is not the least reason why they should produce different conjugations, since the manner of conjugating is not at all different.

Wherefore the use of the characteristics consists only to distinguish the tense, and not the conjugation.

The grammarians call it *characteristicam*, or *formativam*. We shall divide it into three classes: the first of the present, the second of the future, and the third of the perfect. The formation of the other tenses depends entirely upon these three, as it depends in Latin upon the present, the perfect, and the supine.

RULE I.

Of the Tenses that have the Characteristic of the Present.

The characteristic of the present serves for the preterimperfect;

For the second future, and second aorist.

For the perfect and plu-perfect middle.

EXAMPLES.

The characteristic of the present serves for the tenses mentioned in the rule. But observe, that in verbs in $\omega\tau\omega$, $\kappa\tau\omega$, $\mu\nu\omega$, the first, and not the second, is reckoned the characteristic. Thus, from

$\tau\acute{\iota}\omega$, *honoro*, *punio*, the imperfect is $\acute{\epsilon}\tau\iota\omicron\nu$, the second future $\tau\iota\omega$, the second aorist $\acute{\epsilon}\tau\iota\omicron\nu$ (which happens to be here the same with the preter-imperfect) and the

the perfect middle ἔτια, where ι, which is the characteristic, remains always the same.

But from τύπω, *verbero*, having formed the imperfect ἔτυπον, you say in the second future τυπῶ, in the second aorist ἔτυπον, in the perfect middle τέτυπα, where τ, the second consonant, is lost, and there remains only π the characteristic.

RULE II.

Of the characteristic of the other tenses.

1. *The characteristic of the first future serves for the first aorist :*

As also for the first future, and first aorist middle.

2. *The characteristic of the perfect serves for the pluperfect.*

EXAMPLES.

1. The first future forms the first aorist, as likewise the first future, and first aorist middle, which have all the same characteristic ; as for instance,

τίω,	{	Fut. 1. τίσω,	{	Fut. 1, middle, τίσομαι,
		Aor. 1. ἔτισα,		Aor. 1, middle, ἐτισάμην ;

Where σ continues always the characteristic.

τύπω,	{	Fut. 1. τύψω,	{	Fut. 1, middle, τύψομαι,
		Aor. 1. ἔτυψα,		Aor. 1, middle, ἐτυψάμην ;

Where ψ remains the characteristic.

2. The characteristic of the perfect serves for the pluperfect ; as τίω, — τέτιχα, ἔτετίκειν, both with κ : τύπτω, — τέτυφα, ἔτετύφειν, both with φ. In the middle, τέτυπα, ἔτέτύπειν, both with π. And in like manner the rest.

Of the termination.

The termination is to be considered with regard to the tenses and moods in the active and passive voice.

RULE III.

Termination of the active in all its moods.

- | | |
|--|---|
| 1. <i>The indicative terminates in ω, ου, α, ειν :</i> | 4. <i>The imperative in ε, ου :</i> |
| 2. <i>The subjunctive in ω :</i> | 5. <i>The infinitive in ειν, αι, έναι :</i> |
| 3. <i>The optative in αιμι, αιμι :</i> | 6. <i>The participle in ων, ας, ως.</i> |

EXAMPLES.

In reading the explication of this rule, you should
O direct

direct your eye to the following table, which will render the whole more intelligible.

1. The indicative has but four terminations, contained in the rule, which are ω , $\sigma\upsilon$, α , $\epsilon\iota\upsilon$.

ω for the present, and the two futures, which are conjugated alike, except that where there is an ϵ or an \omicron in the present, they are changed into the diphthongs $\epsilon\iota$ or $\omicron\iota$ in the second future, by reason of the circumflex accent with which this second future is marked: the same happens also to the first future of verbs in $\lambda\tilde{\omega}$, $\mu\tilde{\omega}$, $\nu\tilde{\omega}$, $\rho\tilde{\omega}$, which has the same accent, and this can be on no other than a long syllable.

$\sigma\upsilon$ for the imperfect and second aorist.

α for the perfect and first aorist.

$\epsilon\iota\upsilon$ for the plu-perfect, which retains its diphthong $\epsilon\iota$ through all the persons.

2. The subjunctive terminates in ω , like the indicative, and is conjugated in the same manner, except only, that instead of the short vowels ϵ , \omicron , it assumes long ones η , ω , through all its tenses, which are conjugated alike.

3. The optative has only two terminations; $\sigma\iota\mu\iota$ for all tenses, excepting that $\alpha\iota\mu\iota$ is for the first aorist.

4. The imperative likewise has but two terminations; ϵ for all tenses except the first aorist, which takes $\sigma\upsilon$, and like the rest is conjugated in $\tau\omega$.

But it takes an α in the penultima, coming from the first aorist of the indicative, from whence it is formed.

ANNOTATION.

Therefore take notice, that there may be some difference in the second person of the imperative (for there is no first) but in all sorts of verbs the other persons have the same termination, $\tau\omega$, $\tau\epsilon$, $\tau\omega\sigma\alpha\nu$, &c. except that the passive instead of a τ requires a θ , as we shall show in its proper place.

5. The infinitive has three terminations; $\epsilon\iota\upsilon$ for the present, and the other tenses which preserve its characteristic: $\alpha\iota$ for the first aorist: $\epsilon\iota\sigma\iota$ for the perfect.

6. The participle has also three; $\omega\nu$ for the present, the second aorist, and the futures: $\alpha\varsigma$ for the first aorist: $\omega\varsigma$ for the perfect.

A N N O T A T I O N.

The masculine and neuter of all these participles follow the imparisyllabic declension, as we have already observed in the table of genitives: the feminine conforms to the parisyllabic declension and the feminine article.

But we must say something here of the third person plural of each tense, which beginners generally find the most difficult to retain.

R U L E I V.

Of the third person plural.

The third person plural in every tense is formed thus:

The tenses in ω , and the perfect, have $\sigma\iota$:

Those in ν , end also in ν .

The other tenses have their terminations in $\epsilon\nu$ or $\alpha\nu$, which are always formed from the singular.

E X A M P L E S.

The tenses in ω , and the perfect, terminate this person in $\sigma\iota$: viz. the present and the futures in $\sigma\iota$; the subjunctive in $\omega\sigma\iota$, retaining its ω ; and the perfect in $\alpha\sigma\iota$.

The tenses in ν , that is to say, the imperfect, and the second aorist, terminate this person in ν , like the first of the singular.

The other tenses terminate it in $\epsilon\nu$, or in $\alpha\nu$, and form it from the singular, viz. the first aorist from the first person, by adding ν ; the plu-perfect (to which we may join the passive aorists) and the imperative, from the third person singular, by adding $\sigma\alpha\nu$; the optative also from the third person, but by adding $\epsilon\nu$, as may be seen in the following table.

A N N O T A T I O N.

Concerning the augment and the penultima.

There are still two things to learn, before you can conjugate well, the augment and the penultima: but the changes of the penultima will be shown more conveniently in each tense, according to which it often varies. And as for the augment, the particular rules concerning it will be easier to retain, when you have learned a little to conjugate. We shall only remark here, that the augment is nothing else but an increase of quantity, or of letters, prefixed to a verb in some tenses, as $\tau\iota\omega$, honoro; $\epsilon\tau\iota\omega$, honorabam; $\tau\epsilon\tau\iota\kappa\alpha$, honoravi; $\epsilon\tau\epsilon\tau\iota\kappa\epsilon\iota\nu$, honoraveram; as may be seen in the following table; which if the learner will but give himself the trouble to compare with the preceding observations, he will quickly perceive their use in assisting his memory, and instructing him to conjugate with great facility.

TABLE

TABLE of CONJUGATION

INDICATIVE.		SUBJUNCTIVE.		OPTATIVE.	
Ἑγκλίσεις; ὁρίζικη.		ὑποτακτικη.		εὐκτικη.	
Ἑνεσῶς. Instans. The present.					
Τί- 1.	{ ω, εις, ει. Honorō, as, at. ομεν, ετε, εσι.	Τί- 2.	{ ω, ης, η. Honorem, es, et. ωμεν, ητε, ωσι.		
Παρατακτός. Quasi extensivus in rem non exactam. The imperfect.					
Ἦ- 1.	{ ον, ες, ε. Honorabam, as, at. ομεν, ετε, ον.			Τί- 2.	{ οιμι, οἰς, οἰ. Honorarem, es et. οιμεν, οἰτε, οἰεν.
Μέλλων. Vulgo futurum primum. The first future.					
Τί- 1.	{ ω, εις, ει. Honorabo, is, it. ομεν, ετε, εσι.			Τί- 2.	{ οιμι, οἰς, οἰ. Honorem, es, et. οιμεν, οἰτε, οἰεν.
Ἑσόμενος. Quibusdam futurum remotius. The second future.					
Τί- 1.	{ ῶ, εῖς, εῖ. Honorabo, is, it. ῶμεν, εῖτε, ῶσι.			Τί- 2.	{ οῖμι, οῖς, οῖ. Honorem, es, et. οῖμεν, οῖτε, οῖεν.
Παρεληλυθώς. Tempus exactum. Vulgo the first aorist.					
Ἔτι- 1.	{ α, ας, ε. Honoravi, isti. αμεν, ατε, αν.	Τί- 2.	{ ω, ης, η. Honoraverim, is. ωμεν, ητε, ωσι.	Τί- 3.	{ αιμι, αῖς, αῖ. Honoraverim, is, it. αιμεν, αῖτε, αῖεν.
Ἀόριστος. Indefinitum tempus. The second aorist.					
Ἔτι- 1.	{ ον, ες, ε. Honoravi, isti. ομεν, ετε, ον.	Τί- 2.	{ ω, ης, η. Honoraverim, is. ωμεν, ητε, ωσι.	Τί- 3.	{ οιμι, οἰς, οἰ. Honoraverim, is, it. οιμεν, οἰτε, οἰεν.
Παρακείμενος. Adjacens præsentī. The preter-perfect.					
Τέ- 1.	{ α, ας, ε. Honoravi, isti. αμεν, ατε, ασι.	Τέ- 2.	{ ω, ης, η. Honoraverim, is. ωμεν, ητε, ωσι.		
ὑπερσυντελικός. Plusquam perfectum. The plu-perfect.					
Ἔτι- 1.	{ ειν, εις, ει. Honoraveram. ειμεν, ειτε, εισαν.			Τέ- 2.	{ οιμι, οἰς, οἰ. Honoravissem. οιμεν, οἰτε, οἰεν.

for the VERB ACTIVE.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
προσατικόν.	ἀπαρέμφαλα.	μελοχαί.
τί- { ε, ἔτω, Honora, ato. ετε, ἔτωσαν.	τί- εἶν. Honorare.	τί- { ων, ὄντος, ῃσα, ης, ον, ὄντος.
	τίς- εἶν. Honoraturum esse	τίς- { ων, ὄντος, ῃσα, ης, ον, ὄντος.
	τι- εἶν.	τι- { ῶν, ὄντος, ῃσα, ὄσης, ῆν, ὄντος.
τίς- { ον, ἄτω, fac Honoraveris. ἄτε, ἄτωσαν.	τίς- αι. Honoravisse.	τίς- { ας, ἄντος, ἄσα, ης, αν, ἄντος.
τί- { ε, ἔτω, fac Honoraveris. ετε, ἔτωσαν.	τι- εἶν.	τι- { ῶν, ὄντος, ῃσα, ὄσης, όν, ὄντος.
τέ- τικ- { ε, ἔτω, fac Honoretis. ετε, ἔτωσαν.	τέτικ- ἐνμι. Honoravisse.	τέ- τικ- { ῶς, ὄτος, ῖα, ας, ὸς, ὄτος.

Futurum imperandi formatur ab indicativis temporibus sic :

Infinita seu impersonalia, quodlibet ferè omnium temporum formatur sic :

Participia omnia omnium ferè temporum formantur quoque sic :

Honorans, antis.

Honoraturus, a, um.

Qui, quæ, quod honoravi, isti, it.

Infinita seu impersonalia, quodlibet ferè omnium temporum formatur sic :

Participia omnia omnium ferè temporum formantur quoque sic :

Futurum imperandi formatur ab indicativis temporibus sic :

CHAP. III.

Of the Augment, divided into Syllabic and Temporal.

THE augment, as we have already observed, is an increase prefixed to a verb in certain tenses.

There are two sorts : one syllabic, which consists in an increase of syllables ; and the other temporal, which is made by an increase of measure or quantity. But all tenses are not capable of this increase.

Out of nine Greek tenses, three are never augmented, viz. the present, and the two futures : two are augmented through all the moods, viz. the perfect, and the *paulo-post-future*, which is only for the passive : and four have an augment only in the indicative, viz. the imperfect, and the two aorists ; to which we may join the plu-perfect (for those that are willing to divide this tense according to our table into first and second), which, out of the indicative, drops the syllabic ε, that had been superadded to the augment of the perfect ; as τέτιχα, ἱτετίχειν, τετίχοιμι. But yet it is not quite without an augment, as that of the perfect still continues.

RULE V.

Of the syllabic augment.

1. *The syllabic augment is ε prefixed to the imperfect of a verb beginning with a consonant :*
2. *And then the initial letter of the present tense is repeated in the perfect :*
3. *But if the initial letter be an aspirate, you must change it into its corresponding tenuis :*
4. *And there must be still prefixed another syllabic ε, in the plu-perfect.*

EXAMPLES.

1. The syllabic augment is nothing else but an ε prefixed to the imperfect of verbs commencing with a consonant : as τίω, *honoro* ; ἔτιον, *honorabam* : τύπω, *I beat* ; ἔτυπον, *I did beat*. And this ε is also retained in the aorists, as we shall see hereafter ; ἔτισα, *honoravi* ; ἔτυψα, *verberavi* ; ἔτυπον, the same, &c.

2. But

2. But then the perfect re-duplicates the initial letter of the verb; as, *τίω*, *honorō*; *τέτικα*, *honoravi*: *τύπλω*, *verbero*; *τέτυφα*, *verberavi*.

3. Which, if it be an aspirate, must be changed into its corresponding *tenuis* before it is repeated, thus:

δείνω,	<i>stimulo</i> ;	τίθακα,	<i>stimulavi</i> .
φαίνω,	<i>luceo</i> ;	πείφαγκα,	<i>luxi</i> .
χαίρω	<i>gaudeo</i> ;	κέχαγκα,	<i>gavisus sum</i> .

4. And the plu-perfect receives still a syllabic augment over and above that of the perfect; but only in the first, viz. the perfect of the indicative; as *τέτικα* *ἔτετίκειν*, *honoraveram*. In like manner:

τύπλω,	<i>verbero</i> ;	τέτυφα,	ἔτετύφειν,	<i>avi</i> ,	<i>averam</i> .
γράφω,	<i>scribo</i> ;	γέγραφα,	ἐγεγράφειν,	<i>scripsi</i> ,	<i>eram</i> .
κλίνω,	<i>inclino</i> ;	κέκλικα,	ἐκεκλίκειν,	<i>avi</i> ,	<i>averam</i> .
κρίνω,	<i>judico</i> ;	κέκρικα,	ἐκεκρίκειν,	<i>avi</i> ,	<i>averam</i> .

ANNOTATION.

This reduplication, which the Greeks call ἀναδιπλασιασμόν, duplicationem, is also in use among the Latins, as we have made appear in the Latin Method: thus *fallo*, *fefelli*; *pello*, *pepuli*; *pango*, *pepigi*, &c.

RULE VI.

Of the augment E, long by position.

'P is re-duplicated in this augment; at which time, as also whenever the augment ε is long by position, the increase of the perfect is the same with that of the imperfect.

EXAMPLES.

The letter ρ is always repeated after the syllabic augment. And then, as also whenever ε is long by position, viz. when it is followed by a double letter, or by two consonants, the augment of the perfect is the same as that of the imperfect, without any reduplication:

ῥίπλω,	<i>projicio</i> ;	ῥῥίπιλον,	ῥῥίριφα,	<i>projiciebam</i> ,	<i>projecti</i> .
σπείρω,	<i>semino</i> ;	ῥσπειρον,	ῥσπαγκα,	<i>seminabam</i> ,	<i>seminavi</i> .
ζέω,	<i>ferveo</i> ;	ῥζεον,	ῥζεκα,	<i>fervebam</i> ,	<i>ferbui</i> .
ξέω,	<i>polio</i> ;	ῥξεον,	ῥξεκα,	<i>poliebam</i> ,	<i>polivi</i> .
ψάλλω,	<i>cano fidibus</i> ;	ῥψαλλον,	ῥψαλκα,	<i>canebam</i> ,	<i>cecini</i> , &c.

But a mute and liquid do not make a syllable long by position, and therefore verbs beginning with them, follow

follow the general rule, as κλίνω, inclino; ἔκλινον, κέκλιτα, and others.

ANNOTATION.

The poets do not always repeat the ε in the augment, as ῥάπτω, to sew; ἔραπτον, I did sew. Therefore the perfect shall then have its reduplication; as ῥίπτω, to throw, ἔριπτον; ῥέριφα for ἔρριφα, I have thrown: ῥέριμμαι for ἔρριμμαι, I have been thrown. And in the plu-perfect ἔρερίμην, ψο, πλο, &c. In like manner ῥέζω, to do, imperf. ἔρεζον, aor. 1. ἔρεξα, from whence comes κατέρεξα, I have finished.

RULE VII.

Of verbs that neglect, and others that are indifferent about the reduplication of the perfect.

1. *Verbs commencing with γν neglect the reduplication of the perfect:*
2. *And a few others either take it, or neglect it.*

EXAMPLES.

Although μ and ν, preceded by a mute, do not make a syllable long by position in Greek; nevertheless,

1. Verbs beginning with γν do not repeat the first letter, as γνῶω, *nosco*, ἔγνων; γνωρίζω, *notum reddo*, ἐγνώριξα; and such like. To which we may add γρηγορέω, *vigilo*, ἐγρηγόρηξα.

ANNOTATION.

The reason of this is to avoid a cacophony, because the ear would be offended at the sound of γέγνων, γεγνώριξα, &c.

2. On the contrary, verbs commencing with κί, πί, and μν, sometimes take this reduplication, because these letters make the syllable common in verse; as κτάομαι, *acquirō, possideo*, κέκτημαι: μνάομαι, *memini*, μέμνημαι: and sometimes they neglect it; as ἔκτημαι for κέκτημαι, *posse*; ἔκταξα from κλείνω, *occido*; ἔκτισμαι from κτίζομαι, *condor*, &c.

Others do the same, though the ε be short or common, sometimes taking the reduplication, and sometimes neglecting it; as,

βλασάνω,	vireo;	ἔβλάσηκα,	et βεβλάσηκα.
βηλέω,	consulo;	ἔβέλευκα,	et βεβέλευκα.
κερύπω,	occulto;	ἔκρυφα,	et κέκρυφα.
βλακεύομαι,	torpeo;	ἔβλάκευμαι,	et βεβλάκευμαι.

But καθαρίζω, *purgo*, has only ἐκαθάριξα.

RULE

RULE VIII.

Of the temporal augment.

1. The temporal augment consists in changing a short into a long vowel, as also α into η :
2. In which case the ι of the diphthongs $\alpha\iota$, $\omicron\iota$, is subscribed, and the diphthong $\alpha\upsilon$ is changed into $\eta\upsilon$:
3. And these augments are the same in all tenses.

EXAMPLES.

1. The temporal augment is properly no more than the change of a short into a long vowel, according to the correspondence of vowels and diphthongs, mentioned in the first book ; on which account some are called mutable, and others immutable. Which is effected thus.

Mutable, Μεταβολικά.

Vowels.	{ α ϵ \omicron	} into	{ η η ω	$\acute{\alpha}\nu\acute{\omega}$,	<i>perficio,</i>	$\acute{\eta}\gamma\upsilon\omicron\nu$.
				$\epsilon\lambda\epsilon\acute{\upsilon}\theta\omega$,	<i>venio,</i>	$\acute{\eta}\lambda\epsilon\upsilon\theta\omicron\nu$.
				$\omicron\pi\acute{\alpha}\zeta\omega$,	<i>præbeo,</i>	$\acute{\omega}\pi\alpha\zeta\omicron\nu$.
Diphthongs.	{ $\alpha\iota$ $\alpha\upsilon$ $\omicron\iota$	} into	{ η $\eta\upsilon$ \omicron	$\alpha\iota\grave{\rho}\omega$,	<i>tollo,</i>	$\acute{\eta}\zeta\omicron\nu$.
				$\acute{\alpha}\upsilon\acute{\xi}\acute{\alpha}\nu\omega$,	<i>augeo,</i>	$\acute{\eta}\upsilon\acute{\xi}\alpha\nu\omicron\nu$.
				$\omicron\iota\acute{\kappa}\acute{\iota}\zeta\omega$,	<i>habito,</i>	$\acute{\omega}\iota\acute{\kappa}\acute{\iota}\zeta\omicron\nu$.

2. Where it is to be observed, that the change of diphthongs follows that of the vowels, according to their prepositive, the subjunctive ι being subscribed, and the υ remaining where it was.

3. These temporal augments continue in all the other tenses capable of augmenting, and are ever the same.

ANNOTATION.

Nevertheless, though $\alpha\iota\grave{\rho}\omega$ subscribes $\acute{\eta}\zeta\omicron\nu$, *tollebam*, yet it does not subscribe $\acute{\eta}\zeta\alpha$ the first aor. nor $\acute{\eta}\zeta\alpha\kappa\alpha$ the perfect active, wherein several are mistaken, says Caninius, because these tenses come from the future $\acute{\alpha}\zeta\omega$, *tollam*, which has no ι . This is further shown by the participle of the first aor. $\acute{\alpha}\zeta\alpha\varsigma$, $\acute{\alpha}\zeta\alpha\nu\tau\omicron\varsigma$, *qui sustulit*, and not $\alpha\iota\grave{\rho}\alpha\varsigma$, as it should be, if it followed the analogy of the present. Thus from $\phi\alpha\iota\nu\omega$, *appareo*, fut. $\phi\alpha\nu\omega$, comes $\epsilon\phi\eta\nu\alpha$ and $\pi\acute{\epsilon}\phi\eta\nu\alpha$. But $\alpha\iota\tau\acute{\epsilon}\omega$, *peto*, subscribes the first aor. $\acute{\eta}\tau\iota\sigma\alpha$, *petivi*, and resumes $\alpha\iota$ in the participle $\alpha\iota\tau\acute{\eta}\sigma\alpha\varsigma$, because its future is $\alpha\iota\tau\acute{\eta}\sigma\omega$. Which is a general rule for all others of the like nature.

Gretser pretends, that the change of α long into η , and of the proper diphthong into improper, is rather a simple change than an augment; because, says he, as the syllable was already long, it had its two measures, which is all it can have after the change. But we must not imagine, that art could here comprise the whole natural force and practice of the language. For even among short and long syllables, there were some shorter and others longer than the rest, as we have made appear elsewhere: the common syllables having been deemed common for no other reason, but because as they had a longer measure than a short syllable, and a shorter measure than a long one, it was no hard matter to make them pass for either: and the diphthongs η , ω , having had their subjunctive written formerly after the prepositive, in like manner as $\eta\upsilon$; which is proved from very ancient manuscripts, as we have made appear in the first book.

RULE IX.

Of immutable vowels or diphthongs.

All other vowels or diphthongs are immutable.

EXAMPLES.

The other vowels, viz. the two long, η , ω , and the two common, ι , υ , together with the diphthongs $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\upsilon$, continue immutable through all tenses and moods in the common tongue.

Immutable, Ἀμετάβολα.

Vowels.	η	ἡχέω,	resono,	ἡχέον,	ἡχήσω.
	ω	ᾠθω,	impello,	ᾠθον,	ᾠσω.
	ι	ἰξεύω,	aucupor,	ἰξεύον,	ἰξεύσω.
	υ	ὑβρίζω,	insulto,	ὑβρίζον,	ὑβρίσω.
Diphthongs.	$\epsilon\iota$	εἰκάζω,	assimilo,	εἰκάζον,	εἰκάσω.
	$\epsilon\upsilon$	εὐθύνω,	dirigo,	εὐθυνον,	εὐθυνῶ.
	ϵ	ἐτάζω,	vulnero,	ἐταζον,	ἐτάσω.

The Attics sometimes change $\epsilon\iota$ into η , as $\epsilon\upsilon$ into $\eta\upsilon$; but more of this in the next chapter.

Exceptions to the rules of the temporal augment.

RULE X.

Verbs that do not change α into η .

A is not changed in ἄω, αἶω, ἀηθέσσω, ἀηδίζομαι.

EXAMPLES.

These four verbs retain α through all their tenses: $\acute{\alpha}\omega$, *spiro, flo*, to distinguish it from $\eta\acute{\omicron}\nu$, taken from $\acute{\epsilon}\omega$, *sum*: $\alphaἶ\omega$, *audio*, $\alphaἶ\omicron\nu$, to distinguish it from $\etaἶ\omicron\nu$, taken

taken from εἶω or εἶμι, *vado* : ἀηθέσω, *insuetus sum*, ἀήθεσσον, to avoid putting two ηη successively : ἀηδίζομαι, *tædio afficior, fastidio, ἀηδίζομην*, for the same reason.

RULE XI.

Of verbs that do not change ε into η, but make a diphthong of it.

E, instead of being changed into η, oftentimes takes a ι after it ; as ἔχω, εἶχον : in the same manner, ἐάω, ἐλίσσω, ἔλω, ἔλκω, ἔθω, ἔρπω, ἐρήκω, ἐρύω, ἔπω, ἐσιάω, ἐργάζομαι, ἔω, ἔπομαι, ἔζομαι.

EXAMPLES.

Several verbs beginning with an ε, take a ι after it, and so make their temporal augment in ει diphthong, as the following :

ἔχω, *habeo* ;

εἶχον, *habebam*.

In the same manner,

ἐάω, *sino* ;

ἐλίσσω, *volvo*.

ἔλω, obsolete, instead of which we say,

αἰρέω, *capio* ;

εἶλον, *cepi*.

ἔλκω, and its derivatives,

ἐλκέω and ἐλκύω, *traho*.

ἔθω, *consuesco* ;

ἔρπω and ἐρπύζω, *serpo*.

ἐρήκω, *sto* ;

ἐρύω, *traho*.

ἔπω, *dico* ;

ἔπομαι, *sequor*.

ἐσιάω, *convivium celebro* ;

ἐργάζομαι, *operor*.

ἔω, *induo and colloco* ;

ἔζω and ὀμαι, *sedeo*.

ANNOTATION.

Ἐπω, εἶπον, *dixi*, retains its augment through all the other moods : εἰπέ, *dic* ; εἰπών, *qui dixit*. See the resolution of verbs, Book V. Rule xix.

Ἐρήκω, *sto, persto, permaneo* ; εἰρήκειν, *steteram*, in the plu-perfect middle. For the perfect ἔρηκα has no augment ; unless we choose to make it the perfect active of ἔρημι, and to say that ἔρακα is used Dor. by taking an α for an η. See Book IV. Rule xiii.

Ἐω, whether for *induo*, or for *sedere jubeo, colloco*, makes in the preterite εἶμαι, *indutus sum, collocatus sum, sedi*. See Book IV. Rule xxiv.

Ἐγείω, *dico*, makes also εἰρηκα, εἰρημαι, whence comes εἰρήθην, and rejecting ι, εἰρήθην. See the resolution of verbs, Book V. Rule ix.

RULE XII.

Of verbs beginning with εο.

E before ο continues ; but ο is changed into ω.

EXAMPLES.

Verbs that have an ε before ο, in the beginning, do not change the ε, but make the augment in the second

second syllable, changing *ο* into *ω*; as ἐορτάζω, *ferior*, ἐώρταζον.

RULE XIII.

Of verbs that retain *οι*.

Οι is not augmented in verbs derived from οἶν^ο, οἶωνός, and οἶαξ: as also in the following verbs; οἶκαρέω, οἶμάω, οἶσράω, οἶόομαι, and οἶμώω.

EXAMPLES.

The Ionics do not change the diphthongs for the augment; therefore they say, αἶτεον, *petebam*; οἶκεον, *habitabam*, &c. Hence it is, that in the common tongue there are several verbs that preserve *οι*, without any change, viz. those derived from

οἶνος, vinum; as	οἶνίζω,	vinum redoleo.	}	* But these two sometimes change <i>οι</i> into <i>ω</i> .
	οἶνίζομαι,	vina comparo.		
	οἶνοποτάζω,	vinum poto.		
	οἶνώω,*	in vinum verto,		
		vinum modice repleo.		
	οἶνοχοέω,*	vinum infundo.		

οἶωνός, volucris, augurium,	{	οἶωνίζομαι, οἶωνοσκοπέω, οἶωνοπολέω,	}	auguror.
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οἶαξ, temo, gubernaculum navis,	{	οἶακίζω, οἶακονομέω, οἶακοςροφέω,	}	gubernare, gubernaculum navis rego.
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To these we must join

οἶόομαι,	solus ago,	from	οἶός,	solus.
οἶκαρέω,	domum custodio,	from	οἶκαρος,	custos domus.
οἶμάω,	impetu ruo,	from	οἶμός,	semita.
οἶσράω, or } οἶσρέω,	astro concitor,	from	οἶστρος,	æstrum.
οἶμώω,	ploro,	from	οἶμοι,	hei mihi.

But the last makes οἶμωζον, and ᾠμωζον, *plorabam*.

Hereto may be added οἰδάνω, or οἰδαίνω, *tumeo*; διοἰδαινον τῶν ὄχλων ψυχὰι, *Herodi. popularium animi intumuerunt*. Though it comes from οἰδέω, from whence is derived ὤδηνως, *tumidus, inflatus*, in *Suid.* and *Hesych*.

CHAP. IV.

Of the Augment of Compound Verbs.

COMPOUND verbs may be reduced to two classes; those that are formed of a preposition and verb; and those that are formed of other parts of speech.

Those

Those that are formed of other parts of speech, need not occasion any manner of difficulty; because they agree entirely with the general rules, and receive their syllabic or temporal augment, exactly as if they were simple verbs: αὐτομολέω, *sponte venio*; ἡυτομόλεον: φιλοσοφέω, *philosopher*, ἐφιλοσόφειν: ὁμοφρονέω, *concor sum*, *idem sentio*, ὠμοφρόνουν.

As for those that are formed of prepositions, we must first of all recollect what has been said concerning the apostrophe, Book I. page 23, and afterwards take notice of the following rule.

RULE XIV.

Of the augment of verbs compounded with prepositions.

1. The augment in compounds generally follows the preposition:
2. And sometimes precedes it:
3. Sometimes it both precedes and follows.

EXAMPLES.

1. Verbs compounded with a preposition vary greatly, with regard to their augment: generally speaking, however, it takes place after the preposition, being the same in all tenses as that of the simple verb; προσβάλλω, *adjicio*, προσέβαλλον, from βάλλω, *jacio*: ἐναλλάσσω, *immuto*, ἐνήλλασσαν, from ἀλλάσσω, *muto*. In the same manner, προφητεύω, *propheto*, προφήτευον: συνεργέω, *in opera adjuvo*, συνήργειον: ἐπιδημέω, *summi domi*, ἐπιδεδήμηκα, *jui domi*: ἐπιορκέω, *pejero*, ἐπιώρκηκα, *pejeravi*: ἐπισατέω, *præsum*, ἐπεσάτηκα: and others of the like sort, which may be seen in *Budæus* and elsewhere.

This appears still further in the compounds of εὖ, a particle of good fortune, and of δὺς, a particle of misfortune, when they precede a mutable vowel or diphthong; as εὐορκῶ *sancte juro*, *juramentum religiose servo*, εὐώρκεν: εὐεργετῶ, *beneficio afficio*, εὐηργέτην: εὐαγγελίζομαι, *læta nuntio*, *bonum nuntium affero*, εὐηγγελίζομαι. Though sometimes the Attics change εὐ into νη, as we shall see in the next chapter.

Δυσαρעῶ, *morosus sum*, δυσηρέσεν: δυσανεῶ, *difficulter credo*, *diffido*, δυσηπίσεν, and the like.

2. Some-

2. Sometimes however the augment is put before the preposition; which happens

To the compounds of *δύς*, when it precedes a consonant, or an immutable vowel or diphthong; *δυσυχίω, infelix sum, ἐδυσύχην: δυσωπέω, pudore flecto, exoro, ἐδυσώπειον.*

To the compounds of *α* privative; *ἀφρονέω, incipiens sum, ἡφρόνεν.*

To compounds that make no change in the signification of the simple; *εὔδω, dormio; καθεύδω, idem, ἐκάθευδον; though we also meet with καθεῦδον without an augment, and with a circumflex on the penultima; because all compounds of two syllables commencing with a vowel, that are without an augment, or that have it in the middle, are thus accented; as συνάγω, cogo, συνῆγον: παρείκω, concedo, παρείκον: καθήκω, devenio, καθήκον, &c.*

Ἀντιόομαι, and ἐναντιόομαι, or ἔμαι, contrarius sum, ἡναντιώμην: ἔπω and ἐνέπω, dico, ἤνεπον, &c.

To some particular compounds when the simple is obsolete; *ἀμφισβήτω, dubito, ἡμφισβήτην: ἀντιβόλῳ, supplico, oro, ἡντιβόλεν: ἀντιδικέω, contra adversarium ago ἡντιδίκην.*

But there are some of these that receive the augment in the middle; *ἀπολαύω, fruor, ἀπέλαυον, and Att. ἀπήλαυον (as we shall observe in the next chapter), ἐπιχειρῶ, aggredior, ἐπεχείρην: ἐγκωμιάζω, celebroy, laudo, ἐνεγκωμιάζον, (where ν is repeated by reason of the following vowel) and ἐνεγκωμιάζον, by adding a γ.*

In like manner, *ἐπιικερέω, auxilior, ἐπεικέρεον, Dion. Cass. ἐπιτήδεω, do operam, aor. 1. ἐπετήδευσα, Thucyd. The perfect participle ἐπιτετηθευμένοι, Dion. Cass. qui se exercuerant: συνδιαιταόμαι, convivio, συνδιηταόμην, idem.*

3. Others take the augment in the beginning before the preposition, and in the middle after the preposition, as in the simple verb; *ἐκδιαιτάω, luxuriose vivo, ἐκδεδιήτηκα: ἐνοχλέω, turbo, ἡνώχληκα: ἐμπαροινέω, petulantier vexo, ἐμπεπαρῶνηκα: ἀνορθόω, ὥσω, corrigo, ἡνώρθωκα, ἐπηνώρθωκα: δισαιτέω, judico ut arbiter (from whence the word Imperial diet is derived), δεδιήτηκα: παροινέω, vinolentia pecco, ἐπαρῶνεον, πεπαρῶνηκα, ἐπαρῶνησα, &c. ἀνέχομαι, tolero, ἡνειχόμεν, and ἡνεσχόμεν.*

ANNOTATION.

But ἔγνων, *spondeo*, receives sometimes its augment in the beginning as in the first aor. ἤγυνε, in the imperfect ἤγυνετο: and sometimes in the middle, as in the perfect ἐνεγύνηκε, in the first aor. ἐνεγύνησε, from whence comes ἐνεγύνησάμην, and without an augment, and syncopated, ἔγυνάμην.

In like manner ἐνεχυράζομαι, or ἐγχυράζομαι, *oppignero*, taken from ἐνέχυρον, or ἔγχυρον, *pignus*, sometimes takes its augment in the middle, at other times in the beginning, and sometimes goes without any augment at all; which also happens to others.

Some verbs have both the syllabic and temporal augment; ἐμπολόω, *emo*, *lucror*; ἐμπεπόληκα, and ἡμπόληκα; aor. 1. ἡμπόλησα, &c.

Here it is proper to observe, that verbs compounded with ἐν, ἐκ, σύν, where the ν and κ admit of some change in the present, because of the following consonant, according to what we have remarked in the first book, assume here their natural ν and κ, as often as the augment is in the middle; as συμφλέγω, *comburo*, συνέφλεγον: ἐγχεῖω, *inungo*, ἐνέγχεϊον. But as for the particular manner of changing these prepositions, we shall treat of it at large in Book VI. Chap. ii.

CHAP. V.

Of the Attic and Ionic Augments.

RULE XV.

Of ε changed into η, according to the Attic form.

The Attics generally change ε into η for their augment; thus of εἶδεν, ἔδυνάμην, they make ἦδεν, ἦδυνάμην.

EXAMPLES.

THE Attics, generally speaking, change ε into η for their augment, whether it makes part of a diphthong or not.

Therefore εἰ is changed into η subscribed, and εὔ into ηυ; as,

εἰκάζω,	<i>assimilo</i> ;	Imp. εἴκαζον,	Att. ἥκαζον.
εἶδω,	<i>scio, nosco</i> ;	Plusp. εἶδεν,	Att. ἦδεν.
εὔχομαι,	<i>precor</i> ;	Imp. εὐχόμεν,	Att. ηὐχόμεν.
εὔδω,	<i>dormio</i> ;	Imp. εὔδον,	Att. ηὔδον.

Hence with them the syllabic augment is also changed into temporal; as ἔμελλον, ἦμελλον, *debebam*: ἔδυνάμην, ἦδυνάμην, *poteram*: ἐβλόμην, ἔβλόμην, *volebam*, &c.

RULE XVI.

E prefixed to the temporal augment; η resolved into εα; εἰ put for λε or με.

1. The Attics likewise prefix to the temporal augment an ε, which takes the breathing of the present:
2. They resolve η into εα:
3. And in the perfect they put εἰ instead of λε or με.

EXAMPLES.

1. The Attics prefix an ε to the temporal augment, particularly to verbs commencing with an ε or an ο, whether, in the imperfect, or in the other tenses capable of augment: and this ε always retains the breathing of the present, whereas ε in the temporal augment takes a smooth breathing.

ὁράω, *video*; ὥραον, and ἐώραον, *videbam*; ὥρακα, and ἐώρακα, *vidi*.

οἶγω, *aperio*; ὄγα and ἔγα, *aperui*, from whence comes ἀνέωξα, the perfect middle. See the resolution of verbs, Book V.

ἔπω, *dico*; εἶπον, εἶπα, ἔειπον, ἔειπα; whence προσέειπον, προσέειπα, *allocutus sum*.

ἔω, or ἵημι, *mitto*, ἦκα, ἔηκα, *misi*; whence ξυνέηκα, *intellexi*.

εἶκω, *assimilo*, *conveniēns sum*, perfect middle οἶκα and ἔοικα: in like manner, ἔλπω, ὄλπα, and ἔολπα, *speravi*: ἔργω, *facio*, ὄργα, and ἔοργα, *feci*: the pluperfect of which receives an augment in the middle, as we shall more particularly observe in the 20th rule.

2. They resolve η into εα; as ἄγνυμι, or ἄγω, *frango*, aor. 1. ἥξα, Att. ἔαξα; whence κατέαξαν, *fregerunt*, John xix. 33. ἄδω, *placeo*, perfect middle ἥδα, and ἔαδα, participle ἐαδὼς, &c.

3. They change the augment of the perfect λε and με into εἰ: λήβω, *sumo*, λέληφα, and εἴληφα, *sumpsi*: μέιρομαι, *sortior*, μέμαρμαι, εἴμαρμαι; from whence comes εἴμαρμένῃ, *fatum*.

ANNOTATION.

The Attics also join sometimes the syllabic ε to verbs beginning with ε or ω, though they have no temporal augment.

ἐρέω, *meio*, perfect ἔρηκα, Att. ἐέρηκα; from whence comes ἐνέρηκα, *imminxi*, in Aristophanes.

ῶθω, *pello*, aor. 1. ὦσα, Att. ἔωσα, middle ὠσάμην, ἐωσάμην.

RULE XVII.

Of the attic-reduplication in the perfect.

When a verb begins with α short, or with ο, ε, the Attics add the two first letters of the present to the perfect.

EXAMPLES.

When a verb begins with α short, or with either of the two short vowels, ο, ε, the common perfect is Atticized by receiving the two first letters of the present; as

Pres.		Com. Perf.	Att. Perf.	Pas. Perf.
ἔρ-ιζω,	contendo,	ἤρικα,	ἔρ-ἤρικα,	ἔρ-ἤρισμαι.
ἀγ-είρω,	congrego,	ἠγερεκα,	ἀγ-ἠγερεκα,	ἀγ-ἠγερεμυι.
ὄλ-λω,	perdo,	Perf. Mid. ὦλα,	ὄλ-ῶλα.	

ANNOTATION.

Ἡμῶν, cado, inclino, is also re-duplicated, but changes η into ε, because this reduplication ought always to be short, making ἤμυκα, ἐμήμυκα, according to the grammarians.

RULE XVIII.

The third syllable of the attic perfect made short.

If the Attic perfect has more than three syllables, the third is made short, by changing a long vowel into a short one, and by dropping ε in the diphthongs ει, ευ, or υ in οι, ου.

EXAMPLES.

If the Attic perfect should chance to have more than three syllables, the third syllable is always shortened, by changing η and ω into their corresponding short vowels ε, ο, and rejecting the prepositive of the diphthongs ει, ευ, or the subjunctive of οι, ου; as for instance,

Pres.	Com. Perf.	Att. Perf.	
ἀλήθω,	ἤληκα,	ἀλήλεκα,	molo.
ἔρωτάω,	ἤρώτηκα,	ἔρηρότηκα,	interrogo.
ἀλείφω,	ἤλειφα,	ἀλήλιφα,	ungo.
ἐλεύθω,	ἤλευκα,	ἐλήλυκα,	venio.
ἔτοιμάζω,	ἤτοιμακα,	ἐτητόμακα,	paro.
ἀκέω,	ἤκεκα,	ἀκήκεα,	audio.

ANNOTATION.

We must except ἐρείδω, firmo, hæreo, which makes ἤρεικα, and ἐρήρεικα, ἐρήρεισμαι, ἐρήρειδα, without shortening the third syllable, to distinguish it from ἐρήρικα of the verb ἐρίζω, contendo.

The Ionics use also sometimes this sort of reduplication, in verbs beginning with αι; as αἰξέω, capio, αἶξηκα, ἀραιξήκα; whence ἀναραιξήκως, in Herod. qui laurea fuit donatus in certaminibus. Concerning ἐδήδοκα and ἀγήγοχα, see the resolution of verbs, Book v.

RULE XIX.

Of the plu-perfect of those same verbs.

The plu-perfect of those verbs, except ἐλεύθω, admits moreover of a temporal augment.

EXAMPLES.

This reduplication remains in the plu-perfect Attic; but then the first vowel is changed to make, moreover, a temporal augment; as,

ἀγήμεκα,	congregavi,	} ἡγηγέσκειν.
	and	
ἐγήμεκα,	excitavi,	
ὄρωρυχα,	fodi,	
ἀκήκοα,	audivi,	ᾠσεύχειν.
		ἡκηκόειν.

We must except ἐλεύθω, *venio*, ἐλήλυκα, ἐληλύκειν : and in the middle, ἐλήλυθα, ἐληλύθειν ; ever preserving ε in the first syllable.

RULE XX.

Of plu-perfects augmented in the second syllable.

Some Attic plu-perfects have the augment in the second syllable ; as, ἔολπα, ἐώλπειν ; ἔοργα, ἐώργειν ; ἔοικα, ἐώκειν.

EXAMPLES.

Some preterites of the middle verb having taken a syllabic augment, according to the Attic form, receive also a temporal augment in the second syllable of the plu-perfect, by a similar analogy to that of the verbs of the 12th rule, p. 107.

Ἐλπῶ, *spero*, perfect middle ἔλπα ; Att. ἔολπα ; plu-perfect ἐώλπειν : ἔργω, *facio*, ἔοργα, ἐώργειν : εἶκω, *assimilo*, or *similis sum*, ἔοικα, ἐώκειν : instead of saying ἠόλπειν, ἠόργειν, ἠοίκειν, with the temporal augment on the first syllable, like those of the preceding rule.

RULE XXI.

Of the Ionic augment.

1. *The Ionics give also to the aorists the reduplication of the perfect :*

2. *Which continues the same in the plu-perfect, without any further augment.*

EXAMPLES.

1. The Ionics use sometimes in the aorists the reduplication of the perfect, and particularly in the second ;

cond; and then this reduplication continues in all the moods; as κάμνω, *laboro*, ἔκαμον, κέκαμον: χάζω, *recedo*, ἔχαδον, κέχαδον: τύκω, *Hesych. apparo*, ἔτυκον, τέτυκον, in the infinit. τετυκεῖν: δαίω, *disco*, ἔδαον, δέδαον: μάρπτω, *prehendo*, ἔμαρπον, μέμαρπον: τάζω, *extendo*, ἔταγον, τέταγον. Which continues in the other moods, as we shall see hereafter.

Likewise in the middle verb; λαμβάνω, *capio*, ἔλαβον. Middle, ἐλαβόμην, and λελαβόμην, *accepi*: τέρπω, *delecto*, τεταρπόμην: τεύχω, *struo*, τετυχόμην: πυνθάνομαι, or πεύθομαι, *audio, sciscitor*, πεπυθόμην.

Which happens even to verbs in μι; as κέκλυθι, *audi*, for κλῦθι, imper. from κλῦμι, *audio*.

This reduplication is sometimes also in the future; as πεπιθήσω, *Hom. for πιθήσω*, from πιθήω, *confido, credo, obsequor*: μεμίξεται, *Hesych. from μίγω*, or μίγνυμι, *misceo, commisceo*.

They also in some instances repeat the two first letters of the present in the aorists, in the same manner as the Attic perfect above mentioned, Rule xvii. as ἄραρον, -ες, -ε, *Luci. formed from ἄρον*, without an augment, instead of ἤρον, from the verb αἴρω, *to carry or take away*; or from ἄρω, *to fit or to accommodate*.

2. The Ionics are sometimes satisfied with this reduplication in the plu-perfect, without requiring another syllabic augment; as κεκάρκειν for ἐκεκάρκειν, from κείρω, *tondeo*: τεθεμελίωτο for ἐτεθεμελίωτο, from θεμελιόομαι, *fundor, aris*: κεχωρήκεσαν for ἐκεχωρήκεσαν, from χωρέω, *evado, proficiscor*: τετύφεσαν, *Herod. for ἐτετύφεσαν*, from τύπῳ, *verbero*, where moreover there is a shortening of the penultima, -εσαν for -εισαν, which we shall mention hereafter,

Poetic observations.

The poets give sometimes to the plu-perfect, only the augment of the imperfect; as ἔδεκτο for ἐδέδεκτο, *susceperat*, from δίχομαι, *accipio*.

Sometimes they neglect giving it any augment at all; as λῦτο for ἔλυτο, *solus erat*, from λύω: βλήτο, *percussus erat*, for βέβλητο, from βάλλω, which follows βλέω, -ήσω: ἄλτο for ἔλτο, *desiluerat*, from ἄλλομαι, *salio*; where there is a smooth breathing, after the Æolic form, instead of a rough one. Hence comes the compound ἔπαλτο, the same with ἄλτο: but πάλτο for ἀπέπαλτο, is from πάλλω, *vibro*.

When

When the augment is rejected in the indicative, it is also rejected in the other moods, and particularly in the infinitive and participles; as we shall see hereafter.

CHAP. VI.

Observations on the Persons of the Dual Number.

BEFORE we proceed any further, we think it proper to speak here of the terminations of the dual, which we left out in the table of conjugations, purposely for the conveniency of beginners: but they may be learned here with ease; besides, they will be found in the enumeration of each tense in particular, which we intend to give in the next chapter.

RULE XXII.

Of the terminations of the dual number.

1. *The active dual has no first person: to its tenses in ω , as likewise to the perfect, it gives the termination $\tau\omicron\nu$ and $\tau\eta\nu$:*
2. *Its other tenses terminate in $\tau\omicron\nu$ and $\tau\eta\nu$:*
3. *The passive has a first person, which ends in $\mu\epsilon\theta\omicron\nu$, and adds θ to $\tau\omicron\nu$ and $\tau\eta\nu$ of the active.*
4. *It changes the smooth consonant of the third person singular into an aspirate; and prefixes a σ to θ , coming from τ pure in the singular.*

EXAMPLES.

1. The dual wants the first person in the active voice, which comprises also the passive aorists, and terminates the other two in $\tau\omicron\nu$, in the tenses in ω , viz. in the present, and the two futures, with the whole subjunctive mood, and also in the perfect indicative.

2. The other tenses, viz. the imperfect, the pluperfect, the two aorists (both active and passive) and the optative, make $\tau\omicron\nu$ in the second person of this number, and $\tau\eta\nu$ in the third.

3. The passive dual has a first person, which ends in $\mu\epsilon\theta\omicron\nu$, and forms the other two in θ , making $\theta\omicron\nu$, $\theta\eta\nu$, where the active has $\tau\omicron\nu$, $\tau\eta\nu$; and $\theta\omicron\nu$, $\theta\eta\nu$, for $\tau\omicron\nu$, $\tau\eta\nu$, of the active.

4. But if the third person singular, which is always in $\tau\alpha\iota$ or $\tau\omicron$, and on which this passive dual depends, happens

happens to have a smooth consonant before τ, it must be changed into an aspirate before this θ in the dual, because a smooth consonant cannot precede an aspirate, as we have observed Book I. Chap. vii. But if the τ be pure, then a σ must be added to θ. All this will be made clearer by the following table.

TABLE of the DUAL NUMBER.

For the Tenses ending in *ον, ον*.

ACTIVE.

PASSIVE.

The PRESENT.

τύπλω, -εις, -ει,

τύπλομαι, -η, -εται.

Dual. τύπλετον, τύπλετον.

τυπλόμεθον, τύπλεσθον, τύπλεσθον.

1. FUTURE.

τύψω, -εις, -ει.

τυφθήσομαι, -η, -εται.

Dual. τύψετον, τύψετον.

τυφθησόμεθον, -θήσεσθον, -εσθον.

2. FUTURE.

τυπήσω, -εις, -ει,

τυπήσομαι, -η, -εται.

Dual. τυπεΐτον, τυπεΐτον.

τυπησόμεθον, -ήσεσθον, σθον.

The PERFECT.

τέτυφα, -ας, -ε,

τέτυμμαι, -ψαι, -πται.

Dual. τετύφατον, τον.

τετύμμεθον, τέτυφθον, -φθον.

The SUBJUNCTIVE.

τύπλω, -ης, -η,

τύπλωμαι, -η, -ηται.

Dual. τύπλητον, -τον.

τυπλώμεθον. τύπλησθον, -ησθον.

For the Tenses ending in *ον* and *ην*.

ACTIVE.

PASSIVE.

The IMPERFECT.

ἔτυπλον, -ες, -ε,

ἔτυπλόμην, -ες, -ετο.

Dual. ἐτύπλετον, ἐτυπλέτην.

ἐτυπλόμεθον, ἐτύπλεσθον, -έσθην.

The PLU-PERFECT.

ἔτετύφειν, -εις, -ει,

ἔτετύμμην, -ψο, πλο.

Dual. ἐτετύφειτον, την.

ἐτετύμμεθον, -ἐτέτυφθον, -ύφθην.

1. AORIST.

ἔτυφα, -ας, -ε,

ἐτύφθην, -φθης, -φθη.

Dual. ἐτύφατον, -ψάτην.

ἐτύφθητον, ἐτυφθήτην.

2. AORIST.

ἔτυπον, -ες, -ε,

ἐτύπην, -ης, -η.

Dual. ἐτύπετον, -έτην.

ἐτύπητον, -ήτην.

OPTATIVE.

τύπλοιμι, -οις, -οι,

τυπλοίμην, -οιο, -οιτό.

Dual. τύπλοιτον, -οίτην.

τυπλοίμεθον, τυπλοίσθον, οίσθην.

CHAP. VII.

Of each Tense in particular, with its Dialects.

And first, of the Present and Imperfect.

PRESENT.

Sing.	{	τύπλω,	τύπλεις,	τύπλεϊ,	verbero, -as, -at.
		Dor. - - -	τύπλες,	τύπλε.	
		Æol. - - -	τύπλης,	τύπλη.	
Dual.	- - - - -	τύπλετον,	τύπλετον,	verberatis, -ant, duo.	
Plur.	{	τύπλομεν,	τύπλετε,	τύπλεσι,	-amus, atis, ant.
		Dor. τύπλομας,	- - -	τύπλοντι,	like the dat. sing. of et τύπλοισι. [the participle.

Observations on the Dialects.

This Doric analogy of changing μέν into μές in the plural is general for all the other tenses of all verbs; as in the aorist, ἐτύψαμες, ἐτύπομες, from whence seems to be derived the French aorist, nous allâmes, nous batîmes, nous fîmes.

The third person plural is always like the dative plural of the participle of the same tense, τύπλεσι, verberant or verberantibus: but the Dor. make it like the dative singular, τύπλοντι, verberant or verberanti. Which is also general for all sorts of tenses and verbs.

They likewise change ου into οι; τύπλοισι, verberant; ῥάβοισι, stillant, &c.

IMPERFECT.

Sing.	{	ἔτυπλον,	ἔτυπλες,	ἔτυπλε,	verberabam, -as, -at.
		Ion. τύπλον,	τύπλες,	τύπλεν.	
		Poet. τύπλεσκον,	τύπλεσκες,	τύπλεσκε.	
Dual.	- - - - -	ἔτύπλετον,	ἔτυπλέτην,	verberabatis, -ant, duo.	
Plur.	{	ἔτύπλομεν,	ἔτύπλετε,	ἔτυπλον,	-amus, atis, ant.
		Dor. τυπλέσκομεν.	Poet. τύπλεσκον.	Bæot. ἐτύπλοσαν.	

Observations on the Dialects.

The Ionics and Poets follow in this tense, and in the aorists, a particular analogy, forming it from the second person, by cutting off the augment, and adding κον to the end; ἔ-τυπλες, τύπλεσκον, -es -e, plur. -ομεν and -ον, as may be seen above.

The second person plural is not in use; but the others are all sufficiently authorized, though the first person plural is more scarce. From, εἶχον, εἶχες, ἔχεςκον, (rejecting the εἰ which makes the augment) habebam, Od. γ. ἔχεςκες, habebas, Il. ε. ἔχεςκεν, habebat, ibid. νικάσκειν for ἐνικάμμεν, vincebamus, Od. λ. πηδάσκειν, saltabant, Od. ψ.

But from εἶπρον, -es, is formed εἶπρεσκον, dicebam, retaining the augment, which it commonly preserves in the other moods, εἶπομι, &c.

This analogy is extended also to the passive; τυπλέσκειν, -ε, -ετο, verberabar, -aris, -atur, &c. And it is also found in the circumflex verbs, as well as in those in μι, but always shortening the penultima; ἔποιεας, faciebas, ποίεσκον; ἐίδως, dabas, δίδοσκον, &c.

C H A P. VIII.

Of the First Future, and First Aorist.

R U L E XXIII.

Formation of the First Future.

1. The first future is generally in - - σω :
2. But βω, πω, φω, πλω, make - - - - ψω :
3. γω, κω, κτω, make - - - - - ξω :
4. ζω, σσω, τλω, sometimes follow the latter.

E X A M P L E S.

1. **T**HE first future ought to terminate in σω; it is formed naturally from the present, by putting a σ before ω : τίω, *honoro* ; τίσω, *honorabo*. But verbs in δω, τω, θω, cast off their characteristic, to make room for σ ; ἄδω, *cano*, ἄσω : ἀνύτω, *perficio*, ἀνύσω : πλῆθω, *impleo*, πλήσω : this is done in order to soften the sound, which would be too harsh were we to say, πλήθσω, ἄδσω, &c.

2. Verbs in βω, πω, φω, or πλω (for τ here goes for nothing) form the future in ψω, which is almost the same as if they made them in βσω, πσω, φσω; according to the relation which ψ bears to these three mutes, β, π, φ. But because the letter σ is seldom written after β or φ, these two were changed into their smooth correspondent π; and a new character, ψ, was invented purposely for πσ.

β	λείβω,	} First Fut. ψ.	λείψω,	to anoint.
π	τέρπω,		τέρψω,	to delight.
φ	γράφω,		γράψω,	to write.
π	τύπτω,		τύψω,	to beat.

3. Verbs in γω, κω, χω, κτω, form the first future in ξω, which is equivalent to γσω, κσω, χσω, according to the relation which ξ bears to these three, γ, κ, χ; as may be seen in the following examples.

γ	λέγω,	} First Fut. ξ.	λέξω,	to say.
κ	πλέκω,		πλέξω,	to fold.
χ	βρέχω,		βρέξω,	to wet.
κτ	τίκτω,		τίξω,	to be delivered.

4. Verbs in ζω and σσω, or Att. τλω, sometimes form the future like the last mentioned; as σίζω, *pungo*, σίξω : ὀρύσσω, *fodio*, ὀρύξω : or else they follow the general rule, making σω; as φράζω, *dico*, φράσω : πλάσσω, *fungo*, πλάσω, &c.

RULE XXIV.

Exception for verbs that have a liquid before *ω*.

1. Verbs ending in *λω, μω, νω, ρω*, form the first future like the present, except only that they make the penultima short, and circumflex the last syllable.
2. But the *Æolics*, even in the above verbs, and especially those in *ρω*, use the *σῆγμα*.

1 Verbs in *λω, μω, νω, ρω*, form their first future also in *λῶ, μῶ, νῶ, ρῶ*, the same as their present; only they require a circumflex on the last syllable, and always shorten the penultima, either by casting off the subjunctive if there be a diphthong, or the second consonant, if there be two: thus *σπείρω*, *semino*, makes *σπερῶ*, *seminabo*: and *ψάλλω*, *cano*, makes *ψαλῶ*, *canam*.

2. But the termination *σω* was heretofore general for these verbs, as well as for the rest: wherefore the *Æolics* still use the *σ*, especially in verbs in *ρω*, rejecting nevertheless the subjunctive vowel, if there be a diphthong; as *σπείρω*, fut. *σπέρσω*, *seminabo*: *ὄρω*, *ὄρσω*, &c.

This future is conjugated like the present; but it admits of some different dialects, as we shall show presently.

FIRST FUTURE.

Sing.	{	<i>τόψω,</i>	<i>τόψεις,</i>	<i>τόψει,</i>	<i>verberabo, -bis, -bit.</i>
		<i>τυψῶ,</i>	<i>-εῖς,</i>	<i>-εῖ.</i>	
Dual.	{	- -	<i>τόψετον,</i>	<i>τόψετον,</i>	<i>-bitis, -unt, duo.</i>
		<i>Dor. - -</i>	<i>τυψεῖτον,</i>	<i>-εῖτον,</i>	
Plur.	{	<i>τόψομεν,</i>	<i>τόψετε,</i>	<i>τόψασι,</i>	<i>-imus, -itis, -unt.</i>
		<i>Dor. -ἔμεν et -εὔμεν,</i>	<i>-εῖτε,</i>	<i>ἔντι et εὔντι.]</i>	

Observations on the Dialects.

The Dorics always circumflex the first future, in the same manner as the verbs in *λῶ, μῶ, νῶ, ρῶ*, are circumflexed in the common tongue.

They also terminate the third person plural in *οντι*, as in the present *τύποντι* *verberabunt*; besides the two abovementioned, viz. *έντι* and *εὔντι*.

They likewise change *σω* into *ξῶ* circumflex; *ὀνειδίζω* *ὀνειδιξῶ*, *exprobabo*, for *ὀνειδίσω*: likewise *κλάζω*, from *κλάσω*, *claudam*, for *κλείσω*, coming from *κλείω*, *claudio*: where there is moreover an *α* for an *ω*.

The poets often reduplicate *σ* in the future purposely to lengthen the syllable, and not only here, but also in the middle verb; as *Φεάσσω* and *Φεάσομαι*, *dicam*, from *Φεάζω*, *dico*. And all those dialects are equally received in the first aorist, which depends upon this tense.

RULE XXV.

Of verbs in ω pure, that cast off σ .

Some verbs in ω pure neglect to take a σ in their future.

EXAMPLES.

Some verbs in ω pure are without a σ in their future, especially among the poets; as $\chiεύω$, *fundo*; $\chiεύσω$, and $\chiεύω$, *fundam*: $\kappaέω$, *cubare facio*, fut. $\kappaείω$, from whence comes $\kappaατακείετε$, *cubitum ibitis*, Od. η. $\kappaείων$, *cubiturus*, ibid. Aratus has made use of $\kappaείω$ in the present, which we never see in Homer: $\kappaλείω$, *laudo*; $\kappaλείω$, *laudabo*.

Ἐγὼ δ' ἂν σε κλείω κατ' ἀπείρονα γαῖαν. Od. ε.

Egō te laudabo pēr immensam terram.

Likewise $\epsilonἵανύω$, *perficiam*: $\epsilonῖρῶσι$ for $\epsilonῖρύσῃσι$, *distrahent*: $\δέω$, *invenio*, in Alcæus, fut. $\δήω$, *inveniam*, in Hom. from whence comes $\deltaήεις$, *invenies*; $\deltaήομεν$, *inveniemus*; $\δῆετε$, *invenietis*, in the same author. But $\δέω$, *opus habeo*, always makes $\δέήσω$.

RULE XXVI.

Of polysyllables in $\acute{\iota}\omega$, which also reject σ .

1. *Polysyllables in $\acute{\iota}\omega$, reject σ in their future, and circumflex the last syllable:*
2. *The same happens sometimes to verbs, whose future is in $\acute{\epsilon}\omega$ or $\acute{\alpha}\omega$.*

EXAMPLES.

1. Verbs of many syllables in $\acute{\iota}\omega$, cast off σ from their future, and circumflex the last syllable; as $\ νομίζω$, *puto*; fut. $\ νομίσω$ and $\ νομιῶ$, *putabo*: $\ φροντίζω$, *curam gero*, $\ φροντίσω$ and $\ φροντιῶ$. These futures are very common, and, by reason of the circumflex accent, are conjugated like the second future; whereof presently.

In like manner for the middle; $\ βαδίζω$, *vado*; $\ βαδίσομαι$ and $\ βαδιῶμαι$, *vadam*: $\ ἀγωνίζομαι$, *certo*, *pugno*; $\ ἀγωνίσομαι$, and $\ ἀγωνιῶμαι$, *pugnabo*. Which is also to be observed in regard to the other moods; as $\ σφετεριῆσθαι$, Dion. Cass. for $\ σφετερίσεισθαι$, *suum facere*, to appropriate the future infinitive of $\ σφετερίζομαι$.

2. The same happens sometimes to futures in $\acute{\epsilon}\omega$: $\ προσαμφίω$, *insuper induo*, fut. $\ προσαμφιῶ$, and $\ προσ-αμφιῶ$, -εῖς, -εῖ: $\ χέω$, *fundo*, fut. $\ χεῶ$, *fundo*, Joel ii. $\ ἐκχεῶ ἀπὸ τῷ Πνεύματός μου$, *effundam de Spiritu meo*.

As also to those in ᾶσω, coming from a polysyllable in ᾶζω, or in ᾶω: ἐξελάω, or ἐξελαύνω, *expello*, fut. ἐξελάσω and ἐξελῶ,, Aristoph. *πριάω*. *emo*. *πριάσω* and *πριῶ*: διαβιβάζω, *transmitto*, διαβιβάζσω and βῶ Plato. And these are conjugated like the circumflex verbs according to the rule of contraction: thus, ἐλῶ, ἐλᾶς ἐλῶ, *agitabo*, -is, -it, &c. ὅτε ἐργᾶς τὴν γῆν, Gen. iv. *quando operaberis terram*; and others of the same sort.

ANNO TATION.

Hereto we may also add the verbs in ᾶω, fut. ὅσω, or ὠσω, for which we have the authority of Thucydides, as in the speech of the Plataeans, lib. iii. *Πρὸς δὲ, καὶ γῆν, ἐν ᾗ ἡλευθερώθησαν οἱ Ἕλληνες, δολώσετε; ἰερά τε Θεῶν, οἷς ἐυχόμενοι Μῆδαν ἐκράτησαν, ἐρημῆτε; καὶ θυσίας τὰς πατέρας τῶν ἑσσημένων καὶ κτισάντων ἀφαιρήσετε, &c.* Besides, *can you enslave that very land where the Greeks first exerted their liberty? will you see laid waste those temples, where the vows they offered up to the gods, rendered them victorious over the Medes? can you abolish the rites of your ancestors, and of those who laid the foundation of this edifice?* Here we see ἐρημῆτε instead of ἐρημώσετε, as he said before δολώσετε; and afterwards ἀφαιρήσετε, in the future.

RULE XXVII.

Future in εὔσω, or αὔσω.

1. The following verbs, πλέω, ῥέω, χέω, πνέω, θέω, νέω, make the future in εὔσω.
2. But κλαίω, and καίω, take αὔσω.

EXAMPLES.

1. Dissyllables in εω take a υ in the future, after the Æolic form; πλέω, *navigo*; ῥέω, *fluo*; χέω, *fundo*; πνέω, *spiro*; in the future πλεύσω, ῥεύσω, &c. See the resolution of verbs, Rule xxxii.

Θέω, *curro*, makes θεύσω, middle θεύσομαι, and in Thucyd. θευσᾶμαι; νέω, for *nato, to swim*, makes νέυσω and νήσω, according to Eustath. and for *neo, to spin*, it only makes νήσω.

2. After the same Æolic form, κλαίω, *fleo*, makes κλαύσω; and καίω, or καίω, *uro*, καύσω.

RULE XXVIII.

Of futures that receive an aspirate.

Give an aspirate to these four futures, ἔξω, θρέψω, δύσω, and θρέξω.

EXAMPLES.

The four futures mentioned in the rule require a rough breathing, though their present tense be without it.

ἔχω, habeo, ἔξω. Τρέφω, nutrio, θρέψω.
 Τίφω, accendo, δύψω. Τρέχω, curro, θρέξω.

ANNOTATION.

Some grammarians pretend, that ἔξω takes an aspirate to distinguish it from ἔξω, extra, which has a smooth breathing: δύψω, accendam, to distinguish it from τυψω, verberabo; and θρέψω, nutriam, to distinguish it from τρέψω, vertam: these differences are proper to be taken notice of, though they do not hold in θρέξω, which has no other opposite word.

The true reason therefore of this change is this: the present of these verbs has a smooth breathing, or a lenis, only because of the other aspirate that follows; which being left out in the future, they resume the rough breathing which was natural to them. This is still plainer in the perfect, where, for example, the active has τέτρεφα, and the middle τέτρεφθαι, with a τ in the penultima, by reason of the φ that follows: whereas the passive has τεθραμμαι, with a θ, because it is not followed by another aspirate.

There are several barytons which borrow the future of circumflex verbs; θέλω, volo, θελήσω, as if it came from θελέω; βέλομαι, volo, βελήσομαι, as if it came from βελέομαι, and the like; of which we shall treat elsewhere. For it is common with the Attics to change the barytonous verbs into circumflex.

Some have both futures; as βάλλω, jacio, βαλῶ, and βαλήσω; χαίρω, gaudeo, χαρῶ, and χαρήσω.

And frequently they form a new verb from a regular future; as οἶω, fero; οἶσω, feram; οἶσω, fero; whence οἶσσι, ferte, II. λ. and the like; of which we shall give further examples, Book v. Chap. i.

RULE XXIX.

Formation of the first aorist.

The first aorist is formed from the first future, by changing ω into α, and taking the augment of the imperfect.

EXAMPLES.

The first aorist is formed from the first future, changing ω into α, and taking the augment of the imperfect; as,

τίω, honoro, ἔτιον, τίσω, ἔτισα.
 τυπῶ, verbero, ἐτυπιον, τυψω, ἐτυψα.
 ἐλπίζω, spero, ἤλπιζον, ἐλπίσω, ἤλπισα.

So that the characteristic, and the penultima of this tense, are generally the same as those of the future; and it is conjugated thus:

FIRST AORIST.

Sing.	{	ἐτυψα,	ἐτυπας,	ἐτυψε,	verberavi -isti -it.
		Æol. τυψασκον,	-κες,	-κε,	
Dual.	- - - - -	ἐτύφατον,	ἐτυφάτην,	-istis, -erunt, duo.	
Plur.	{	ἐτύψαμεν,	ἐτύφατε,	ἐτυψαν,	-imus, -istis, -erunt.
		Dor. ἐτύψαμες.	Poet. τυψασκον.]		

RULE

RULE XXX.

Exception for the penultima.

Verbs in λω, μω, νω, ρω, require the penultima of this aorist always long: hence the ε of the future is changed into ει; and the Attics change α into η.

EXAMPLES.

This tense, as the etymologist observes, always requires its penultima long, where there is never a σ. Therefore in verbs ending in λω, μω, νω, ρω, where the penultima of the future is short, this aorist makes it long, by adding a ι to ε, in order to form a diphthong: thus,

τέλλω,	mitto,	τέλλῶ,	ἔσειλα.
σπείρω,	semino,	σπερῶ,	ἔσπειρα.
δέμω,	ædifico,	δεμῶ,	ἔδειμα.

The three common vowels, α, ι, υ, remain, according to Sylburgius; but being short in the future, they are long in this aorist. Thus we say,

ψάλλω,	cano,	ψαλλῶ,	ἔψαλα.
μιαίνω,	fecdo,	μιανῶ,	ἔμίανα.
φαίνω,	luceo,	φανῶ,	ἔφανα.
κρίνω,	judico,	κρινῶ,	ἔκρινα.
μολύνω,	conspurco,	μολυνῶ,	ἔμόλυνα.

But here the Attics change α into η, saying ἔψηλα, *cecini*, for ἔψαλα: ἔμίηνα, for ἔμίανα, *fecdavi*. Whereto we may refer ἔγημα, from γαμῶ, for γαμέω, *uxorem duco*.

RULE XXXI.

Exception in regard to the characteristic of the first aorist.

1. *This aorist sometimes takes the characteristic of the present:*
2. *Sometimes that of the perfect:*
3. *And sometimes it has not the τ of the future.*

EXAMPLES.

There are three exceptions in regard to the characteristic of this tense.

1. Some verbs take it from the present; ἐνέγκω, *fero*, ἤνεγκα, (Ion. ἐνείκω, ἤνεικα:) ἔπω, *dico*, εἶπα. In like manner χέω, *fundo*, ἔχεα, (Æol. χεύω, ἔχευα:) and among the poets, σέύω, *agito*, ἔσευα: ἀλεύω, *vito*, ἤλευα: κέω, or κείω, *cubo*, ἔκεια: ἀκέω, or ἀκείω, *medeor*, *sano*, ἤκεια; whence comes ἀκείμενος, in Hom.

2. Others

2. Others take it from the perfect ; ἔω, or ἔημι, *mitto*, ἤκα : θῆω, or τίθημι, *pono*, ἔθηκα : δῶω, or δίδωμι, *do*, ἔδωκα : and these three are seldom met with but in the indicative, as we shall further observe when we come to the verbs in μι.

3. Others cast off the σ of the future, according to the analogy abovementioned ; as καίω, or κάω, *uro*, *accendo*, ἔκηα : λάω, *video*, ἔληα : δέω, *invenio*, ἔδηα, in Hesych.

Hereto we may also add ἐπεία, from whence comes the middle ἐπειάμην, *emi*, instead of ἐπειασάμην, unless we choose to say it is a syncope.

Observations on the dialects.

In the other verbs, when the penultima happens to be short, the poets repeat the following consonant, to make it long ; as τελέω, ἔσω, ἐτέλεσσα, *perfecti* : καλέω, ἐκάλεσσα, *vocavi*, or, without the augment, κάλεσσα.

We sometimes meet with the third person plural of this tense in ασι, like that of the perfect ; εἴξασι, Aristoph. in *Nebul.* for εἴξαν, *cesserunt*, from εἴκω, *cedo* : and again, εἴξασιν ἐπιτρέψαι σέ, in *Avib.* for ἔλθον, *venerunt*. Though others are of opinion, that this is the third person plural of the perfect, by changing κ into ξ.

And on the contrary, the third person plural of the perfect in ασι, is sometimes formed in αν : πείφειαν, for πείφειασι, *Lycophr.* *horruerunt*, from φέισσω, *horreo*.

The other dialects have been already explained in the imperfect and future, and are sufficiently marked in the conjugation of this tense.

CHAP. IX.

Of the Second Future, and Second Aorist.

RULE XXXII.

Formation of the second future.

1. The second future is formed from the present, and requires a circumflex.
2. It makes its penultima short, either by dropping a consonant ; or
3. By changing η, ω, as also αι, αυ, into α :
4. Or by losing ε in ει, ευ.
5. Dissyllables change the ε of the first future into α in the second, whenever there is a liquid before or after the ε :
6. But the other verbs retain this ε :
7. To which you must join λέγω, φλέγω, βλέπω,

EXAM-

EXAMPLES.

1. **THE** second future is formed from the present, having the same penultima, characteristic, and termination: but it requires always a circumflex on its last syllable; as τίω, *honoro*; τιῶ, *honorabo*.

2. The penultima of this tense is commonly short; hence, if there be two consonants, that which follows the characteristic is rejected; as τύπω, *verbero*; τυπῶ, *verberabo*: ψάλλω, *digitis pulso*; ψαλῶ, *pulsabo*: τέμνω, *seco*; ταμῶ, *secabo*. For in verbs in πῶ, κτῶ, μνω, the first consonant is the characteristic.

3. And if there be long vowels, or diphthongs, they are changed in the following manner:

η	} into α	λήθω,	<i>cipio</i> ,	λαβῶ,	<i>cipiam</i> .
ω		τρώω,	<i>comedo</i> ,	τραγῶ,	<i>comedam</i> .
αι		καίω,	<i>uro</i> ,	καῶ,	<i>uram</i> .
αυ		πᾶνυ,	<i>sedo</i> ,	παῶ,	<i>sedabo</i> .

4. The diphthongs εἰ and εὐ drop their prepositive ε: thus,

εἰ into ι	λείπω,	<i>linguo</i> ,	λιπῶ:	ἀλείφω,	<i>ungo</i> ,	ἀλιφῶ.
εὐ into υ	φεύγω,	<i>fugio</i> ,	φυγῶ:	ἐρύγω,	<i>ructo</i> ,	ἐρυγῶ.

5. Except that dissyllables change the ε of the first future into α in this second future (whether it comes from the diphthong εἰ in the present or not) as often as there is a liquid before or after the ε:

Before; as

πλέκω,	<i>plico</i> ,	fut. 1.	πλέξω,	fut. 2.	πλακῶ:
κλέπω,	<i>furor</i> ,	fut. 1.	κλέψω,	fut. 2.	κλαπῶ.

After; as in all verbs in λω, μω, νω, ρω:

σπείρω,	<i>semino</i> ,	fut. 1.	σπερῶ,	fut. 2.	σπαρῶ,	<i>seminabo</i> :
τέλλω,	<i>mitto</i> ,	<i>contraho</i> ,	fut. 1.	τελῶ,	fut. 2.	ταλῶ:
τρέμω,	<i>curro</i> ,	fut. 1.	τρεμῶ,	fut. 2.	τραμῶ.	

And even in some others; as δέκνω, *video*, δαρῶ. See the rule following.

6. But the other verbs retain their ε, whether they be dissyllables, when they have never a liquid; as

τίκω,	<i>pario</i> ,	fut. 1.	τίξω,	fut. 2.	τεκῶ:
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Or whether they be trisyllables, even with a liquid; as

ἀγείρω,	<i>congrego</i> ,	fut. 2.	ἀγερῶ,	<i>congregabo</i> :
ὀφείλω,	<i>debeo</i> ,	fut. 2.	ὀφελῶ,	<i>debebo</i> .

7. Hereto

7. Hereto we must add these three dissyllables, which retain the ε, though preceded by a liquid.

		1. Fut.	2. Fut.	
λέγω,	<i>dico</i> ;	λέξω,	λεγῶ,	<i>dicam.</i>
φλέγω,	<i>ardeo</i> ;	φλέξω,	φλεγῶ,	<i>ardebo.</i>
βλέπω,	<i>video</i> ;	βλέψω,	βλεπῶ,	<i>videbo.</i>

This future is conjugated thus :

SECOND FUTURE.

Sing.	{	τυπῶ,	τυπεῖς,	τυπεῖ,	<i>verberabo, -is, -it.</i>
	{ Ion.	τυπέω,	τυπέεις,	τυπέει.	
Dual.	{	- - -	τυπεῖτον,	τυπεῖτον.	
	{ Ion.	- - -	τυπέετον,	τυπέετον.	
Plur.	{	τυπῶμεν,	τυπεῖτε,	τυπέσι.	
	{ Ion.	τυπέομεν,	τυπέετε,	τυπέεσι.	
	{ Dor.	τυπῶμεν,	- - -	τυπῆντι, and τυπεῖσι.	

ANNOTATION.

The grammarians tell us, that *τίμνω*, *seco*, makes *τεμῶ* and *ταμῶ* : but *ταμῶ*, *secabo*, and the second aorist *ἔταμον*, come from *τάμνω*, Ion. and Dor. which Homer frequently makes use of.

Πλήσσω, *percutio*, meant of the body, makes *πληγῶ*, *percutiam* ; whence comes the aorist *ἐπληγον*, and the passive *ἐπλήγην* : but meant of the mind, it makes *πλαγῶ*, *ἐπλαγον*, *ἐπλάγην*.

The first and second future of verbs in *λω*, *μω*, *νω*, *ρω*, are alike, when there is no change in the penultima ; *ψάλλω*, *ψαλῶ*, *ψαλῶ* : but when the penultima happens to be changed, they are different ; as *σπείρω*, fut. 1. *σπερῶ*, fut. 2. *σπαρῶ*, &c.

RULE XXXIII.

Of the penultima of the second future long by position.

Though the consonant that follows the characteristic be rejected, yet, when it precedes, it is continued.

EXAMPLES.

Though the consonant which follows the characteristic, is cast off in this tense, to shorten the penultima ; as *κλέπω*, *κλαπῶ*, according to the preceding rule ; yet that which precedes the characteristic remains, and then the penultima is long by position ; as *μάρπω*, *prehendo* ; *μαρπῶ*, *prehendam* : *ἐνέγκω*, *fero* ; *ἐνεγκῶ*, *feram*.

In like manner, *πείρω*, *vasto* ; *παρῶ*, *vastabo* : *δέρκω*, *video* ; *δαρκῶ*, *videbo* : where ε is changed into α by reason of the liquid ρ, according to the analogy of the preceding rule : and when the poets want to make it short, they have recourse to transposition ; *δρακῶ* for *δαρκῶ* ; *πραθῶ* for *παρῶ*, &c.

RULE.

RULE XXXIV.

Of verbs that change the characteristic of the present.

These verbs, ἀπῖω, βάπῖω, θάπῖω, δρύπῖω, ῥάπῖω, ῥίπῖω, σκάπῖω, require an aspirate instead of a lenis, or smooth consonant in the second future:

But καλύπῖω, βλάπῖω, and κρύπῖω, take an intermediate instead of a lenis ;

And σμύχω, ψύχω, take an intermediate instead of an aspirate.

EXAMPLES.

Several verbs change also their characteristic in this second future.

The following take an aspirate instead of a lenis :

Pres.		2. Fut.	Pres.		2. Fut.
ἀπῖω,	necto,	ἀφῶ.	βάπῖω,	tingo,	βαφῶ.
θάπῖω,	sepelio,	ταφῶ.	δρύπῖω,	lacero,	δρυφῶ.
ῥάπῖω,	suo,	ῥαφῶ.	ῥίπῖω,	jacio,	ριφῶ.
σκάπῖω,	fodio,	σκαφῶ.			

These take an intermediate instead of a lenis :

Pres.		2. Fut.
καλύπῖω,	occulo,	καλυῶ.
βλάπῖω,	lædo,	βλαῶ.
κρύπῖω,	occulo,	κρυῶ, occulam.

And the following assume an intermediate instead of an aspirate :

Pres.		2. Fut.
σμύχω,	uro,	σmyῶ.
ψύχω,	refrigero,	ψυγῶ.

ANNOTATION.

The reason of these changes is obvious ; the two last verbs making ξω in the first future, and ξ having the power of a γ, they retain this γ in the second future, because of the affinity it has with the first. And this analogy will be further illustrated by the next rule.

The first seven having been formerly in φω, βάφω, &c. and the other three in βω, βλάφω, &c. they have taken a ω in the present; instead of β and φ, merely because as a τ was inserted, these two letters could not go before it, for the reason alleged, Book I. Chap. vii. n. 6. So that as this τ is lost in the second future, they resume their natural characteristic.

RULE XXXV.

Of verbs in ζω or σσω.

Several verbs in ζω make the second future in δω; as φράζω, φραδῶ: and others in σσω, making ξω in the first future, have γῶ in the second ; as ὀρύσσω, ὀρυγῶ.

EXAM-

EXAMPLES.

Some verbs in ζω, or σσω, change also their characteristic in this tense to shorten the penultima: for as ζ is equivalent to δσ, taking the σ for the first future, they sometimes keep the δ for the second; as

Φεάζω, loquor, 1. fut. Φεάσω, 2. fut. Φεαδῶ.

And sometimes making ξω in the first future, and the ξ being equivalent to γσ, they retain the γ only in the second; as

δρύσσω, fodio; 1. fut. δρύξω, 2. fut. δρυγῶ, fodiam.

ANNOTATION.

Very few of those verbs have a second future. For from πλάσσω, fingo, for example, we do not say πλαδῶ. Which is still more rare in polysyllables; as βαδίζω, gradior; φροντίζω, considero; ἐρέσσω, remigo; στηρίζω, stabilio; φυλάσσω, custodio; which are not to be found in the second future. And then, as there is only the first future in use, so there is only the first aorist.

There are moreover several other verbs that want this tense; as those in έω, with the polysyllables in αύω, εύω, ύω, and ύίω, and many others. For κρέω, pulso, does not make κροῶ: ἀκέω, audio, does not make ἀκοῶ, nor even ἡκοον, unless perhaps in verse: βασιλεύω, regno, hath not ἑξασίλουσιν: nor παιδέω, instituo, ἐπαίδουσιν: no more than δρέω, irruo, ὠροον: nor ιαύω, cubo, ἱκον; and so for the rest.

Observations on the dialects of the second future.

The Ionics resolve the circumflex of this future, both active and middle, as likewise the first future in λῶ, μῶ, νῶ, ρῶ. Wherefore they say, 2. fut. τυπέω, τυπέεις for τυπῶ, -εῖς; as we have observed above. The middle is τυπέομαι, -έη, or -έαι, for τυπέμαι, -ῃ, δςc!: likewise, 2. fut. μενέω, μενέεις, manebo, for μενῶ.

This resolution of the diphthong is extended to all the moods and participles, as also to the second aorist of the infinitive active, which is the same as future; τυπέοιμι, τυπέειν, τυπέων, δςc.

RULE XXXVI.

Formation of the second aorist.

The second aorist takes the augment of the imperfect, but the characteristic and penultima of the second future.

EXAMPLES.

The second aorist follows the augment of the imperfect, and is conjugated like it: but it takes the characteristic and penultima of the second future; as

τύπλω, verbero, ἔτυπλον; τυπῶ, ἔτυπον.

Φεάζω, dico, ἔφεαζον; Φεαδῶ, ἔφεαδον.

στρέφω, verto, ἔστρεφον; στραφῶ, ἔστραφον.

Though several verbs have this aorist, that are without a second future; but then we must imagine one, in order to form the aorist.

This tense is thus conjugated :

Second aorist.

Sing. } Ion.	ἔτυπον,	ἔτυπες,	ἔτυπε,	verberavi, -isti, -it-
	τύπεςκον,	-ες,	-ε.	
Dual. ---	---	ἔτύπετον,	ἔτυπέτην,	
Plur. {	Dor.	ἔτύπομεν,	ἔτύπετε,	ἔτυπον,
	Dor.	ἔτύπομας.		
	Ion.	---	---	τύπεςκον.
Bæot.	---	---	---	ἔτύποσαν.

ANNO TATION.

Sanctius in his Greek grammar printed by Plantin in the year 1581, insists that the penultima of this aorist is never long, nor retains an ε. Denique (these are his words) perit potius hic aoristus, quam penultimam producat, aut ε habeat in penultima. And for a proof thereof, he refers the reader to Urbanus: but Urbanus teaches directly the reverse, expressly saying, that ἔλεγον, ἔφλεγον, ἔβλεπον, are second aorists, which retain the ε; showing at the same time, that dissyllables may have this penultima long, by reason of the augment. But exclusive of that, the penultima may be also long, when a verb of two syllables begins with a long vowel; or when the penultima of the second future is long by position, according to the xxxiii rule: nor do I see how this can be called into question, with any appearance of reason. Thus we find,

ᾄδω,	cano,	ῥῶδον.	εὐρέω,	invenio,	εὔρον.
ἔλκω,	traho,	εἴλωμν.	ἔλω,	capio,	εἴλων.
ἔπω,	dico,	εἶπον.	ἔχω,	habeo,	εἶχον.
ῆκω,	venio,	ῆκον.	ᾄγω,	ago,	ῆγον.

But the penultima may become short in the second aorist of some of these verbs, either by resolution, as ῥῶδω, delecto, ῥῶδον, ἔαδον; ᾄγω, or ᾄγνυμι, frango, ῆγον, ἔαγον: or by reduplication, as ᾄγω, duco, ῆγον, ῆγαγον; ἄρω, apto, ῆγον, ῆγαρον, whence comes ἀραρῶν, Odyss. ε; for then the penultima becomes ante-penultima.

RULE XXXVII.

Of the third person plural in *σαν*.

*The third person plural of the imperfect, of both aorists, and of the optative, is formed in the Bæotian dialect, by changing μὲν of the first person plural into *σαν*.*

EXAMPLES.

The third person plural is equal in syllables with the first singular, as well of the imperfect, as of the two aorists; ἔτυπλον, ἔτυπον : ἔτυψα, ἔτυψαν.

But the Bæotians make it equal to the first person plural, changing μὲν, the last syllable of the first person of this number, into *σαν*: ἐτύπλομεν, *verberabamus*; ἐτύπλοσαν, *verberabant*; ἐτύπομεν, *verberavimus*; ἐτύποσαν, *verberaverunt*: ἐτύψαμεν, ἐτύψασαν. In like manner they say, εἶδοσαν, *viderunt*, *noverunt*; ἐμάθωσαν, *didicerunt*; ἤλθωσαν,

ἤλθοσαν, *venerunt*; for εἶδον, ἔμαθον, ἤλθον. Thus in the psalm, ἰδοιῦσαν ταῖς γλώσσαις αὐτῶν, *linguis suis dolose agebant*.

The optative does the same through all its tenses; as from ἔλθοιμεν, *venissemus*, ἔλθοισαν for ἔλθοιεν, *venissent*: εἴπαيسان for εἴπαιεν, *dixerint*.

ANNO TATION.

There are a great many verbs in πτω, which being either scarce or obsolete in the second aorist active, are nevertheless very common in this same tense in the passive; as κύντω, *pronus sum*, me inclino, ἔκυντον, *unusual*, ἐκύντην, *very usual*. In like manner, ἐκλάπην, *furatus sum*, rather than ἐκλαπον, *from κλέπτω*. As also ἀπηλλάγην, *evasi*, liberatus sum, defunctus sum: ἐβλάβην, *detrimētum accepi*: ἐσπάφην, *fossus sum*: ἐκερύβην and ἐκερύβην, *occultatus sum*: ἐτάφην, *sepultus sum*: ἐρρίφην, *præcipitatus sum*: ἐσμήγην, *absumptus sum*: ἐδξύβην, *laceratus sum*: ἐρράβην, *consutus sum*.

CHAP. X.

Of the Perfect and Plu-perfect.

RULE XXXVIII.

Characteristic and termination of the perfect.

The termination of the perfect is in κα: but those that have ψω in the future, make the perfect in φα; and if they have ξω, they make it in χα.

EXAMPLES.

THE perfect terminates always in α, and has generally κ for its characteristic; as τίω, τέτικα, *honoravi*: ψάλλω, ἔψαλκα, *cecini*: ἀνύθω, ἤνυκα, *perfecti*.

But verbs that form their future with a double letter, take an aspirate for the characteristic of the perfect, each of them the aspirate corresponding to its double consonant; viz. φ for πσ; ψω making φα, as τύπτω, τύψω, τέτυφα: and χ for κσ, ξω making χα, as λέξω, *dicam*; λέλεχα, *dixi*; ὀρύξω, *fodiam*; ὀρώρευχα, *fodi*, &c.

Nevertheless φρίσσω, *horreo*, φρίξω, makes πέφρικα, with a κ, because of the preceding aspirate φ.

This tense is conjugated thus:

Perfect.

Sing.	- - -	τέτυφα,	τέτυφας,	τέτυφε,	<i>verberavi, -isti, -it.</i>
Dual	- - -	- - -	τέτύφατον,	τέτύφατον.	
Plur.	{	τέτύφαμεν,	τέτύφατε,	τέτύφασι.	
		Dor. τέτύφαμες,	- - -	τέτύφαντι.	
		Bæot. - - -	- - -	τέτυφαν.	

RULE XXXIX.

Of the penultima of the perfect.

1. *The penultima of the perfect is the same with that of the future.*
2. *But the ε of the future dissyllable of verbs in λω, νω, ρω, is changed here into α :*
3. *And ν into γ :*
4. *Or else the ν is intirely dropped, as in dissyllables in είνω, ίνω, ύνω :*
5. *μ continues, but takes an η after it, without changing ε into α.*

EXAMPLES.

1. The penultima of the perfect is taken from that of the future ; as τύπλω, τύψω, τέτυφα.

παίζω,	<i>ludo ;</i>	παίξω,	πέπαιχα,	<i>lusi.</i>
πλήθω,	<i>impleo ;</i>	πλήσω,	πέπληκα,	<i>implevi.</i>
γελάω,	<i>rideo ;</i>	γελάσω,	γεγέλακα,	<i>risi.</i>

2. But verbs in λω, νω, ρω, assume an α in the perfect, instead of the ε of the future dissyllable.

τέλλω,	<i>mitto ;</i>	τελῶ,	ἔσταλκα,	<i>misi.</i>
τείνω,	<i>tendo ;</i>	τενῶ,	τέτακα,	<i>tetendi.</i>
σπείρω,	<i>semino ;</i>	σπερῶ,	ἔσπαρκα,	<i>seminavi.</i>

3. Those in νω change ν into γ, by reason of the following κ :

φαίνω,	<i>luceo ;</i>	φανῶ,	πέφαγκα,	<i>luxi.</i>
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4. Or else they drop it intirely, as in dissyllables in είνω, ίνω, and ύνω : for instance,

κτείνω,	<i>interimo,</i>	κτενῶ,	ἔκτακα,	<i>interemi :</i>
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(Though the poets say, ἔκταγκα.)

κρίνω,	<i>accuso, judico ;</i>	κρινῶ,	κέκρικα,	<i>accusavi.</i>
δύνω,	<i>impetu feror ;</i>	δυνῶ,	τέθυκα,	<i>latus sum.</i>

Hereto we may add, according to Cheroboscus,

κερδαίνω,	<i>lucror ;</i>	κερδανῶ,	κέρδακα,	without a ν.
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But trissyllables change it into γ ; as,

μολύνω,	<i>polluo ;</i>	μολυνῶ,	μεμόλυγκα.
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5. μ continues, but takes an η after it, without requiring an α to precede, though there should be an ε in the future dissyllable ; as,

πέμω,	<i>pasco ;</i>	πεμῶ,	πενέμηκα, for νένεμκα.
βρέμω,	<i>fremo ;</i>	βεμῶ,	βεβρέμηκα.
κάμω,	<i>laboro ;</i>	καμῶ,	κεκάμηκα :

And by syncope κέκμηκα, in the same manner as δέμω, *struo, δέδμηκα* : τέμνω, *seco, τέτμηκα*. See Book v. Rule ix.

ANNOTATION.

Hereto we may join μένω, *maneo*, μενῶ, μεμενήνηκα; for the true reason of this is, because from the future in ω there is formed a new theme in έω, μενῶ, μενέω, whence comes μεμενήνηκα, supposing the future μενήσω; and so for the rest. See the resolution of verbs, Rule i.

RULE XL.

Ο for Ε in the penultima.

The Attics put ο for ε in preterites dissyllable ending in φα or χα.

EXAMPLES.

The Attics change ε into ο in the penultima of the perfect in φα or χα, coming from a verb of two syllables; as,

πέμπω, *mitto*, πέμψω, πέπεμφα, Att. πέπομφα.
βρέχω, *irrigo*, βρέξω, βέβρεχα, Att. βέβεροχα.

ANNOTATION.

The same preterite may come from different verbs: ἤκα from ἤδω, *delecto*; and from ἔζω, *colloco*, *pono*: ἤκα is also in the perfect middle of ἤκω, *venio*; and the first aorist of ἵμαι, *mitto*.

RULE XLI.

Formation of the plu-perfect.

The plu-perfect comes from the perfect, takes ειν for α, and prefixes its own augment.

EXAMPLES.

The plu-perfect comes from the perfect, changing α into ειν, and prefixing its proper augment:

τύπλω, τέτυφα, ἐτέτύφειν, *verberaveram*.
ἀνύω, ἤνυκα, ἠνύκειν, *perfeceram*.

It is conjugated thus:

PLU-PERFECT.

Sing.	{	Ion.	{	ἐτέτύφειν,	ἐτέτύφεις,	ἐτέτύφει,	<i>verberaveram</i> .
				τέτύφειν,	- - -	ἐτέτύφε.	
Dual	{	Att.	{	ἐτέτύφεα.	- - -	ἐτέτύφει.	
				τέτύφειν,	- - -	ἐτέτύφει.	
Plur.	{	Dor.	{	ἐτέτύφειτον,	ἐτέτύφείτην.		
				ἐτέτύφειμεν,	ἐτέτύφετε,	ἐτέτύφισαν.	
Plur.	{	Att.	{	ἐτέτύφειμεν.	- - -	ἐτέτύφισαν,	<i>et τετύφισαν.</i>
				- - -	- - -	- - -	

RULE XLII.

Of the Ionic and Attic persons of this tense.

The Ionics change here ειν into εα, and ει into εε; the Attics change both into η, and εισαν into εσαν.

EXAM-

EXAMPLES.

The Ionics conjugate this tense with $\epsilon\alpha$ instead of $\epsilon\iota\upsilon$ in the first person singular, and with $\epsilon\epsilon$ instead of $\epsilon\iota$ in the third. The Attics change the Ionic $\epsilon\alpha$ and $\epsilon\epsilon$ into η , as we have shown above.

Thus they say, $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\phi\eta\ \acute{\epsilon}\gamma\omega$, *verberabam ego* : $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\phi\eta$, $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$, *verberaverat ille*. In like manner $\acute{\eta}\delta\eta$, *videram*, for $\acute{\eta}\delta\epsilon\iota\nu$, from $\acute{\epsilon}\acute{\iota}\delta\omega$, *video*.

The third person plural is in $\epsilon\sigma\alpha\nu$; $\acute{\eta}\delta\epsilon\sigma\alpha\nu$, *viderant* : $\acute{\epsilon}\iota\sigma\acute{\eta}\kappa\epsilon\sigma\alpha\nu$, *steterant*, coming from $\acute{\epsilon}\iota\sigma\acute{\eta}\kappa\omega$, *sto* : $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\phi\epsilon\sigma\alpha\nu$, or only with the augment of the perfect, according to the twenty-first rule, $\tau\epsilon\tau\acute{\upsilon}\phi\epsilon\sigma\alpha\nu$, *verberarant*.

This analogy is extended also to the perfect middle, as we shall observe in its proper place.

CHAP. XI.

Of the Formation of the other Moods.

And first, of the subjunctive and optative.

I. SUBJUNCTIVE.

THE subjunctive takes its terminations from the present of the indicative; but changes the short vowels into their long correspondents, subscribing ι , and rejecting υ : hence the second and third persons singular are in η subscribed, as coming from $\epsilon\iota$ in the indicative; whereas the dual and plural have only a simple η , because they come from a simple ϵ in the indicative. This analogy extends to the other tenses of this mood, and is preserved in circumflex verbs, as also in verbs in $\mu\iota$. The conjugation is as follows :

Present and imperfect.

Sing.	{	$\tau\acute{\upsilon}\pi\iota\omega$,	$\tau\acute{\upsilon}\pi\iota\eta\varsigma$,	$\tau\acute{\upsilon}\pi\iota\eta$,	<i>verberem, or verberarem.</i>
	{ Ion.	- - -	$\tau\acute{\upsilon}\pi\iota\eta\sigma\theta\alpha$,	$\tau\acute{\upsilon}\pi\iota\eta\sigma\iota$.	
Dual	- -	- - -	$\tau\acute{\upsilon}\pi\iota\eta\tau\omicron\nu$,	$\tau\acute{\upsilon}\pi\iota\eta\tau\omicron\nu$.	
Plur.	{	$\tau\acute{\upsilon}\pi\iota\omega\mu\epsilon\nu$,	$\tau\acute{\upsilon}\pi\iota\eta\tau\epsilon$,	$\tau\acute{\upsilon}\pi\iota\omega\sigma\iota$.	
	{ Dor.	$\tau\acute{\upsilon}\pi\iota\omega\mu\epsilon\varsigma$,	- - -	$\tau\acute{\upsilon}\pi\iota\omega\tau\iota$.	

First future and aorist.

Sing.	{	$\tau\acute{\upsilon}\phi\omega$,	$\tau\acute{\upsilon}\phi\eta\varsigma$,	$\tau\acute{\upsilon}\phi\eta$,	<i>verberavero, -is, -it.</i>
	{ Ion.	$\tau\epsilon\tau\acute{\upsilon}\phi\omega$,	- - -	$\tau\acute{\upsilon}\phi\eta\sigma\iota$.	
Dual	- -	- - -	$\tau\acute{\upsilon}\phi\eta\tau\omicron\nu$,	$\tau\acute{\upsilon}\phi\eta\tau\omicron\nu$.	
Plur.	{	$\tau\acute{\upsilon}\phi\omega\mu\epsilon\nu$,	$\tau\acute{\upsilon}\phi\eta\tau\epsilon$,	$\tau\acute{\upsilon}\phi\omega\sigma\iota$.	
	{ Dor.	$\tau\acute{\upsilon}\phi\omega\mu\epsilon\varsigma$,	- - -	$\tau\acute{\upsilon}\phi\omega\tau\iota$.	

Second future and aorist.

Sing.	{	τύπω, τύπης, τύπη, verberavero.
Dual	{	Ion. τετύπω, - - - τύπησι, τύπητον.
Plur.	{	τύπωμεν, τύπητε, τύπωσι.
	{	Dor. τύπωμες, - - - τύπωντι,

Perfect and plu-perfect.

Sing.	{	τετύφα, τετύφης, τετύφη, verberaverim, or
Dual	{	Ion. - - - - - τετύφησι. [-issem.
Plur.	{	τετύφωμεν, τετύφητε, τετύφωσι,
	{	Dor. τετύφωμες, - - - τετύφωντι.

A N N O T A T I O N.

In conjugating the subjunctive, it is customary to add ἔαν, si: thus, ἔαν τύπω, si verberem. It is not true, as some pretend, that the subjunctive has no future, because the aorists frequently signify the time to come in this mood, as several before us have observed, Voss. et alii. Wherefore Ramus, Sylburgius, and others, after their example, call these tenses FUTURES PERFECT, that is, composed of the past and of the future.

The Greeks use here a kind of future by circumlocution, taking the preterite of the participle, and the present subjunctive of the verb substantive: thus,

Sing.	ἔαν τετυφῶς, ῶ, ῆς, ῆ, verberavero, -is, -it.
Dual	ἔαν τετυφότε, ῆτον, ῆτον.
Plur.	ἔαν τετυφότες, ῶμεν, ῆτε, ῶσι.

They also make use of the future of the verb substantive in this circumlocution; γεγραφῶς ἔσομαι, scripsero.

They form likewise the circumlocution of the preterite by the optative of the substantive verb εἶην, εἶης, εἶη: as εἶην γεγραφῶς, scripsissem; εἶης γεγραφῶς, scripsisses, &c.

Observations on the dialects.

The second person singular in θα, is not only for this mood, but generally for all persons in ης, ἦθα, eras, and even for those in εις, as we shall see in the resolution of verbs.

The third person singular in σι, is not only for the active, but also for the passive aorists, τυφθῆσι; for the verbs in μι, τιθῆσι; and for the circumflex verbs, ποιῆσι. Hence comes νεκρεῖσι, in Hom. for νεκρεῖη, increparet, from νεκρεῖω, poet. for νεκτέω.

The poets frequently put an ο instead of ω in the first person plural, τύπτομεν.

II. Of the OPTATIVE.

The penultima of the optative is a diphthong in all sorts of verbs. The barytons take οι in all tenses, except the first aorist, which assumes αι, both in the active and middle verb, because it comes from the α of the indicative, τύψαιμι from ἔτυφα.

The

The passive aorists, and the Æolic aorist, take *ει*.

The second future has a circumflex; in other respects it is the same with the aorist.

This mood is thus conjugated :

Present and imperfect.

Sing.	- - -	τύπτομαι,	τύπτοῖς,	τύπτοι,	verberarem.
Dual	- - -	- - -	τύπτοῖτον,	τυπτοῖτην.	
Plur.	{	τύπτοίμεν,	τύπτοῖτε,	τύπτοῖεν.	
	{ Dor.	τύπτοίμες.			

First future.

Sing.	- - -	τύψομαι,	τύψοῖς,	τύψοι,	verberem, -es, -et.
Dual	- - -	- - -	τύψοῖτον,	τυψοῖτην.	
Plur.	{	τύψοίμεν,	τύψοῖτε,	τύψοῖεν.	
	{ Dor.	τύψοίμες.			

First aorist.

Sing.	- - -	τύψαιμι,	τύψαις,	τύψαι,	verberaverim.
Dual	- - -	- - -	τύψαιτον,	τυψαῖτην.	
Plur.	{	τύψαιμεν,	τύψαιτε,	τύψαιεν.	
	{ Dor.	τύψαιμες.			

Second future.

Sing.	- - -	τυποῖμι,	τυποῖς,	τυποῖ,	verberem.
Dual	- - -	- - -	τυποῖτον,	τυποῖτην.	
Plur.	{	τυποίμεν,	τυποῖτε,	τυποῖεν.	
	{ Dor.	τυποίμες.			

Second aorist.

Sing.	{	τύπομαι,	τύποῖς,	τύποῖ,	verberaverim.
	{ Ion.	τετύπομαι.			
Dual	- - -	- - -	τύποῖτον,	τυποῖτην.	
Plur.	{	τύποίμεν,	τύποῖτε,	τύποῖεν.	
	{ Dor.	τύποίμες.			

Perfect and plu-perfect.

Sing.	- - -	τετέφοιμι,	τετέφοῖς,	τετέφοι,	verberavissem.
Dual	- - -	- - -	τετέφοῖτον,	τετυφοῖτην.	
Plur.	{	τετέφοίμεν,	τετέφοῖτε,	τετέφοῖεν.	
	{ Dor.	τετέφοίμες.			

ANNOTATION.

As the Latins frequently make use of *utinam* in the optative mood, for a mark of desire; so the Greeks use αἴθε or εἴθε; as εἴθε τύπτομαι, *utinam verberem*. But as these adverbs do not determine the person, we also make use of the word ὡφελον; of which notice shall be taken in the remarks, Book viii.

RULE XLIII.

Of the first aorist Æolic.

The Æolic aorist of the optative comes from the indicative aorist, by inserting ει before α.

EXAM-

EXAMPLES.

The Æolic aorist of the optative is formed from the aorist of the indicative, by dropping the augment, and putting εἰ before α. It is conjugated thus :

Æolic aorist.

Sing.	τύψαια,	τύψαιας,	τύψαιε;
Dual	- - -	τύψαίατον,	τύψαίάτην.
Plur.	τύψάμεν,	τύψάατε,	τύψαιαν.

The Attics frequently use this aorist ; but then it is only in the second and third person singular, and the third plural.

CHAP. XII.

Of the Imperative and Infinitive.

I. The IMPERATIVE.

Present and imperfect.

Sing.	- - -	τύπτε,	τυπτέτω,	verbera, -cret.
Dual	- - -	τύπτετον,	τυπτέτων,	verberate, -erent, duo.
Plur.	{	τύπτετε,	τυπτέτωσαν,	verberent.
	{ Att.	- - -	τυπτόντων	

First aorist.

Sing.	- - -	τύψον,	τυψάτω,	fac verberaveris.
Dual	- - -	τύψατον,	τυψάτων.	
Plur.	{	τύψατε,	τυψάτωσαν.	
	{ Att.	- - -	τυψάντων.	

Second aorist.

Sing.	- - -	τύπε,	τυπέτω.	
Dual	- - -	τύπετον,	τυπέτων.	
Plur.	{	τύπετε,	τυπέτωσαν.	
	{ Att.	- - -	τυπόντων.	

Perfect and plu-perfect.

Sing.	- - -	τέτυφε,	τετυφέτω,	verberaveris or hoc age
Dual	- - -	τέτυφετον,	τετυφέτων,	ut post-modum verberasse
Plur.	- - -	τέτύφετε,	τετυφέτωσαν.	dicaris :*

* Where it is plain that this tense partakes pretty much of the future.

RULE XLIV.

Of the third person Attic.

The third person plural Attic in the three tenses of the imperative, is in ντων, and formed from the genitive of the participle.

EXAMPLES.

The Attics terminate the third person plural of the
T present,

present, and of the aorists, in *ντων*, forming it from the genitive plural of the participle of the same tenses. Examples may be seen above in the conjugation of the imperative. The like happens to circumflex verbs, *ποιόντων*, *Luci. faciant*, for *ποιεῖντων*: *μετρώντων*, *id. metiantur*, for *μετρεῖντων*.

ANNOTATION.

The imperative has no particular future, as it is a sort of a future itself, according to Ramus and Sanctius, partaking of the future in all its tenses.

Observations on the dialects.

*The Bœotians and Syracusians sometimes terminate the second aorist in *ον*, like the first; as *τύπον, άτω*, for *τύπε*: *λάβον* for *λάβε*, *ceperis*: *εἶπον, άτω*, for *εἶπε*, *dixeris*. And they add the augment of the perfect, *τέτυφε*, as we have observed Chap. v. Rule xxi.*

II. The INFINITIVE.

The infinitive in each termination may express every difference of time: we shall however divide it as we have done the other moods, not only to comply with the general practice of grammarians, but also, because indeed it commonly expresses that kind of time, which is attributed to each termination.

Present & Imperfect,	τύπτειν, verberare, - - -	{ Æol. τύπτην, or τύπτην. Dor. τύπτεν, τυπτέμεν, or τυπτέμεναι.
First Future, - - -	τύψειν, verberaturum esse,	{ Æol. τύψην. Dor. τύψεν, τυψέμεν, or τυψέμεναι.
First Aorist, - - -	τύψαι, verberavisse, - -	Dor. τυψέμεν & τυψέμεναι.
Second Future & Aorist, τυπείν,	- - - -	{ Ion. τυπέειν. Poet. τετυπείν. Æol. τυπήν.
Perfect & Plu-perfect, τετυφέναι, verberavisse, - -		Dor. τετυφέμεν & τετυφέμεναι.

RULE XLV.

Of the principal dialects of the infinite.

Τύπτειν makes τύπτην, τύπτεν, τυπτέμεναι, and τυπτέμεν.

EXAMPLES.

The Dorics drop *ι* in the termination *ειν* of the infinitive; *τύπτειν, τύπτεν*; *λαβεῖν, λάβεν, capere*; *γεραίρειν, γεραίρεν, venerari*; without any necessity for putting a circumflex, though the last syllable becomes short.

The same Dorics, as also the Æolics, insert an *η* before *ν*, either simple, if they take it from the termination *ειν*; or subscribed, if they consider it as coming from

ειν : which they practise in regard to all sorts of verbs ; καθεύδην for καθεύδειν, *dormire* : κοσμήν, Theocr. for κοσμεῖν, *ornare* : φιλήν, or φιλῆν, for φιλεῖν, *amare* ; and drawing back the accent, according to the Æol. φίλην.

In all the infinitives ending in ειν, εν, ναι, the Ionics and poets insert με before ν (casting off the subjunctive, if there be a diphthong) and then the Attics and Dorics add αι sometimes to the last syllable, whether it be in the common tongue or not. Examples have been given already in the conjugation of the infinitive ; but as this happens to all sorts of verbs, we shall add here a more particular table.

Common.	Ionic.	Att. & Dor.	
τύπτε-ι-ν,	τύπτε-με-ν,	τυπτέμεν-αι,	<i>verberare.</i>
δηλο-ῦ-ν,	δηλό-με-ν,	δηλόμεν-αι,	<i>significare.</i>
θε-ῖ-ναι,	δέ-με-ν,	δέμεν-αι,	<i>ponere.</i>
δο-ῦ-ναι,	δό-με-ν,	δόμεν-αι,	<i>dare.</i>
τυφθῆ-ν-αι,	τυφθῆ-με-ν,	τυφθήμεν-αι,	<i>verberatum esse.</i>
τιθέ-ν-αι,	τιθέ-με-ν,	τιθέμεν-αι,	<i>ponere.</i>
ἰσά-ν-αι,	ἰσά-με-ν,	ἰσάμεν-αι,	<i>stare.</i>
ση-ν-αι,	ση-με-ν,	ση-μεν-αι,	<i>the same.</i>
διδό-ν-αι,	διδό-με-ν,	διδόμεν-αι,	<i>dare.</i>
δεικνύ-ν-αι,	δεικνύ-με-ν,	δεικνύμεν-αι.	<i>ostendere.</i>

The first aorist conforms likewise to this analogy, casting off the subjunctive ι, and changing α into ε ; τύψαι, τυψέμεν, τυψέμεναι. Except the verbs in λω, μω, νω, ρω, in which it receives no change.

Sometimes μ is reduplicated ; ἀρόμεναι for ἀρόμεναι, taken from ἀρεῖν, *arare*.

Sometimes the diphthong ει remains ; αἰέμεναι, for αἰέμεναι, from αἶεν, *flare*.

Sometimes a syncope is made ; ἰδμεν for ἰδέμεν, from ἰδεῖν, *videre* : ἔγμεν for ἔχέμεν, from ἔχειν, *habere* : where you see the aspirate χ changed into its intermediate γ.

The Ionics, to get rid of the circumflex, put an ε before ειν in the second future and aorist ; τυπέειν for τυπεῖν ; adding thereto the reduplication, as we have observed above. Thus in Hom. we find τετυκείειν for τυκεῖν, from τύκω, *paro* : πεφραδέειν for φραδεῖν, from φράζω, *dico*, second aorist, ἴφραδον.

ANNOTATION.

The Greeks have neither gerunds nor supines, but instead of them they make use of the infinitive, in the same manner as the French : πρὸς τὸ πίνειν, *pour boire*. See the Syntax, Rule iii.

CHAP. XIII.

Of Participles.

EACH participle may likewise serve for almost every difference of time: we shall, notwithstanding, divide them according to the common method, distinguishing them by that time which they denote more particularly.

Present.

ὁ τύπτων, -οντος,	-	-	-	-	} verberans, -antis, or qui, quæ, quod, { verbero, -as, -at. verberabam, -as, -at.
ἡ τύπτουσα, -έσης, Dor. τύπτοισα, -είσας,	-	-	-	-	
τὸ τύπτον, -οντος,	-	-	-	-	

First future.

ὁ τύψων, -οντος,	-	-	-	-	} verberaturus, or qui, quæ, quod, verberabo, -is, -it.
ἡ τύψουσα, -σης, Dor. τύψοισα, -ας,	-	-	-	-	
τὸ τύψον, -οντος,	-	-	-	-	

First aorist.

ὁ τύψας, -αντος, Dor. τύψαις,	-	-	-	-	} qui, quæ, quod, verberavit.
ἡ τύψασα, -ης, Dor. τύψαισα, -ας,	-	-	-	-	
τὸ τύψαν, -αντος,	-	-	-	-	

Second future.

ὁ τυπῶν, ἔντος, Ion. τυπέων, -έοντος,	} verberaturus, or qui, quæ, quod, verberabo, -is, -it.
ἡ τυπέσα, -έσης, { Ion. τυπέσας, -έσας,	
Dor. τυποῖσα, -είσας,	
τὸ τυπῆν, -έντος, Ion. τυπέων, -έοντος,	

Second aorist, which differs from the future in accent only.

ὁ τυπῶν, -όντος, Ion. τετύπων, &c.	} qui, quæ, quod, verberavi, -isti, -it.
ἡ τυπῆσα, -ης, Dor. τυποῖσα, -ας,	
τὸ τυπὼν, -όντος,	

Perfect.

ὁ τετυφώς, -ότος, Æol. τετύφων, -οντος,	} qui, quæ, quod, verberavi, -isti, it; and verberaveram, -as, -at, &c.
ἡ τετυφῶσα, -ας,	
τὸ τετυφὼς, -ότος,	

A N N O T A T I O N.

The masculine and neuter participles follow the imparisyllabic declension; and the feminine the parisyllabic. Besides the dialects above marked, they also admit of those which are proper to their declensions.

Observations

Observations on the dialects.

The feminine in οισα for εσα, is according to the Æolic as well as Doric form; γελάοισα for γελάεσα, ridens: and in Theocritus we find even γελοῖσα, though perhaps it is for γελῶσα.

For when the termination εσα is accented, which happens to the second future and second aorist, it is then formed in ῶσα; as λιπῶσα for λιπεσα, quæ reliquit, from λείπω, linquo.

The lending the termination of the present to the perfect, as τεύφω for τετυφῶς, is more usual in the middle verb; as κεκλήγων, -οντος, for κεκληγῶς, -ότος, from κλάζω, clango.

The same is also practised in circumflex verbs; νενοήκων, -οντος, from νοέω, cogito.

The Attics make the masculine and feminine of the dual both alike; thus Soph. in Elect. hath ἀφειδήσαντε, πρέσσουντε, speaking of two sisters, instead of ἀφειδήσασα, πρέσσουνσα; just as they say τῷ for τὰ in the dual of the article.

We likewise meet with ἐπιπλῶς and ἐπέπλως, in the first aorist, for ἐπιπλώσας, from πλώω, ἔπλωσα, navigo: and with ἀγάγας for ἀγαγών, from ἄγω, duco, affero.

CHAP. XIV.

Of the Verb Passive, and its Terminations.

THE passive is easy to conjugate, because, with regard to its augment, characteristic, and penultima, it depends upon the active, from which it forms all its tenses. So that there remains only the termination, which may be easily retained by means of the following rules.

RULE XLVI.

Of the passive terminations.

The present, and both futures, the perfect, and the subjunctive, take μαι for their final: but the imperfect, and the plu-perfect, with the optative, have μιν.

EXAMPLES.

Throughout all the passive (except the aorists, which follow the active form of conjugating) there are but two terminations of the first person, viz. μαι for the present, the two futures, the perfect, and the subjunctive; μιν for the imperfect, the plu-perfect, and the optative.

Here it is to be observed, that those tenses which have an ο or an ω before μαι or μιν, retain it in the first person of all numbers, as likewise in the third person plural: but

in the other persons they change it. Those that have another vowel preceding the termination, do not alter it, as may be easily seen in the next table.

RULE XLVII.

Of the third person singular and plural.

From $\mu\alpha\iota$ comes $\tau\alpha\iota$, and from $\mu\eta\nu$ comes $\tau\omicron$, which in the plural make $\nu\tau\alpha\iota$, $\nu\tau\omicron$.

EXAMPLES.

The tenses in $\mu\alpha\iota$ form the third person singular in $\tau\alpha\iota$; and those in $\mu\eta\nu$ form the same third person in $\tau\omicron$; then by adding a ν to both, the plural is terminated in $\nu\tau\alpha\iota$ or $\nu\tau\omicron$: as $\tau\acute{\iota}\omicron\mu\alpha\iota$, honoror; $\tau\acute{\iota}\epsilon\tau\alpha\iota$, honoratur; $\tau\acute{\iota}\omicron\nu\tau\alpha\iota$, honorantur.

ANNOTATION.

The second person, pursuant to the same analogy, should be in $\sigma\alpha\iota$, or in $\sigma\omicron$, as it is still in the perfect and plu-perfect, and even in the present of some particular verbs: but the Ionics having rejected the consonant, the Attics made a contraction into η subscribed in the present, and into ϵ in the imperfect: as $\tau\acute{\iota}\omicron\mu\alpha\iota$, $\tau\acute{\iota}\epsilon\sigma\alpha\iota$, $\tau\acute{\iota}\epsilon\alpha\iota$, $\tau\acute{\iota}\eta$, honoror, honoraris: $\epsilon\tau\acute{\iota}\omicron\mu\eta\nu$, $\epsilon\tau\acute{\iota}\epsilon\sigma\omicron$, $\epsilon\tau\acute{\iota}\epsilon\omicron$, $\epsilon\tau\acute{\iota}\epsilon$, honorabar, honorabaris, &c.

RULE XLVIII.

Formation of the other persons.

The second person plural of every tense and mood, the present and perfect of the imperative, as also the tenses in $\sigma\alpha\iota$ in the infinitive, are all formed from $\tau\alpha\iota$ and $\tau\omicron$, by changing the τ into θ , and by adding a σ if the θ be alone.

EXAMPLES.

The first person plural is quite easy. For it is always in $\theta\alpha$, coming from the first person singular, wherein there is scarcely any room for a mistake. The others are more difficult: they are formed thus;

From this third person singular in $\tau\alpha\iota$ or $\tau\omicron$, the second person plural is formed in all moods and tenses.

From the same person is also formed the present and perfect of the imperative in all persons; except the second (for it has no first), which comes from the second person of the same tense in the indicative, in all sorts of verbs passive.

From

From thence likewise are formed the tenses in $\theta\alpha\iota$, in the infinitive, viz. all but the aorists.

Whereto we might also join the second and third person dual in all tenses; but of these we have said enough already.

All these formations are made, by changing τ into θ , and by adding a σ to it, if it be alone; as $\tau\acute{\iota}\epsilon\tau\alpha\iota$, *honoratur*: $\tau\acute{\iota}\epsilon\sigma\theta\epsilon$, *honoramini*.

But if this τ should be accompanied by another consonant, then, at the same time that it is changed into θ , the other lenis must be changed into an aspirate, because, according to what we have remarked, Book i. Chap. vii. an aspirate cannot be preceded by a lenis. In which case, the σ is not to be added: thus from $\tau\acute{\epsilon}\tau\upsilon\pi\tau\alpha\iota$, *verberatus fuit*, is formed $\tau\acute{\epsilon}\tau\upsilon\phi\theta\alpha\iota$, *verberatum fuisse*; from $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$, *dictus fuit*, $\lambda\acute{\epsilon}\lambda\acute{\epsilon}\chi\theta\alpha\iota$, *dictum fuisse*: and such like.

RULE XLIX.

Of the passive aorists.

The indicative aorists are, the first in $\theta\eta\nu$, the second in $\eta\nu$. The other moods have $\tilde{\omega}$, $\epsilon\acute{\iota}\eta\nu$, $\eta\theta\iota$, $\tilde{\eta}\nu\alpha\iota$, $\epsilon\iota\varsigma$: the first aorist always assuming an aspirate.

EXAMPLES.

The passive aorists terminate in $\eta\nu$, but the first always assumes an aspirate. They follow the second active form of conjugating, which is that of verbs in $\mu\iota$, and has an affinity with the plu-perfect indicative of the verbs in ω ; hence they are without the first person plural.

The aorists of the other moods, and of the participles, are formed from those of the indicative, according to the particular termination of each, as marked in the rule.

ANNOTATION.

Whenever the aorist happens to have another consonant before the θ , the lenis is then changed also into an aspirate; as $\epsilon\acute{\tau}\upsilon\phi\theta\eta\nu$, and not $\epsilon\acute{\tau}\upsilon\pi\theta\eta\nu$, from $\tau\acute{\upsilon}\pi\tau\omega$, *verbero*, for the reason mentioned Book i. Chap. vii. as we shall see more particularly in the sequel. But what we have already remarked, is sufficient to learn to conjugate in general, with the help of the following table.

TABLE

TABLE of CONJUGATION

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
^ῥ Ενεσῶς. <i>Instans.</i> The present.		
Τί- { ὀρμαι, ῆ, ἔται. Honoror, aris. 1. { ὀμέθα, ἐσθε, ονται.	Τί- { ὀρμαι, ῆ, ἔται Honoror, eris. 2. { ὀμέθα, ἡσθε, ὦνται.	
Παρατατικός. <i>Quasi extensivus in rem non exactam.</i> The imperfect.		
Ἐτι- { ὀμην, ου, ἔτο. Honorabar, aris. 1. { ὀμέθα, ἐσθε, οντο.		Τι- { ὀμην, οιο, οίτο. Honorarer, eris. 2. { ὀμέθα, οίσθε, οιντο.
Μέλλων. <i>Vulgo futurum primum.</i> The first future.		
Τι- { θήσομαι, θήσῃ, θήσεται. Honorabor, eris. 1. { θησόμεθα, ἐσθε, ονται.		Τι- { θησοίμην, σοιο, σοίτο. Honoror, eris. 2. { θησοίμεθα, σοίσθε, οιντο.
Ἐσόμενος. <i>Quibusdam futurum remotius.</i> The second future.		
Τι- { ἡσομαι, ἡσῇ, ἡσεται. Honorabor, eris. 1. { ησόμεθα, ἡσεσθε, ἡσονται.		Τι- { ησοίμην, ἡσοιο, ἡσοίτο. Honoror, eris. 2. { ησοίμεθα, ἡσοίσθε, ἡσοίνοι.
Παρεληλυθώς. <i>Tempus exactum.</i> Vulgo the first aorist.		
Ἐτί- { ὤν, ὄης, ὄη, Honoratus fui, isti. 1. { ὤμην, ὤητε, ὤσαν.	Τι- { ὤω, ὤῃς, ὤῃ. Honoratus fuerim. 2. { ὤωμην, ὤῃτε, ὤωσι.	Τι- { ὤείην, ὤείης, ὤείη. Honoratus fuerim. 3. { ὤείμην, ὤείητε, ὤείσαν.
Ἀόριστος. <i>Indefinitum tempus.</i> The second aorist.		
Ἐτί- { ἦν, ἦς, ἦ. Honoratus fui, isti. 1. { ἦμεν, ἦτε, ἦσαν.	Τι- { ᾗ, ᾗς, ᾗ. Honoratus fuerim. 2. { ᾗμεν, ᾗτε, ᾗσι.	Τι- { εἶην, εἶης, εἶη. Honoratus fuerim. 3. { εἶμην, εἶητε, εἶσαν.
Παρακείμενος. <i>Adjacens præsenti.</i> The preter-perfect.		
Τέ- { ῖμαι, σαι, ται. τι- { Honoratus fui, isti. 1. { ῖμεθα, σθε, νται.	Τέ- { τῶμαι, ῆ, ῆται. * Unusual. 2. { ῶμεθα, ῆσθε, ὶνται.	
ὑπερσυντελικός. <i>Plusquam perfectum.</i> The plu-perfect.		
Ἐτε- { ῖμην, σο, το. τί- { Honoratus fueram. 1. { ῖμεθα, σθε, ντο.		Τε- { ῖμην, ο, το. τί- { * Unusual. 2. { ῖμεθα, σθε, ντο.
Μετ' ὀλίγον μέλλων. <i>Paulo-post-futurum.</i>		
Τέ- { ῖμαι, ῆ, ἔται. τίς- { Mox honorabor. ὀμέθα, ἐσθε, ονται.		Τε- { ὀμην, οιο, οίτο. τίς- { Mox honorer. ὀμέθα, οίσθε, οιντο.

* These two tenses, which we have marked as *unusual*, are generally formed by circumlocution; as we shall see hereafter.

for the VERB PASSIVE.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
<div>τί- { ἡ, ἔσθω. Honorare, or fac honoreris. ἔσθε, ἔσθωσαν.</div>	<div>τί- εσθαι Honorari.</div>	<div>τί- { ὁμένος, ὁμένη, ὁμένε, ὁμένης, ὁμενον, ὁμένη.</div> } Honoratus.
	<div>τί- θήσεσθαι. Honoratum iri.</div>	<div>τί- { θησόμενος, ἐνθ, θησομένη, ἐνθς, θησόμενον, ἐνθ.</div> } Honorandus, a, um.
	<div>τί- ἥσεσθαι. Honoratum iri.</div>	<div>τί- { ησόμενος, ἐνθ, ησομένη, ἐνθς, ησόμενον, ἐνθ.</div> }
<div>τί- { θήτι, θήτω. Honoratus fueris. θήτε, θήτωσαν.</div>	<div>τί- θῆναι. Honoratum esse.</div>	<div>τί- { θεῖς, θέντος, θεῖσα, θείσης, θέν, θέντος,</div> } Qui, quæ, quod honoratus, fui, isti, it.
	<div>τί- ῆναι.</div>	<div>τί- { εἶς, ἐντος, εῖσα, εἰσης, ἐν, ἐντος.</div> }
<div>τέ- { σο, σθω, Honoratus fueris. σθε, σθωσαν.</div>	<div>τέτι- σθαι. Honoratum esse, or fuisse.</div>	<div>τέ- { μένος, ἡ, μένη, ἡς, μένον, ἡ.</div> }
	<div>τέτις- εσθαι. Mox honoratum iri.</div>	<div>τέ- { ὁμένος, ἡ, τις- ὁμένη, ἡς, ὁμενον, ἡ.</div> } Honorandus.

Προσῳδή, sive futurum imperandi formatur a primis sive indicativis temporibus sic :

Ἀπαρέμφορα. infinita seu impersonalia, quodlibet ferè omnium temporum formatur sic :

Μετοχῶν, participia omnia omnium ferè temporum formantur quoque sic :

Προσπινύω, sive futurum imperandi formatum a primis sive indicativis temporibus sic :

Ἀπαρίμματα. infinita seu impersonalia, quodlibet ferè omnium temporum formatur sic :

Μετοχά, participia omnia omnium ferè temporum formantur quoque sic :

C H A P. XV.

Of each Passive Tense in Particular: *And first,
Of the Present and Imperfect.*

Present.

Sing.	{	τύπτομαι,	τύπτῃ,	τύπταιται,	verberor, -arís.
	{	Ion. - - -	τύπτεαι.		
Dual	- - -	τυπτόμεθον,	τύπτεσθον,	τύπτεσθον.	
Plur.	{	τυπτόμεθα,	τύπτεσθε,	τύπτονται.	
	{	Ion. τυπτόμεσθα.			

The present passive is formed from the active, by changing ω into $\omicron\mu\alpha\iota$; $\acute{\tau}\upsilon\pi\tau\omega$, $\acute{\tau}\upsilon\pi\tau\omicron\mu\alpha\iota$.

Sometimes it is syncopated; $\omicron\tilde{\iota}\mu\alpha\iota$ for $\omicron\acute{\iota}\omicron\mu\alpha\iota$, *puto*; $\lambda\tilde{\epsilon}\mu\alpha\iota$ for $\lambda\acute{\epsilon}\omicron\mu\alpha\iota$, *lavor*; from whence comes $\lambda\tilde{\epsilon}\tau\alpha\iota$, *lavatur*; $\lambda\tilde{\epsilon}\sigma\theta\epsilon$, *lavamini*; $\lambda\tilde{\epsilon}\nu\tau\alpha\iota$, *lavantur*.

Observations on the dialects.

The first person plural Ion. assumes here a σ before $\theta\alpha$, which is also practised in all the other tenses.

The second person singular in η , is by the Ionics resolved into $\epsilon\alpha\iota$, from whence it came; $\acute{\tau}\upsilon\pi\tau\eta$, $\acute{\tau}\upsilon\pi\tau\epsilon\alpha\iota$, and adding also a ι , $\acute{\tau}\upsilon\pi\tau\epsilon\alpha\iota\iota$: in like manner in the future; $\acute{\tau}\upsilon\psi\epsilon\alpha\iota$, $\acute{\tau}\upsilon\psi\epsilon\alpha\iota\iota$; $\acute{\tau}\upsilon\pi\epsilon\alpha\iota$, $\acute{\tau}\upsilon\pi\epsilon\alpha\iota\iota$. In the subjunctive they resolve it into $\eta\alpha\iota$; $\acute{\tau}\upsilon\pi\tau\eta\alpha\iota$: $\acute{\epsilon}\lambda\eta\alpha\iota$ for $\acute{\epsilon}\lambda\eta$, *aufemas, eligas, &c.*

RULE L.

Of verbs that make the second person in $\sigma\alpha\iota$.

Some verbs from $\omicron\mu\alpha\iota$ make $\epsilon\sigma\alpha\iota$; as $\phi\acute{\alpha}\gamma\omicron\mu\alpha\iota$, $\phi\acute{\alpha}\gamma\epsilon\sigma\alpha\iota$.

EXAMPLES.

There are some verbs which insert a σ in the second person singular, wherein they agree with the natural analogy, mentioned in the preceding chapter; $\phi\acute{\alpha}\gamma\omicron\mu\alpha\iota$, $\phi\acute{\alpha}\gamma\epsilon\sigma\alpha\iota$, *edo*.

In like manner the circumflex verbs, $\kappa\alpha\upsilon\chi\acute{\alpha}\omicron\mu\alpha\iota$, $\kappa\alpha\upsilon\chi\acute{\alpha}\epsilon\tau\alpha\iota$, $\kappa\alpha\upsilon\chi\acute{\alpha}\sigma\alpha\iota$, as we shall see more particularly hereafter. And this is the analogy which has been retained in the passive of verbs in $\mu\iota$, as we shall see Book iv.

RULE LI.

Of the second person in $\epsilon\iota$.

Sometimes the Attics terminate this person in $\epsilon\iota$; as $\beta\acute{\epsilon}\lambda\epsilon\iota$, $\omicron\tilde{\iota}\epsilon\iota$, $\acute{\alpha}\phi\epsilon\iota$, $\acute{\epsilon}\epsilon\iota$.

EXAM-

EXAMPLES.

The Attics heretofore terminated this second person in *ει*; hence this termination is still retained in these four verbs; βέλομαι, *volo*; βάλει, *vis*: οὔμαι, *puto*; οἶει, *putas*: ὄψομαι, *videbo*; ὄψει, *videbis*: ἵομαι, *sum*, ἔει, and by contraction *εἷ*, *es*.

Though we meet also with a few more; τεθνήξομαι, *moriar*; τεθνήξει, *morieris*: and such like.

The imperfect.

Sing.	{	Dor.	ἐτυπτόμην,	ἐτύπτε,	ἐτύπτετο,	<i>verberabar.</i>
		Ion.	ἐτυπτόμεν,			
Dual	{	- - -	- - - -	ἐτύπτεο,	τυπτέσκειτο.	
		- - -	ἐτυπτόμεθον,	ἐτύπτεσθον,	ἐτυπτέσθην.	
Plur.	{	- - -	ἐτυπτόμεθα,	ἐτύπτεσθε,	ἐτύπτοντο.	
		Ion.	ἐτυπτόμεσθα.	- - - -	ἐτυπτέατο.	

The passive imperfect is formed from the active, changing *ον* into *όμην*; ἐτυπτον, ἐτυπτόμην.

Observations on the dialects.

The Ionics resolve the second person *ε* into *εο*, from whence it was formed; and the Dorics into *ευ*, ἐτύπτευ.

The Ionic manner of conjugating τυπτεσκόμην, τυπτέσκειο, τυπτέσκειτο, is scarce used in the first person. Of the other two there are instances: πωλέσκειο, Od. σ. πωλέσκειτο, Od. λ. obidas, obibat, for πωλέσκειο, -ετο; from πωλέομαι: in like manner, γινέσκειτο, erat, ἐχέσκειτο, habebatur: ζωνύσκειτο, cingebatur: μισγέσκειτο, miscebatur. Likewise in the plural, τυπτέσκοντο, verberabantur.

We also meet with πεπειθετο, persuasus est, for ἐπειθετο, Od. β. Though the reduplication of this tense is uncommon; and therefore some have taken it for the second aorist, which ought, however, to have the penultima short, as when Homer says πεπιθών, -ῆσα, for πιθών.

The third person plural in *εατο* is in Homer and Herodotus; ὑπεδέκεατο, for ὑπεδέχοντο: it is likewise to be met with in the present, as also in the perfect and plu-perfect; where we shall treat of it more at large.

C H A P. XVI.

Of the Passive Futures and Aorists.

RULE LII.

Formation of the first future.

1. Ω of the first future active makes θήσομαι in the passive :
2. But ψω makes φθήσομαι, and ξω, χθήσομαι.
3. Ω pure sometimes takes a σ, and sometimes rejects it.
4. The penultima of the perfect active is retained in this tense by verbs in λω, μω, νω, ρω.
5. The same penultima in some other verbs is made short.

EXAMPLES.

1. **T**HE first future passive may be easily formed from its active, by changing ω into θήσομαι.

ἡδω,	oblecto ;	ἦσω,	ἡσθήσομαι.
ῥω,	pello ;	ῥσω,	ῥσθήσομαι.
πλάσσω,	fungo ;	πλάσω,	πλασθήσομαι.
κομίζω,	porto ;	κομίσω,	κομισθήσομαι.
χρίω,	ungo ;	χρίσω,	χρισθήσομαι.
βύω,	obthuro ;	βύσω,	βυσθήσομαι.
ἐλκύω,	traho ;	ἐλκύσω,	ἐλκυσθήσομαι.
ῥώω, or ῥώννυμι, }	valeo ;	ῥώσω,	ῥωσθήσομαι.
ῥαίω,	percutio ;	ῥαίσω,	ῥαισθήσομαι.
κλείω,	claudio ;	κλείσω,	κλεισθήσομαι.
ψάλλω,	fidibus cano ;	ψαλλῶ,	ψαλθήσομαι.
αἶρω,	tollo ;	ἄρῶ,	ἄρθήσομαι.
ἐγείρω,	excito ;	ἐγεῖρῶ,	ἐγερθήσομαι.
φαίνω,	ostendo ;	φανῶ,	φανθήσομαι.

2. But ψω makes φθήσομαι, and ξω, χθήσομαι. Where σ being cast off, a φ or a χ is inserted in its room before θ, by reason that a lenis cannot precede an aspirate : thus,

τύπτω,	verbero ;	τύψω,	τυφθήσομαι.
λέγω,	dico ;	λέξω,	λεχθήσομαι.
πράσσω,	ago ;	πράξω,	πραχθήσομαι.

3. Some verbs in ω pure, according to what we have remarked in the rule, retain the σ, as may be seen in the examples produced, number 1.

And

And on the contrary others reject the σ ; as,

αἰνέω,	laudo ;	αἰνέσω,	αἰνεθήσομαι.
ὁράω,	video ;	ὁράσω,	ὁραθήσομαι,
βόσκω, or } βόω,	pasco ;	βόσω,	βοθήσομαι.
ἀρόω,	aro ;	ἀρόσω,	ἀροθήσομαι
δράω,	facio ;	δράσω,	δραθήσομαι.
φωράω,	deprehendo ;	φωράσω,	φωραθήσομαι.

With several others.

4. Verbs in λω, μω, νω, ρω, retain in this future passive, whatever changes, additions, or rejections, they make in the penultima of the perfect active ; as,

τέλλω,	orpo ;	τελῶ,	ἔταλκα,	γαλήθσομαι,
νέμω,	tribuo ;	νεμῶ,	νενέμηκα,	νεμηθήσομαι.
κρίνω,	cerno ;	κρινῶ,	κέκρικα,	κριθήσομαι.
κτείνω,	excido ;	κτενῶ,	ἔκτακα,	κταθήσομαι.
σπείρω,	sero ;	σπερῶ,	ἔσπαρκα,	σπαρθήσομαι.

5. There are some other verbs, that shorten this same syllable, viz. that which is the penultima of the future active, and precedes the termination θήσομαι in the passive ; which is done either by dropping one of the vowels, if there be a diphthong, or by changing the long vowel into its proper short ; as,

χέω,	fundo ;	χεύσω,	χυθήσομαι.
σεύω,	concito ;	σεύσω,	συθήσομαι.
εὐρίσκω or } εὐρέω,	invenio ;	εὐρήσω,	εὐρεθήσομαι
αἰρέω,	cario ;	αἰρήσω,	αἰρεθήσομαι.

With several others ; to which we may join the future of verbs in μι ; whereof we shall treat in the fourth book.

This future is conjugated in the manner following :

First future.

Sing.	{	τυφθήσομαι,	τυφθήσῃ,	τυφθήσεται, verberabor.
	{ Ion.	- - - -	τυφθήσεται.	
Dual	- -	τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον.
Plur.	{	τυφθησόμεθα,	τυφθήσεσθε,	τυφθήσονται.
	{ Dor.	τυφθῆσόμεσθα.		

ANNO TATION.

Some verbs in νω retain the ν in this future in verse, conforming thus to our general rule ; as πλύνω, lavo, πλυνῶ, πλυνθήσομαι. In like manner κλινθήσομαι, inclinabor, from κλινῶ : κρινθήσομαι, judicator, from κρίνω : πνυνθήσομαι, spirabo, from πνύνω, obsolete, for πνύω or πνεύω, spiro. In like manner also in the first aorist, ἐκρίνθην, judicatus sum ; ἐκλίνθην, inclinatus sum ; ἐπνύνθην, spiravi.

Hence

Hence it is manifest that our method of forming the tenses is at least as analogical as that which is commonly followed; since, if they were to be taken from the third person perfect, we should not find there a ν; κέκεριται, and not κέκερινται, *judicatus est*.

Σωθήσομαι, *servabor*, comes from σώω, and not from σώζω; and is therefore of a regular formation, because ω pure can either take or neglect the σ. Thence also comes σωτήρ, *servator*; σωτήριον, *salutare*. Γνωσθήσομαι, likewise, comes from γνῶω, γινῶω: δυνασθήσομαι from δυνάζω, *valeo, possum*; but δυνήθσομαι comes from δυνάω, δυνήσω, *possum*, and is therefore formed regularly.

Μνησθήσομαι comes from μνάω, ησω, (instead of which is used μνάομαι, *memini*) and is consequently irregular, as also the aorist ἐμνήσθην. Which still contributes to confirm our rule, because it could not be taken from the third person perfect, which is μέμνηται, without a σ.

RULE LIII.

Formation of the second future passive.

The second future is formed by changing ω into ήσομαι.

EXAMPLES.

The second future passive is also formed from that of the active, only by changing ω into ήσομαι; as τυπῶ, τυπήσομαι, *verberabor*: ἀλλάσσω, μυτο, ἀλλαγῶ, ἀλλαγήσομαι: πῆσσω, ραγο, παγῶ, παγήσομαι: θάπτω, *sepelio*, ταφῶ, ταφήσομαι. It is conjugated like the precedent: thus,

Second future.

Sing.	{	Ion.	τυπήσομαι,	τυπήση,	τυπήσεται,	<i>verberabor.</i>
			- - - -	τυπήσεται.		
Dual	- - -		τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον.	
Plur.	{	Dor.	τυπησόμεθα,	τυπήσεσθε,	τυπήσονται.	
			τυπησόμεσθα.			

RULE LIV.

Formation of the two passive aorists.

The passive aorists end in θην and ην:

They follow the futures, and assume the augment.

EXAMPLES.

The passive aorists follow the same analogy as their futures, only changing ήσομαι into ην, and assuming their proper augment. The first retains the θ of the first future, so that it ends in θην; the second terminates in ην only.

These aorists may be even all at once reduced to the futures active (which is still the shorter method, and consequently

consequently the most eligible in practice) changing ω into $\theta\eta\upsilon$ or $\eta\upsilon$, and following the same analogy of the penultima, and the subsequent letter, as in the precedent futures. They are both conjugated alike, in the manner following:

First aorist.

Sing.	- - -	ἐτύφθην	ἐτύφθης,	ἐτύφθη,	<i>verberatus fui.</i>
Dual	- - -	- - - -	ἐτύφθητον,	ἐτυφθήτην.	
Plur.	{	ἐτύφθημεν,	ἐτύφθητε,	ἐτύφθησαν,	
Æol.		- - - -	- - - -	ἐτυφθεν.	

Second aorist.

Sing.	- - -	ἐτύπην,	ἐτύπης,	ἐτύπη,	<i>verberatus fui.</i>
Dual	- - -	- - - -	ἐτύπητον,	ἐτυπήτην.	
Plur.	{	ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.	
Æol.		- - - -	- - - -	ἐτυπιν.	

RULE LV.

Of the third person Æolic.

Both aorists may change $\eta\upsilon$ into $\epsilon\upsilon$ for the third person plural Æolic.

EXAMPLES.

The third person plural Æolic is formed from the first person singular, changing η into ϵ , for which reason it draws back the accent; ἐτύφθην, *verberatus sum*; ἐτυφθεν, *verberati sunt*: in like manner, ἐτύπην, ἐτυπεν, ἡγέσθην, *congregatus sum*; ἔγχεθεν, *congregati sunt*: ἐκοσμήθην, *ornatus sum*; ἐκόσμηθεν, *ornati sunt*.

Observations on the dialects.

The Dorics, who change η every where into α , follow the same practice here in the passive: as ἤφθαν, -ας, -α, for ἤφθην, -ης, -η, first aorist of ἄπτομαι, *tango*. In the same manner, ἐλοίμαν for ἐλοίμην, *elegissem*, second aorist optative middle of αἰρέω, which it borrows of ἔλω.

ANNOTATION.

What we have been saying in regard to the formation of these aorists, viz. to reduce them at once to the future active, is a general maxim for all the other moods; which beginners should be early acquainted with: so that if we find in the imperative τυφθήτε, for example, or in the optative τυφθῆιν, or in the infinitive τυφθῆναι, and the like, they may immediately perceive that each of these words comes from τυφω. And as they are supposed to be generally as well acquainted with the future, as with the present, they will ascend thus immediately to the theme of the verb. Now this is not so easily compassed by that tedious circulation in the formation of tenses, by a successive dependance of one on the other, which is certainly of less use than is commonly imagined. Nor will it be of any signification to object, that our formation may seem very extraordinary, since sometimes it changes a word almost entirely, retaining only one syllable of it; as λύω, *solvo*, λύσω, λυθήσμαι, ἐλύθην, λυθῆναι, &c.

&c. For this is the very advantage of it, that it shows you in an instant what you wanted. Moreover, those who form this objection do not reflect that θήσομαι, θήμαι, &c. though of more than one syllable, are nevertheless mere terminations; which is sufficiently proved by their being found in the same tenses in all sorts of verbs. Now it is always allowed in the forming of tenses, to change one termination into another.

But if it should be asked, why we have not rather formed the futures from the aorists, than the aorists from the futures? the reason is, because we chose to follow the same disposition of tenses in the passive as in the active; where it was requisite to mention the future before the aorist, and even before the perfect, by reason that the penultima of these tenses depends upon that of the future. Besides, it is of very little signification, whether the aorist be placed here first, and then the future; or first the future, and then the aorist; because either way is equal, since by our rule we learn to derive them both directly from the future active: a method which, if I am not greatly mistaken, will with the least application, prove extremely useful.

CHAP. XVII.

Of the Perfect, Plu-perfect, and Paulo-post-future.

RULE LVI.

Formation of the perfect passive.

1. From κα of the perfect active is formed μαι, σαι, ται, in the passive.
2. φα doubles μ, and makes μμαι, ψαι, κται: but χα takes γ, and makes γμαι, ξαι, κται.
3. δω, τω, θω, ζω, πτω, assume a σ before μαι.
4. ω pure sometimes assumes a σ, and sometimes neglects it.

EXAMPLES.

1. **T**HE passive perfect is formed from the active changing κα into μαι; as,

ψάλλω,	fidibus cano,	ἔψαλ-κα,	ἔψαλ-μαι.
σπείρω,	semino,	ἔσπαρ-κα,	ἔσπαρ-μαι.
κρίνω,	judico,	ἔκρι-κα,	ἔκρι-μαι.

2. The active in φα makes μμαι, doubling the μ: and the active in χα makes γμαι, assuming a γ; as,

τύπτω,	verbero,	τέτυ-φα,	τέτυ-μαι.
λέγω,	dico,	λέλε-χα,	λέλε-γμαι.
δρύσσω,	fodio,	ᾠρυ-χα,	ᾠρυ-γμαι.

3. Verbs in δω, τω, θω, insert here a σ before μαι: and likewise those in ζω, πτω (or σσω) when they form the active in κα; as,

ἔρεῖδω,

ἔξειδω,	fulciō ;	ἤρει-κα,	ἤρει-σμαι.
πειθω,	persuadeo ;	πέπει-κα,	πέπει-σμαι.
αὔρω,	haurio ;	ἤρυ-κα,	ἤρυ-σμαι.
κομίζω,	porto ;	κεκόμι-κα,	κεκόμι-σμαι.
πλάσσω, or ττω,	fungo ;	πέπλα-κα,	πέπλα-σμαι.

4. Verbs in *ω* pure sometimes insert a *σ*, in the same manner as the preceding, and sometimes they neglect it ;

παίω,	percutio,	πέπαι-κα,	πέπαι-σμαι.
ἐλκύνω,	traho,	εἴλκυ-κα,	εἴλκυ-σμαι.
λύω,	solvo,	λέλυ-κα,	λέλυ-σμαι.
τίω,	honoro, punio,	τέτι-κα,	τέτι-σμαι.

In all these verbs, the second person is in *σαι*, with a *σ*, or with a double letter, *ξ*, *ψ* ; and the third is in *ται*, as we have observed in the rule.

The second and third person dual, as also the second person plural, are formed from the third person singular, by changing the two smooth consonants into aspirates ; or, if the termination happens to be pure, by inserting a *σ*, according to what we have remarked above, in the twenty-second, and forty-eighth rules. And the third person plural is formed from the third person singular, by adding a *ν*, according to the forty-seventh rule.

The perfect of κρίνω, to judge, or to condemn.

Sing.	- - -	κέκριμαι,	κέκρισαι,	κέκριται, <i>judicatus sum, or fui.</i>
Dual	- - -	κεκρίμεθον,	κέκρισθον,	κέκρισθον.
Plur.	{	κεκρίμεθα,	κέκρισθε,	κέκρινται.
	{ Dor.	κεκρίμεσθα.	Ion.	κεκρίαται.

RULE LVII.

Exception for the third person plural formed by circumlocation.

When ται is not pure in the perfect, the third person plural is then formed by circumlocation from the participle.

EXAMPLES.

The third person plural is formed by circumlocation from the participle of the same tense, and from the verb εἶμι, *sum*, so often as the third person singular happens to be in *ται* impure : thus,

The perfect of σπείρω, to sow.

Sing.	ἐσπαρμαι,	ἐσπαρσαι,	ἐσπαρται,	<i>seminatus sum, or fui.</i>
Dual	ἐσπάρμεθον,	ἐσπαρθον,	ἐσπαρθον.	
Plur.	ἐσπάρμεθα,	ἐσπαρθε,	ἐσπαρμένοι εἰσὶ.	

Of τύπτω, to beat.

Sing.	τέτυμμαι,	τέτυψαι,	τέτυπται,	<i>verberatus sum, or fui.</i>
Dual	τετύμμεθον,	τέτυφθον,	τέτυφθον.	
Plur.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσὶ.	

Of λέγω, to say, or speak.

Sing.	λέλεγμαι,	λέλεξαι,	λέλεκται,	<i>dictus sum, or fui.</i>
Dual	λελέγμεθον,	λέλεχθον,	λέλεχθον.	
Plur.	λελέγμεθα,	λέλεχθε,	λελεγμένοι εἰσὶ.	

ANNO TATION.

The two last agree in analogy. For as they come from the futures ψω and ξω, they retain their double letter in the second person ψαι, ξαι, and assume the lenis included in the double letter, in the third person, πται and χται. The first person ought to take an intermediate before μαι, as λέλεγμαι; but as there cannot be a β immediately before μαι, and it would be too harsh to say τέτυβμαι, the β is therefore changed into μ, and thence is formed τέτυμμαι.

Of πείθω, to persuade.

Sing.	πέπεισμαι,	πέπεισαι,	πέπεισται,	<i>persuasus sum, or fui.</i>
Dual	πεπείσμεθον,	πέπεισθον,	πέπεισθον.	
Plur.	πιπείσμεθα,	πέπεισθε,	πεπεισμένοι εἰσὶ.	

Of ἀκέω, to hear.

Sing.	ἤκυσμαι,	ἤκυσαι,	ἤκυσται,	<i>auditus sum, or fui.</i>
Dual	ἠέσμεθον,	ἤκυσθον,	ἤκυσθον.	
Plur.	ἠέσμεθα,	ἤκυσθε,	ἠκυσμένοι εἰσὶ.	

RULE LVIII.

Particular for the verbs in νω.

Now changes γκα into μμαι, νσαι, νται.

The Attics take a σ, and make πείφασμαι.

EXAMPLES.

Verbs in νω, which have changed the ν into γ in the Attic perfect, because of κ, change it here into μ, in the first person, by reason of the subsequent μ, whereas the Attics insert a σ. But as there is no impediment in the other persons, they all retain the ν. Thus from φαίνω, πείφαγμα, apparui, we say,

Sing.	{	Att.	πέφαμμαι,	πέφανσαι,	πέφανται.
			πέφασμαι.		
Dual	{	Att.	πεφάμμεθον,	πέφανθον,	πέφανθον.
			πεφάσμεθον.		
Plur.	{	Att.	πεφάμμεθα,	πέφανθε,	πεφαρμένοι εἰσὶ.
			πεφάσμεθα.		

Where it appears that, by the same analogy, μ is reduplicated in the third person plural, when formed by circumlocution, because it comes from the participle of the preterite.

ANNO TATION.

From this first person Attic comes $\phi\acute{\alpha}\sigma\mu\alpha$, *spectrum*. In like manner from $\mu\alpha\rho\alpha\acute{\iota}\nu\omega$, *tabefacio*, $\mu\epsilon\mu\acute{\alpha}\rho\alpha\mu\alpha\iota$, Att. $\mu\epsilon\mu\acute{\alpha}\rho\alpha\sigma\mu\alpha\iota$, comes $\mu\alpha\rho\alpha\sigma\mu\acute{o}\varsigma$, *marcor, tabes*: from $\mu\alpha\rho\acute{o}\xi\upsilon\omega$, *exacuo, irrito*, $\mu\alpha\rho\acute{o}\xi\upsilon\mu\alpha\iota$, Att. $\mu\alpha\rho\acute{o}\xi\upsilon\sigma\mu\alpha\iota$, comes $\mu\alpha\rho\acute{o}\xi\upsilon\sigma\mu\acute{o}\varsigma$, *irritatio, &c.* But Caninius makes it appear, that this is only for the first person, because we find in Demosthenes, $\mu\alpha\rho\acute{o}\xi\upsilon\sigma\tau\alpha\iota$, *irritati sunt*; $\lambda\epsilon\lambda\acute{o}\mu\mu\alpha\iota$, *devastati sunt*; and the like: and that from $\mu\epsilon\phi\alpha\sigma\tau\alpha\iota$ is derived $\alpha\pi\omicron\phi\acute{\alpha}\sigma\iota\varsigma$, *asseveratio*; from $\mu\epsilon\phi\alpha\sigma\tau\alpha\iota$, $\sigma\upsilon\kappa\omicron\phi\acute{\alpha}\nu\tau\eta\varsigma$, *sycophanta, calumniator*; and not $\sigma\upsilon\kappa\omicron\phi\acute{\alpha}\sigma\tau\eta\varsigma$, as if we said $\mu\epsilon\phi\alpha\sigma\tau\alpha\iota$; and in like manner the rest.

The verbs, which, agreeably to the Attic form, have taken an \omicron before $\phi\alpha$ or $\chi\alpha$ in the Attic perfect, resume here their natural ϵ : $\lambda\acute{\epsilon}\gamma\omega$, *dico*, $\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$, Att. $\lambda\acute{\epsilon}\lambda\omicron\chi\alpha$, pas. $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$: $\mu\acute{\iota}\tau\tau\omega$, *mitto*, $\mu\acute{\iota}\tau\tau\omicron\mu\alpha\iota$: $\mu\acute{\iota}\tau\tau\epsilon\mu\mu\alpha\iota$: $\mu\acute{\iota}\lambda\epsilon\pi\tau\omega$, *futor*, $\mu\acute{\iota}\lambda\epsilon\lambda\omicron\phi\alpha$, $\mu\acute{\iota}\lambda\epsilon\lambda\epsilon\mu\mu\alpha\iota$, as also $\mu\acute{\iota}\lambda\epsilon\lambda\alpha\mu\mu\alpha\iota$, by an analogy agreeable to that of the following rule.

RULE LIX.

ϵ changed into α in the penultima of the passive perfect.

1. When $\rho\epsilon$ follows a consonant in the active perfect, it is changed into $\rho\alpha$ in the passive; as $\epsilon\varsigma\rho\epsilon\phi\alpha$, $\epsilon\varsigma\rho\alpha\mu\mu\alpha\iota$:

2. But $\beta\acute{\epsilon}\rho\epsilon\chi\alpha$, $\beta\acute{\epsilon}\beta\epsilon\rho\epsilon\gamma\mu\alpha\iota$, must be excepted.

EXAMPLES.

1. Verbs that have $\rho\epsilon$ after a consonant in the active perfect, assume $\rho\alpha$ in the passive.

$\epsilon\varsigma\rho\epsilon\phi\omega$,	<i>verso</i> ,	$\epsilon\varsigma\rho\epsilon\phi\alpha$,	$\epsilon\varsigma\rho\alpha\mu\mu\alpha\iota$.
$\tau\acute{\rho}\epsilon\pi\omega$,	<i>verto</i> ,	$\tau\acute{\epsilon}\tau\epsilon\rho\epsilon\phi\alpha$,	$\tau\acute{\epsilon}\tau\epsilon\rho\alpha\mu\mu\alpha\iota$.
$\tau\acute{\rho}\epsilon\phi\omega$,	<i>nutrio</i> ,	$\tau\acute{\epsilon}\tau\epsilon\rho\epsilon\phi\alpha$,	$\tau\acute{\epsilon}\tau\epsilon\rho\alpha\mu\mu\alpha\iota$.

The latter assumes the θ in the passive, because it is not followed by another aspirate.

2. The following verb retains its ϵ : $\beta\acute{\epsilon}\rho\epsilon\chi\omega$, *irrigo*, $\beta\acute{\epsilon}\beta\epsilon\rho\epsilon\chi\alpha$, $\beta\acute{\epsilon}\beta\epsilon\rho\epsilon\gamma\mu\alpha\iota$.

RULE LX.

Of verbs that reject ϵ from the diphthong $\epsilon\upsilon$.

Sometimes the diphthong $\epsilon\upsilon$ loses ϵ ; thus, from $\tau\acute{\epsilon}\tau\epsilon\upsilon\chi\alpha$ comes $\tau\acute{\epsilon}\tau\upsilon\gamma\mu\alpha\iota$,

EXAMPLES.

Some verbs that have *ευ* in the penultima of the active perfect, reject the prepositive *ε* in the passive; as,

τέυχω,	<i>fabricor,</i>	τέτευχα,	τέτευμαι.
φεύγω,	<i>fugio,</i>	πέφευχα,	πέφουμαι.

In like manner,

πέσθωμαι,	<i>sciscitor, audio,</i>	πέπυσμαι.
σέω,	<i>concito,</i>	σέσμαι.
χέω,	<i>fundo,</i>	κέχευμαι et κέχυσμαι.

ANNOTATION.

This kind of syncope has been already taken notice of, when treating of the future and aorist: it is also met with in several nouns verbal; as *σύγχυσις*, *confusio*, from *χέω*, *χεύσω*, *fundo*: *φύξις*, *fuga*, from *φεύγω*, *fugio*: *ἄφικτος*, *inevitabilis*, from the same verb; and others of the like sort.

RULE LXI.

Of the third person plural Ionic, in the present, imperfect, perfect, and plu-perfect indicative, and likewise in the optative.

1. The third person plural Ionic, in the passive present, imperfect, perfect, plu-perfect, and optative, is formed from the third person singular,
2. By inserting *α* before *ται* or *το* pure, and shortening the syllable that precedes it.
3. When *ται* or *το* are not pure, the preceding lenis is to be made an aspirate; and if there be a *σ*, it is to be changed into *δ* or *θ*:
4. But the optative retains its diphthong before *α*.

EXAMPLES.

1. The third person plural Ionic of the present, imperfect, perfect, and plu-perfect of the indicative passive, as also of the whole optative (except the aorists) terminates in *ατα* or *ατο*, and is formed from the singular in *ται*, or in *το*: thus,

2. If *ται* or *το* be pure, an *α* is inserted, whereas in the common tongue they put a *ν*. And then if there happens to be a long vowel before *ται* or *το*, a short one must be put in its stead; and if there be a diphthong, the subjunctive is rejected.

3. But if this termination *ται* or *το* be impure, still the *α* is inserted; but at the same time the preceding lenis must be changed into an aspirate; and if there happens to be a *σ*, it is changed into *δ* or *θ*, according to the characteristic of the second aorist.

4. Likewise in the optative an *α* is inserted before *ται* or *το*; but still it retains its preceding diphthong, without any sort of change: all which may be easily seen in the following examples.

3d Pers-

3d Pers.S.Perf. Plur. Ion.

ἦται,	ἔαται,	ἦνται,	ἦμαι, sedeo.
πεφίληται,	-έαται,	πεφίληνται,	φιλῶ, amo.
ἀνάκει-ται,	-αται,	ἀνάκεινται,	ἀνάκειμαι, recumbo.
τέθει-ται,	-αται,	τέθεινται,	τίθημι, pono.
τίπτειται,	-φαται,	τετυμμένοι εἰσὶ,	τίπτω, verbero.
λέλει-ται,	-χαται,	λελεγμένοι εἰσὶ,	λέγω, ſco.
ῶρει-ται,	-χαται,	ῶρυγμένοι εἰσὶ,	ῶρύττω, fodio.
ἐρήσειται,	-δαται,	ἐρηρεισμένοι εἰσὶ,	ἐρείδω, firmo.
πέπλησ-ται,	-θαται,	πεπλησμένοι εἰσὶ,	πλήθω, impleo.
ῆ-σ-ται,	-θαται,	ῆσμένοι εἰσὶ,	ἄδω, cano.
πέφρα-σ-ται,	-δαται,	πεφρασμένοι εἰσὶ,	φράζω, dico.
ἐρρα-σ-ται,	-δαται,	ἐρρασμένοι εἰσὶ,	ράζω, perfundo.
ἐψαλ-ται,	-αται,	ἐψαλμένοι εἰσὶ,	ψάλλω, psallo.
ἐσπαρ-ται,	-αται,	ἐσπαρμένοι εἰσὶ,	σπείρω, semino.
γίνε-ται,	-αται,	γίνονται,	γίνομαι, fio.
τίθε-ται,	-αται,	τίθενται,	τίθημι, pono.
εἰρ-ται,	-αται,	εἰρυνται,	εἰρύω, traho.

In the same manner the tenses in *μην*, that have the termination in *το*.

ἦτο,	ἔατο,	ἦντον.
ἔκει-το,	-ατο,	ἔκειντο.
πεφίλη-το,	-έατο,	ἐπεφίληντο.

And thus the other verbs above-mentioned.

The optative is changed thus :

τύπτοι-το, ατο,	τύπτοιτο,	τυπτοίμην, verberarer.
τυφθήσο-ιτο, ατο,	τυφθήσονται,	τυφθησάμην, verberer.
μεχάρ-τοι, ατο,	μεχάρωντο,	μεχαροίμην, gavisus essem,
		from χαίρω, gaudeo.

ANNOTATION.

The poets sometimes shorten the diphthong, though it does not precede *ται* or *το* pure; as *εἰρεῖδαται*, in Hom. for *εἰρηεῖδαται*, they have used all their endeavours, taken from the third singular, *εἰρήσεια*. On the contrary, sometimes they omit shortening the penultima, even when *ται* or *το* is pure: as *μεχολῶατο* for *ἐκεχῶλωντο*, *irati erant*, from *χολόομαι*, *irascor*, *molestè fero*: *δεδαίαται* for *διδαινται*, *divisi sunt*, from *δαίω*, *divido*, *convivor*, *scio*.

We likewise meet with *ἐσαλάδαται*, *ἀκηχίδαται*, *ἐληλεδαται*, for, *ἐσαλμένοι*, or *ἐσαλισμένοι εἰσὶ*, *missi sunt*, or *ornati*, *induti sunt*, from *εἰλλω*, *mitto*, or *εολίζω*, *orno*: *ἀκήχηται*, *doluerunt* from *ἀχέω*, *doleo*; and *ἐλήλανται*, *expulsi sunt*, from *ἐλαύνω* or *ἐλάω*, *expello*, *moveo*, *agito*: where we find the addition of the syllable *δα*, and, moreover, *η* and *α* changed into *ε* in the two last.

Verbs in *ζω*, or *σω*, whose future is in *σω*, take a *δ* instead of *σ* in this perfect, according to the Dorics; *πέφραδμαι* *κέκαδμαι*, for *πέφρασμαι*, *dictus sum*, from *φράζω*, *loquor*, *dico*: *κέκασμαι*, *instructus sum*, from *κάζω*, *orno*: and sometimes they take a *θ*; *κεκόρυθμαι*, from whence comes *κεκορυθμένος*, *instructus*, *armatus sum*, from *κορύσσω*, *ζω*, or *σω*, *armo*, *turbo*, *concito*.

This same *θ* is found also in several verbal nouns in the common tongue, either instead of the *σ*, or merely by addition; *κλαυθμός*, *fletus*, from *κλάω*,

κλάω, or κλαίω, κλαίσω, fleo: κινήμους, motus, from κινέω, moveo: βαθμός, gradus, from βαίνω, or βάω, vado, incedo.

RULE LXII.

Formation of the plu-perfect passive.

The plu-perfect is formed from the perfect, taking μιν for μαι, and its proper augment.

EXAMPLES.

The plu-perfect is formed from its preter-perfect, by changing μαι into μιν, and assuming its proper augment; τέτυμμαι, τετύμμην.

Its second and third persons are likewise formed from those of the perfect, by changing αι into ο; τέτυψαι, τέτυπται; ἐτέτυψο, ἐτέτυπτο.

The third person plural ends in ντο, when the third person singular is in το pure, according to the forty-seventh rule; ἐκέκριτο, accusatus fuit; ἐκέκριντο, accusati fuerant; otherwise it is formed by circumlocution: wherefore it is conjugated thus;

The plu-perfect.

Sing.	{	ἐτετύμμην, ἐτέτυψο, ἐτέτυπτο, verbertaus eram.
	{	Poet. ἐτύμμην, and τύμμην, without the augment.
Dual	- - -	ἐτετύμμεθον, ἐτέτυφθον, ἐτετύφθην.
Plur.	{	ἐτετύμμεθα, ἐτέτυφθε, τετυμμένοι ἦσαν.
	{	Dor. ἐτετύμμεσθα. Ion. ἐτετύφατο.

Observations on the dialects.

Consult what has been already said in the preceding rules page 156, 157.

"Ἄωτο, pendebat, in Hom. comes from αἵρω, erigo, eveho, fut. ἄρω, perfect ἤεκα, passive ἤεμαι, changing ε into ο; ἤομαι, ἤοσαι, ἤοται, Ion. ἄσεται, (from whence comes ἀστέης, lorum ensis), pluperfect ἄωμεν, ἄωσο, ἄωτο, changing ο into ω, as ἔωπα, ἔωπεν and others mentioned in the twentieth rule.

RULE LXIII.

Of the formation of the paulo-post-future.

The paulo-post-future is formed from the second person of the perfect, by inserting ομ before αι: thus τέτυψαι makes τετύψομαι.

EXAM-

EXAMPLES.

The paulo-post-future is formed from the second person of the perfect, by inserting *οι* before *αι*; as *τέτυμμαι, τέτυψαι, τετύφομαι, mox verberabor, I shall be beaten presently: λέλεγμαι, ξαι, λελέξομαι, I shall be presently spoken of.* And this tense preserves its augment through all the moods. Thus *πεφήσομαι, interficiar,* comes from *φάομαι, πέφημαι, σαι*: *τετρώσομαι, saucia-bor,* from *τιτρώσκω*, taking its tenses from *τρώω*; and such like. It is conjugated thus:

The paulo-post-future.

Sing.	{	- -	τετύφομαι,	τετύψη,	τετύψεται.
		{ Ion.	- - - -	- - - -	τετύψαι.
Dual	- -	-	τετυφόμεθον,	τετύψεσθον,	τετύψεσθον.
Plur.	{	- -	τετυφόμεθα,	τετύψεθε,	τετύψονται.
		{ Dor.	τετυφόμεσθα.		

ANNOTATION.

We might have followed here another method of forming this tense; which is, to derive it from the first future active, changing *ω* into *ομαι*, and prefixing the augment: but this would not do for the verbs in *λω, μω, νω, ρω*: nevertheless it may serve for the other verbs, as being much the shortest way.

CHAP. XVIII.

Of the other Moods, and the Participles.

THE SUBJUNCTIVE.

Present and Imperfect.

Sing.	- - -	τύπτωμαι,	τύπτῃ,	τύπτηται,	verberer
Dual	- - -	τυπτώμεθεν,	τύπτησθον,	τύπτησθον.	or
Plur.	{	- -	τυπτώμεθα,	τύπτησθε,	τύπτωνται.
	{ Dor.	τυπτώμεσθα.			-rarer.

The second person of this mood is in *η* subscribed, in all tenses, and in all sorts of verbs, wherein it resembles the third person active of the same mood; *τύπτῃ, verberet, or verbereris; ποίῃ faciat, or fias; τιθῇ, ponat, or ponaris, &c.* though it be from a different reason; because this person is formed here by contraction of *εαι* into *η*, as we have already observed when treating of the indicative passive, which has also its second

cond person the same with this : whereas the third person active comes from the third person of the indicative in *ει*, changing *ε* short into *η* long, and subscribing *ι*.

First future and aorist.

Sing.	{	Ion.	- - τυφθῶ,	τυφθῆς,	τυφθῇ,	}	verberatus sim, or fuerim ;
			τυφθέω,	τοφθέης,	τοφθέησι,		
Dual	{	Poet. {	-είω,	είης, εἶη, et	εἶησι,	}	ero, or fiero, is, it, &c.
			-ήω,	ήης, ήη,	ήησι,		
Plur.	{	Ion.	- - - - - τυφθῆτον,	τυφθῆτον,	τυφθῆτον,	}	
			- - - - - τυφθέητον,	τυφθέητον,	τυφθέητον,		
Plur.	{	Ion.	- - τυφθῶμεν,	τυφθῆτε,	τυφθῶσι,	}	
			τυφθέωμεν,	τυφθέητε,	τυφθέωσι,		
Plur.	{	Dor.	τυφθῶμες,	- - - -	τυφθῶντι.	}	

Second future and aorist.

Sing.	{	Ion.	- - τυπῶ,	τυπῆς,	τυπῇ,	}	Like the preceding tense.
			τυπέω, and the rest as above.				
Dual	- - - - -		τυπῆτον,	τυπῆτον.			
Plur.	- - - - -		τυπῶμεν,	τυπῆτε,	τυπῶσι.		

ANNO TATION.

The aorists serve for the future in this mood, as we have observed in regard to the active. But there is sometimes a future formed by circumlocution : *τετυμμένος, ἔσομαι, ἔσῃ, ἡσεται, verberatus fuero, -is, -it, &c.* in the same manner as we form the perfect of all verbs that are not in *ω* pure, as may be seen above.

Observations on the dialects.

The Ionics in the resolution of the aorists, add moreover *σι* to the third person singular ; *τυφθῶ τυφθέω ; τυφθῇ, τυφθέησι :* to which the poets add likewise an *ι* ; *τυφθείω, -είης, &c.* and then changing the proper diphthong into improper ; *τυφθῆω, τυφθῆης, &c.* *φανῆη* or *φάνη*, for *φανῆ*, appereat, from *φαίνω* ; second aorist, *ἔφανον*.

Perfect and plu-perfect.

Sing.	τετυμμένος ᾧ.	ῆς,	ῆ	}	verberatus sim, or fue- rim, -is, -et ; essem, or fuissem, -es, et, &c.
Dual	τετυμμένω ῆτον,	ῆτον,			
Plur.	τετυμμένοι ᾧμεν,	ῆτε,	ᾧσι		

ANNO TATION.

Most grammarians say, that this circumlocution ought to be used here in all sorts of contracted verbs, whether their termination be pure, or impure ; as from *λύω, solvo, λελυμένος ᾧ, ῆς, ῆ, &c.* *πειθω, persuadeo, πεπεισμένος ᾧ, ῆ, ῆς, &c.*

Nevertheless, it is the opinion of some, that if *μαι* in the indicative be preceded by one of these four vowels, *η, α, ι, υ*, there is no necessity then for a circumlocution, but this tense is to be formed in *ωμαι* ; as *νενέμημαι, divisus sum ; νενεῶμαι, divisus simi :*

ἐκταμαι

ἐκταμαι, occisus sum ; ἐκτῶμαι, occisus sim ; κέκριμαι, judicatus sum ; κεικῶμαι, judicatus sim ; τέτιμαι, honoratus sum ; τετῶμαι, honoratus sim : λέλυμαι, solutus sum ; λελῶμαι, solutus sim : which is the reason of my having marked it thus in the table of the passive conjugation. As for the circumlocution, there is no manner of difficulty in it, since it is to be resolved simply according to the order of syntax.

THE OPTATIVE.

Present and imperfect.

Sing.	- - -	τυπτοίμην,	τύπτοιο,	τύπτοιτο, verberarer, -eris.
Dual	- - -	τυπτοίμεθον,	τύπτοισθον,	τυπτοίσθην.
Plur.	{ - - -	τυπτοίμεθα,	τύπτοισθε,	τύπτοιτο.
	{ Ion.	- - - -	- - - -	τυπτοίατο.

First future.

Sing.	- - -	τυφθήσοίμην,	τυφθήσοιο,	τυφθήσοιτο, verberer.
Dual	- - -	τυφθήσοίμεθον,	τυφθήσοισθον,	τυφθήσοίσθην.
Plur.	{ - - -	τυφθήσοίμεθα,	τυφθήσοισθε,	τυφθήσονται.
	{ Ion.	- - - -	- - - -	τυφθησείατο.

Second future.

Sing.	- - -	τυπήσοίμην,	τυπήσοιο,	τυπήσοιτο, verberer.
Dual	- - -	τυπήσοίμεθον,	τυπήσοισθον,	τυπήσοίσθην.
Plur.	{ - - -	υπησοίμεθα,	τυπήσοισθε,	τυπήσονται.
	{ Ion.	- - - -	- - - -	τυπησείατο.

First aorist.

Sing.	- - -	τυφθείην,	τυφθείης,	τυφθείη,	} verberatussim or fuerim, -is, -it, &c.
Dual	- - -	- - - -	τυφθείητον,	τυφθείήτην,	
Plur.	{ - - -	τυφθείημεν,	τυφθείητε,	τυφθείησαν,	
	{ Sync.	τυφθεῖμεν,	τυφθεῖτε,	τυφθεῖεν.	

Second aorist.

Sing.	- - -	τυπείην,	τυπείης,	τυπείη,	} verberatus sim or fuerim, -is, -it, &c.
Dual	- - -	- - - -	τυπείητον,	τυπείήτην,	
Plur.	{ - - -	τυπείημεν,	τυπείητε,	τυπείησαν,	
	{ Sync.	τυπεῖμεν,	- - - -	τυπεῖεν,	

RULE LXIV.

H syncopated in the optative plural.

The whole optative plural may cast away η in εἶημεν ; thus τυφθείημεν makes τυφθεῖμεν.

EXAMPLES.

All the tenses of the optative in ημεν may be syncopated, by casting off η in every verb whatever ; as

Y

τυφθείημεν,

τυφθείμεν, τυφθεῖμεν, τυφθεῖτε, τυφθεῖεν. In like manner τιθεῖμεν, τιθεῖτε, τιθεῖεν; ἱσαῖμεν, ἱσαῖτε, ἱσαῖεν: φαῖμεν, δοῖμεν, χρυσοῖμεν. Likewise in the second aorist, τυπεῖμεν, and τυπεῖεν, &c.

But the second person of the second aorist is not susceptible of this syncope, τυπεῖητε, and not τυπεῖτε, to distinguish it from the second person plural of the second future active, indicative mood.

As for the third person, we might perhaps with greater reason say, that it is a change of *η* in the first person into *ε*, according to the Bæotic form, like that mentioned in the aorists of the indicative, vide Rule IV. Thus from εἶην, *essem*, comes εἶεν, *essent*, for εἶσαν.

Perfect and plu-perfect.

Sing.	τετυμμένος,	εἶην,	εἶης,	εἶη,	} verberatus sim, or fu- erim; essem or fuiss- sem, -es, -et, &c.
Dual	τετυμμένω,	- - -	εἶητον,	εἶήτην,	
Plur.	τετυμμένοι,	εἶημεν,	εἶητε,	εἶησαν,	

ANNOTATION.

The tense is formed here by circumlocution from the participle and the verb substantive, in the same manner as the subjunctive. Some, however, insist upon its being formed simply, when *μαι* in the perfect indicative is preceded by one of the four vowels above mentioned, *α*, *η*, *ι*, *υ*.

For *η*, say they, becomes an improper diphthong *η*; as νέμω, *pasco*, distribuo; νενέμημαι, νενεμήμην, ἦο, ἦτο, &c.

α is changed into *αι*: κτείνω, *interficio*, ἐκταμαι, ἐκταίμην, αἶο, αἶτο, &c.

ι remains, but becomes long here, though short in the perfect indicative; κρίνω, *judico*, κέκριμαι, κέκριμην, ῖο, ῖτο, &c. ἀποφθίμην, *perirem*, Od. κ. from φθίω, *corrumpo*, *pereo*.

υ, according to Gaza, followed by Vossius, is changed into the diphthong *υι*: λύω, *solvo*, λέλυμαι, λελύμην, υῖο, υῖτο, &c. But according to Caninius, Ramus, Sylburgius, and others, it continues by itself, and is made long: thus,

Sing.	λελύμην,	λελύο,	λελύτο.
Dual	λελύμεθον,	λελύσθον,	λελύσθην.
Plur.	λελύμεθα,	λελύσθε,	λελύντο.

The infrequency of this tense has furnished a subject for this grammatical contest: some regulating it merely by the analogy of the optative, which is ever to have a diphthong in the penultima: and others judging of it by the nature of this diphthong *υι*, which is ever to have another vowel after it. For, besides that the etymologicon quotes λελύντο from an ancient poet, we find λύμην, without the augment, for λελύμην, in Il. φ. and λελύτο in Od. σ. And in regard to what Eustathius says, that λελύτο is there for λελύοιτο, with the Ionic augment in the second aorist; in that case, says Caninius, *υ* would have been short, whereas

whereas it is long: moreover, it would have had an active signification, which, nevertheless, is passive.

———λελυτο δὲ γυνὴ ἐκείνη.

———soluta essent membra uniuscujusque.

Paulo-post-future.

Sing.	- - -	τετυφόμεην,	τετύφαιο,	τετύφαιτο, mox verberer.
Dual	- - -	τετυφόμεθον,	τετύφαισθον,	τετυφάισθην.
Plur.	{	- - - τετυφόμεθα,	τετύφαισθε,	τετύφαιντο.
	{	Dor. τετυφόμεσθα.	Ion. τετυφάιατο,	

THE IMPERATIVE.

Present and imperfect.

Sing.	τύπτε,	τυπτέσθω,	verberare, verberetur, &c.
Dual	τύπτεσθον,	τυπτέσθων.	
Plur.	τύπτεσθε,	τυπτέσθωσαν.	

Observations on the dialects.

The Dorics put sometimes *οι* for *ε*; as *δίδοι* for *δίδε*, *da*. Which happens not only to the termination, but likewise to the penultima; as *ἀκοισον*, first aor. imper. from *ἀκέω*, audi: *ὑπάκοισον*, obtempera, for *ὑπάκουσον*, &c.

First aorist.

Sing.	τύφθητι,	τυφθήτω,	verberator tu, &c.
Dual	τύφθητον,	τυφθήτων.	
Plur.	τύφθητε,	τυφθήτωσαν.	

The passive aorists of the imperative ought to end in *θι*; nevertheless this is in *τι*, by reason of the preceding *θ*: so that we say *τύφθητι*, and not *τύφθηθι*.

Second aorist.

Sing.	τύπηθι,	τυπήτω,	verberator tu, &c.
Dual	τύπητον,	τυπήτων.	
Plur.	τύπητε,	τυπήτωσαν.	

The third person singular, and likewise the two of the other numbers, assume here a *τ*, and not a *θ*, like the first person singular. Thus, in the first aorist, we say *τυφθήτω*, *τύφθητον*, *τυφθήτων*: and in the second aorist, *τυπήτω*, *τύπητον*, &c.

ANNOTATION.

The imperative aorists are frequently syncopated; as from *φθίγω*, to corrupt, *ἴφθαγον*, *ἴφθάην*, *φθάξθι*, and casting off *η*, *φθάξθι*: from *κτεράγηνθι* comes *κτεράχθι*, taken from *κτεράγομαι*, clamor: from *ἀνώγηνθι*,

γῆθι comes ἀνωχθι, taken from ἀνώγομαι, jubeo. See the resolution of verbs, Remark 43.

Perfect and plu-perfect.

Sing.	τέτυψο,	τετύφθω, verberatus esto, &c.
Dual	τέτυφθον,	τετύφθων.
Plur.	τέτυφθε,	τετύφθωσαν.

The second person of the plu-perfect imperative, is formed from the second of the plu-perfect indicative, by dropping the augment; as ἐτέτυψο, τέτυψο: ἐλέλεξο, λέλεξο: ἐπέπεισο, πέπεισο: ὤρυξο, ὄρυξο, &c.

The third person is likewise formed from the third, changing το into θω, and the preceding lenis (if there be one) into an aspirate; as ἐτέτυπτο, τέτυφθω: ἐλέλεκτο, λελέχθω: ἐπέπεισο, πεπείσθω. But if it terminates in το pure, then a σ must be inserted; as ἐκέκριτο: κεκρίσθω, &c. by the same analogy as that of the forty-eighth rule.

THE INFINITIVE.

Present and imperfect,	τύπτεσθαι,	verberari.
First future, - - - -	τυφθήσεσθαι,	verberatum iri.
Second future, - - - -	τυπήσεσθαι,	verberandum esse.
First aorist - - - -	{ τυφθῆναι,	verberatum esse.
	{ Æol. τυφθήμεν, Dor. τυφθήμεναι.	

Thus from λαμβάνω, lateo, fut. λήσω, λησθῆναι, Dor. λασθήμεν, oblitum esse, Theocr.

Second aorist, - - - -	{ τυπῆναι,	verberatum esse.
	{ Æol. τυπήμεν, Dor. τυπήμεναι.	
Perfect & plu-perfect, -	τετύφθαι,	verberatum esse et fuisse.
Paulo-post-future, - -	τετύψεσθαι,	mox verberatum iri.

Observations on the dialects.

The Ionics change α into ο in the penultima of this tense, in verbs in λω, μω, νω, ρω, and draw back the accent; as πείρω, επέρωθαι, transfixum esse: μέγρω, μέμερωθαι, divisum esse, &c.

PARTICIPLES.

Present and imperfect.

ὁ τυπτόμενος,	τῷ τυπτομένῳ,	qui verberatur.
ἡ τυπτομένη,	τῆς τυπτομένης.	
τὸ τυπτόμενον,	τῷ τυπτομένῳ.	

First

First future.

ὁ τυφθησόμενος,	τῷ τυφθησόμενῳ,	verberandus.
ἡ τυφθησομένη,	τῆς τυφθησομένης.	
τὸ τυφθησόμενον,	τῷ τυφθησόμενῳ.	

Second future.

ὁ τυπησόμενος,	τῷ τυπησόμενῳ,	verberandus.
ἡ τυπησομένη,	τῆς τυπησομένης.	
τὸ τυπησόμενον,	τῷ τυπησόμενῳ.	

First aorist.

ὁ τυφθεῖς,	τῷ τυφθέντος,	verberatus.
ἡ τυφθεῖσα,	τῆς τυφθείσης.	
τὸ τυφθεῖν,	τῷ τυφθέντος.	

Second aorist.

ὁ τυπτεῖς,	τῷ τυπέντος,	verberatus.
ἡ τυπτεῖσα,	τῆς τυπείσης.	
τὸ τυπτεῖν,	τῷ τυπέντος.	

Perfect and plu-perfect.

ὁ τετυμμένος,	τῷ τετυμμένῳ,	verberatus.
ἡ τετυμμένη,	τῆς τετυμμένης.	
τὸ τετυμμένον,	τῷ τετυμμένῳ.	

Æol. τύμμενος, &c.

Paulo-post-future.

ὁ τετυψόμενος,	τῷ τετυψόμενῳ,	mox verberandus.
ἡ τετυψομένη,	τῆς τετυψομένης.	
τὸ τετυψόμενον,	τῷ τετυψόμενῳ.	

Observations on the dialects.

The participles agree in their dialects with the nouns, whose declension they follow.

In the perfect the Æolics, casting away the augment, draw back the accent to the antepenultima; βλήμενος, struck, for βεβλημένος. See the end of the fifth chapter.

CHAP. XIX.

Of the Middle Verb in general.

THE middle verb is that which preserves a sort of medium between the active and passive, partaking of both, either in its signification, or termination.

The

The perfect and plu-perfect conform in all moods to the active conjugation; and the other tenses to the passive.

Its signification is in some tenses active, in others passive: and in some tenses, either active or passive, like the verbs common in Latin; as βιάζομαι τὸν φίλον, *violo amicum*; βιάζομαι ὑπὸ τῷ φίλῳ, *violor ab amico*; in regard to which it is difficult to lay down any fixed rules, practice being the best master.

However, it may be observed that the futures, the aorists, and the preterites, are oftener taken in an active than passive sense, especially if it happen to be a verb that has no active. For even those which Caninius takes for passive in these tenses (as σέσηπα, computrui; μεμνηνα, insanivi; τέτηκα, contabui; and the like) are not really such; or, if they be, it is only because of their natural signification, which seems to have something passive in all languages whatever; and is equally such in the present active, σήπω, putresco; μαίνω, insanio; τήκω, tabesco, &c. as in the middle.

If besides these, there are still other verbs which are sometimes construed in a passive sense; as διέφθορα, from διαφθείρω, corrupe, and corruptus sum; ἔρρωγα, from ῥήσσω, ruptus sum; θρέψομαι, nutriar, from τρέφω, &c. this is an ellipsis; for we must certainly understand ἑμαυτὸν, or something like. Concerning which, see the Latin Method in the remarks upon verbs, Chap. i. as likewise what we shall say hereafter, Book viii. Chap. viii.

The present and imperfect middle are the same as the passive throughout all moods. The other tenses may be easily conjugated by the following table; wherein we have inserted the aorist only at full length, by reason of its following a particular analogy: whereas all the other tenses are conjugated like those of the active and passive, whose termination they borrow.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Fut. 1.	Τίς-ομαι, η, εται. Honorabo, is, it.		Τίς-οίμην, οιο, οίτο. Honorem, es, et.		Τίς-έσθαι Honoratum esse.	Τίς-όμενος, s. Honoratus, a, um.
Fut. 2.	Τί-ῃμαι, ῃ, εῖται.		Τί-οίμην, οῖο, οῖτο.		Τί-εῖσθαι.	Τί-όμενος, s.
Aor. 1.	ἔμην, ω, ατο. 'Ετίς- Honoravi, isti. ἤμεθα, ασθε, αντο.	οίμαι, η, ηται. Honoraverim, is. τίς Honoravero, is. ἤμεθα, νοθε, ωῖται.	αίμην, αιο, αιτο. τίς Honoraverim. αἰμεθα, αισθε, αντο.	{ αι, άσθα, τίς Honorato. ασθε, άσθασαν.	Τίς-ασθαι.	αίμενος, s. qui honoravit. αἰμέν, ης. quæ honoravit. αίμενος, s. quod honoravit.
Aor. 2.	'Ετί-ομαι, s, ετο.	Τί-ομαι, η, ηται.	Τί-οίμην, οιο, οίτο.	Τί-ῃ, έσθαι.	Τί-έσθαι.	Τί-όμενος, s.
Perfect	Τέτι-α, ας, ε. Honoravi, or, atus sum.	Τέτι-ω, ης, η. Honoraverim, is, it.		Τέτι-ε, έτω. Honora, ato.	Τέτι-έναι. Honoravisse.	Τέτι-ώς, ότος. qui honoravit et erat.
Plu- perfect	Ἐπέτι-αν, ές. Honoraveram.		Τέτι-οίμαι, οίς, οι. Honorassem, es, et.			

CHAP. XX.

Of the particular Tenses of the Middle Verb, with their Dialects :

And first, of those of the Indicative.

RULE LXV.

Formation of the two futures indicative.

From τύψω comes τύψομαι, and from τυπῶ, τυπῆμαι.

EXAMPLES.

THE two futures middle are formed from the futures active: the first by changing ω into ομαι, τύψω, τύψομαι; and the second by changing ῶ circumflexed into ῆμαι, τυπῶ, τυπῆμαι, by reason of the accent. Wherefore they are conjugated thus:

First future.

Sing.	{	- -	τύψομαι,	τύψῃ,	τύψεται,	verberabo.
	{	Dor.	-ῆμαι,	Ion. -εαι.	Dor. -είται.	
Dual	- - -		τυψόμεθον,	τύψεσθον,	τύψεσθον.	
Plur.	{	- -	τυψόμεθα,	τύψεσθε,	τύπονται.	
	{	Dor.	-έμεσθα,	-εόμεσθα,	-εῖσθε,	-ῆνται.

Second future.

Sing.	{	- -	τυπῆμαι,	τυπῇ,	τυπεῖται,	verberabo.
	{	Ion.	-έομαι,	-εαι,	-έεται.	
Dual	{	- -	τυπέμεθον,	τυπεῖσθον,	τυπεῖσθον.	
	{	Ion.	-έομεθον,	-έεσθον,	-έεσθον.	
Plur.	{	- -	τυπέμεθα,	τυπεῖσθε,	τυπῆνται.	
	{	Ion.	-έόμεθα,	-έεσθε,	-έονται.	

In like manner, the first future of verbs in λω, μω, νω, ρω, being circumflexed, must be changed here into ῆμαι; as σπεῖρω, *semino*, first future active σπερῶ, middle σπερῆμαι; second future active σπαρῶ, middle σπαρῆμαι.

It sometimes falls out, that the first and second future of this sort of verbs are the same, as we have observed of the active; as ψάλλω, first and second future ψαλῶ, middle ψαλῆμαι.

ANNOTATION.

We find in Hom. Il. λ. ἄλεται for ἀλείται, first future from ἄλλομαι, *salio, salto*.

There are, moreover, three second futures which do not take a circumflex, contrary to the general rule, viz. ἔδομαι, πόιομαι, φάγομαι;

φάγομαι; second person φάγεσαι, πῖεσαι, and not φαγῇ, πῖῃ, &c. infinit. ἔδεσθαι, πῖεσθαι, φάγεσθαι, and not ἐδεῖσθαι, &c. which come from ἔδω, edo, to eat; πῖω, to drink; φήγω, or φάγω, to eat. See the resolution of verbs, Rule xxv.

To those we may adjoin the following poetics: βίομαι, βιῆμαι, or βιώσομαι, vivam: νέομαι for νεῦμαι, vadam.

The tenses of the other moods are formed from those of the indicative, making a proper change of each termination, after the manner of the active and passive; as may be seen in the foregoing table.

RULE LXVI.

Formation of the two aorists.

1. The two aorists middle are formed each from the active: the first by joining *μην* to *α*; and the second by changing *ον* into *όμην*.
2. But *ω* pure, instead of *ησαμην*, by dropping *ησ*, often makes *αμην*.

EXAMPLES.

1. The middle aorists are formed from the active, by adding *μην* to *α* in the first aorist; ἔτισα, ἐτισάμην: ἔτυψα, ἐτυψάμην: and changing *ον* into *όμην*, in the second aorist; ἔτιον, ἐτιόμην: ἔτυπον, -όμην.

2. But aorists, coming from verbs in *ω* pure, frequently happen to be syncopated, by casting away *ησ*, in all the moods; as εὗρίσκω, invenio, εὗράμην, for εὗρησάμην; from whence comes εὗράμενος: in like manner, ὠνάμην for ὠνησάμην, *adjutus fui*, and the like. These tenses are conjugated thus:

First aorist.

Sing.	{ ἔτυψάμην,	ἐτύψω,	ἐτύψατο.
		Dor. -ύψαο.	
Dual	{ ἔτυψάμεθον,	ἐτύψασθον,	ἐτυψάσθην.
Plur.	{ ἔτυψάμεθα,	ἐτύψασθε,	ἐτύψαντο.
	Dor. -άμεσθα.		

Second aorist.

Sing.	{ ἔτυπόμην,	ἐτύπε,	ἐτύπετο.
		Ion. -εο.	
Dual	{ ἔτυπόμεθον,	ἐτύπεσθον,	ἐτυπέσθην.
Plur.	{ ἔτυπόμεθα,	ἐτύπεσθε,	ἐτύποντο.
	Dor. -εσθα.		

Observations on the dialects.

We find δωῶσσας, in Hom. Od. ο. visum est, putavit, from δαῖ-
ξω, delibero, δαῖσσω, ἑδῶσα, and reduplicating *σ*, then dropping *ι*,
Z and

and afterwards cutting off the augment, δάσσαι, δασσάμην, -ω, -ατο; or else it comes from δοξάζω, -σω, opinor, sentio, which in the first aorist middle should make ἰδοξασάμην, ἰδοξάσω, ἰδοξάσαιο; from whence casting away the augment, then dropping ξ, and reduplicating σ, they came to form δάσσαι. See the etymologist, and Caninius.

But as the augment is frequently rejected, so it is often reduplicated, especially in the second aorist. See Rule xxi.

RULE LXVII.

Formation of the perfect middle.

The perfect middle is formed from the perfect active; but takes its characteristic from the second future.

EXAMPLES.

The perfect middle is formed from the perfect active, taking the characteristic of the second future, instead of that of the preterite: τύπτω, τέτυπα, middle τέτυπα, because the second future is τυπῶ. In like manner, φράζω, dico, πέφρακα, middle πέφραδα, because of the second future φραδῶ; πλήσσω, percutio, επέπληχα, middle επέπληγα, by reason of the second future πληγῶ: βλάπτω, noceo, βέβλαφα, middle βέβλαβα, because of the second future βλαβῶ, &c. This tense is conjugated after the manner of the active; thus,

Perfect.

Sing.	τέτυπα,	τέτυπας,	τέτυπε.
Dual	- - - -	τετύπατον,	τετύπατον.
Plur.	{ τετύπαμεν,	τετύπατε,	τετύपाσι.
		Dor. τετύπαντι.	

ANNOTATION.

Verbs in ω pure should follow the same analogy; as τίω, honoro, second future active τιῶ, perfect middle τέτια: λύω solvo, future λυῶ, perfect middle λέλυσα: φέω, nascor, future φυῶ, perfect middle πέφυσα: thus ἀκέω, audio, should make regularly in the second future ἀκοῶ, shortening the penultima, whence the perfect middle should be ἤκοα, unusual; and from thence the Attics have formed by reduplication ἀκήκοα, which alone is received.

But there are several of these verbs in ω pure, that want this tense, especially those which have for their characteristic one of these three diphthongs, αυ, ευ, υ; as ψάω, tango, contracto: παιδέω instituo: κρέω, pulso: λέω, lavo, &c. And polysyllables in υω; as ἀρνέω, struo, adorno: ἰσχύω valeo, &c.

Polysyllables in ζω, or σσω, are also without this tense; as φυλάσσω, custodio: βαδίζω, eo, vado, and several others. Nevertheless δέσσω, fodio, makes ἔδηνγα and δέδηνγα.

RULE

RULE LXVIII.

Of the penultima of the perfect middle.

1. *The active and middle perfect have generally the same penultima:*
2. *Excepting that α is sometimes changed into η;*
3. *And α into the improper diphthong η.*
4. *And that the ε of a future dissyllable becomes ο;*
5. *Finally, that ει is changed into αι.*

EXAMPLES.

1. The penultima of this perfect is commonly the same as that of the perfect active; as τέτιχα. τέτια: τέτυφα, τέτυπα: nevertheless there is sometimes a change, but only in regard to verbs that have an α or an ε, either alone, or in a diphthong, in the penultima of the present.

The α generally remains, especially when otherwise this preterite would be confounded with the first aorist active; as ψάλλω, ἔψαλκα, ἔψαλα, and not ἔψηλα, which is the first aorist.

2. Sometimes it is changed into η; as θάλλω, *floreo*, *virgo*, τίθηκα: κλάζω, *clango*, κέκληγα: but we scarce meet with more than these two.

3. Αι becomes η subscribed; as φαίνω, πέφηναι, *ostendo*: μαιαίνω, μέμηναι, *insanio*: καίω, κέκηαι, *uro*: δαίω, δέδηναι, *divido*, *epulum præbeo*, *comburo*: χαίνω, *hio*, *hisco*, κέχηναι. Which some, as Sylburgius and others, write even without a diphthong, with a simple η, πέφηναι, δέδηναι, &c.

4. In verbs of two syllables, of whatsoever termination, the ε penultima of the first future active is changed into ο in the perfect middle; as τρέπω, τρέψω, τέτροπα, *verto*: λέγω, λέξω, λέλογα, *dico*: νέμω, νεμῶ, νένομα, *distribuo*: τέμνω, τεμῶ, τέτομα, *seco*: πείρω, περῶ, πέπορα, *transadigo*: ἀνατέλλω, ἀνατελῶ, ἀνατέτολα, *ex-orior*, compounded of τέλλω. But if they be hyperdissyllables, they retain their ε; as ὀφείλω, ὀφελῶ, ὠφელαι, *debeo*: ἀγγέλλω, ἀγγελῶ, ἡγγελα, *nuncio*.

5. By the same analogy, those that have ει change it into οι; as ἀλείφω, ἀλείψω, ἡλοιφα, *ungo*: πείθω, πείσω, πέποιθα, *persuadeo*: εἶκω, εἶξω, ἔοικα, *similis sum*.

ANNOTATION.

It seems, that the α is sometimes changed into o ; as $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$, *sortior*, $\lambda\acute{\epsilon}\lambda\omicron\gamma\chi\alpha$: $\pi\alpha\nu\theta\acute{\alpha}\nu\omega$, *patior*, $\pi\acute{\omega}\pi\omicron\nu\theta\alpha$: $\delta\iota\alpha\varsigma\acute{\alpha}\lambda\lambda\omega$, *calumnior*, $\delta\iota\alpha\varsigma\acute{\epsilon}\zeta\omicron\lambda\alpha$.

These two, $\tau\acute{\epsilon}\tau\epsilon\lambda\alpha$, *finivi*, and $\mu\acute{\epsilon}\mu\epsilon\lambda\alpha$, or $\mu\acute{\epsilon}\mu\eta\lambda\alpha$, *curavi*, are formed by syncope from $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\kappa\alpha$, $\mu\epsilon\mu\acute{\epsilon}\lambda\epsilon\kappa\alpha$, taken from $\tau\epsilon\lambda\acute{\epsilon}\omega$, $\tau\epsilon\mu\tilde{\omega}$, and $\mu\epsilon\lambda\acute{\epsilon}\omega$, $\mu\epsilon\lambda\tilde{\omega}$: or else they proceed from hence, that the Attics changing these circumflex verbs into barytons, $\tau\acute{\epsilon}\lambda\omega$, *finio*, *perficio*; $\mu\acute{\epsilon}\lambda\omega$, *curo*, we say in the second future $\tau\epsilon\lambda\tilde{\omega}$, $\mu\epsilon\mu\tilde{\omega}$: from whence are formed the second aorists, $\acute{\epsilon}\tau\epsilon\lambda\omicron\nu$, $\acute{\epsilon}\mu\epsilon\lambda\omicron\nu$, and the perfects middle, $\tau\acute{\epsilon}\tau\epsilon\lambda\alpha$ and $\mu\acute{\epsilon}\mu\epsilon\lambda\alpha$.

$\Phi\epsilon\acute{\upsilon}\gamma\omega$, *fugio*, makes $\pi\acute{\epsilon}\phi\upsilon\gamma\alpha$ and $\pi\acute{\epsilon}\phi\epsilon\upsilon\gamma\alpha$, *fugi*: $\delta\acute{\rho}\acute{\epsilon}\gamma\omega$, *porrigo*, $\tilde{\omega}\rho\omicron\gamma\alpha$, from whence we find $\delta\omicron\rho\omicron\gamma\upsilon\acute{\alpha}$ for $\tilde{\omega}\rho\omicron\gamma\upsilon\acute{\alpha}$ in the participle; and thence comes $\delta\omicron\rho\omicron\gamma\upsilon\acute{\alpha}$, a fathom, or six foot measure. We likewise find quoted from Sophocles, the perfect $\kappa\acute{\epsilon}\kappa\omicron\nu\alpha$ for $\acute{\epsilon}\kappa\tau\omicron\nu\alpha$, from $\kappa\tau\acute{\epsilon}\iota\nu\omega$, *occido*: $\tilde{\omega}\rho\omega$, *moveo*, *concito*, makes $\tilde{\omega}\rho\alpha$, Att. $\tilde{\omega}\rho\omicron\sigma\alpha$, and Poet. $\tilde{\omega}\rho\omicron\sigma\alpha$, *concitatus sum*, *motus sum*: $\tilde{\alpha}\rho\omega$, *apto*, *congruo*, makes $\tilde{\eta}\rho\alpha$, Att. $\tilde{\alpha}\rho\eta\sigma\alpha$, Poet. $\tilde{\eta}\rho\alpha\sigma\alpha$ and $\tilde{\alpha}\rho\alpha\sigma\alpha$; from whence $\tilde{\alpha}\rho\alpha\sigma\tilde{\omega}\varsigma$, $-\acute{\omicron}\tau\omicron\varsigma$, *congruens*, *compactus*, *conveniens*.

RULE LXIX.

Of the perfect of some particular verbs.

1. $\tilde{\epsilon}\theta\omega$ makes $\acute{\epsilon}\tilde{\iota}\theta\alpha$, $\acute{\epsilon}\tilde{\iota}\omega\theta\alpha$;
2. $\delta\acute{\rho}\upsilon\sigma\omega$, $\delta\acute{\rho}\acute{\omega}\rho\upsilon\gamma\alpha$; 3. $\rho\acute{\eta}\sigma\omega$, $\acute{\epsilon}\rho\tilde{\rho}\omega\gamma\alpha$;
4. And $\mu\acute{\iota}\mu\eta\nu\omega$ takes $\mu\acute{\epsilon}\mu\omicron\nu\alpha$, from $\mu\acute{\epsilon}\nu\omega$.

EXAMPLES.

1. The verb $\tilde{\epsilon}\theta\omega$, as we have observed when treating of the active voice, page 107, makes its augment in $\epsilon\iota$, $\acute{\epsilon}\tilde{\iota}\theta\alpha$: but inserting ω , the perfect middle comes to be $\acute{\epsilon}\tilde{\iota}\omega\theta\alpha$, *I have been used*, or *accustomed*, from whence are formed the other moods; and this perfect is used very frequently.

2. $\delta\acute{\rho}\upsilon\sigma\omega$, *to dig*, makes $\tilde{\omega}\rho\upsilon\gamma\alpha$, and Att. $\delta\acute{\rho}\acute{\omega}\rho\upsilon\gamma\alpha$.

3. $\rho\acute{\eta}\sigma\omega$, *to break*, makes $\acute{\epsilon}\rho\tilde{\rho}\omega\gamma\alpha$, from whence comes $\rho\acute{\omega}\gamma\eta$, *a rent*. But $\rho\acute{\epsilon}\zeta\omega$, *to do*, or *to sacrifice*, hath $\acute{\epsilon}\rho\tilde{\rho}\omega\gamma\alpha$, and by metathesis $\tilde{\epsilon}\rho\omicron\gamma\alpha$, in Hom. Il. γ . from whence also comes $\acute{\epsilon}\omicron\rho\gamma\epsilon\epsilon$, in Herodotus, for $\tilde{\epsilon}\omicron\rho\gamma\epsilon$: this same perfect, according to the etymologist, comes likewise from $\acute{\epsilon}\tilde{\iota}\rho\gamma\omega$, $-\xi\omega$, *to do*, or *to enclose*, perfect middle $\tilde{\epsilon}\tilde{\iota}\rho\gamma\alpha$, $\tilde{\epsilon}\tilde{\rho}\gamma\alpha$, and $\tilde{\epsilon}\omicron\gamma\alpha$.

4. $\mu\acute{\iota}\mu\eta\nu\omega$, *to remain*, takes $\mu\acute{\epsilon}\mu\omicron\nu\alpha$ from $\mu\acute{\epsilon}\nu\omega$; whence it is formed, by adding a μ .

Where it is observable, that several of these derivative verbs change ϵ into i ; as $\pi\acute{\omega}\tau\omega$, $\pi\acute{\iota}\pi\tau\omega$, *cado*: $\tau\acute{\epsilon}\kappa\omega$, $\tau\acute{\iota}\kappa\tau\omega$, *pario*: $\rho\acute{\epsilon}\pi\omega$, $\rho\acute{\iota}\pi\tau\omega$, *projicio*: $\acute{\epsilon}\pi\omega$, $\acute{\iota}\pi\omega$, *dico*.

ANNO TATION.

The formation of the perfect middle, and the change of the penultima, should be carefully attended to, by reason of the great multitude of nouns derived from thence.

There are three of them that retain the augment of their perfect; ὄπτομαι, video, ὤπα, and by reduplication ὄπωπα, from whence comes ὄπωπῇ, conspectus, oculus: πείθω, persuadeo, ἠέποθα, whence ἠεποθήσις, persuasio, fiducia: ἀντιπάσχω, adversor or rependo, ἀντιπέπονθα, and from thence ἀντιπεπόθησις, jus talionis.

The plu-perfect.

Sing.	{ ἔτετύπειν,	ἔτετύπεις,	ἔτετύπει, verberaveram.
	{ Ion. -εα. Att. -η.	- - - -	Ion. -εα. Att. -η.
Dual	- - - - -	ἔτετύπείτον,	ἔτετύπείτην.
Plur.	{ ἔτετύπειμεν,	ἔτετύπειτε,	ἔτετύπισαν.
	{ Dor. -ειμες.	- - - - -	Att. ἔτετύπεσαν & τετύπεσαν.

It is formed from the perfect, by changing α into ειν, after the manner of the active, and prefixing an ε, when the perfect begins with a consonant, as here, ἔτετύπειν; otherwise it has the same beginning: thus οἶδα, novi, οἶδεν: ἔσπορα, seminavi, ἔσπoreν.

The explication of the dialects marked in this tense may be seen in the active voice, as likewise most of the following dialects.

CHAP. XXI.

Of the other Moods, and the Participles.

THE SUBJUNCTIVE.

First aorist.

Sing.	{ τύψωμαι,	τύψῃ,	τύψῃται, verberaverim,
		Ion. -ηαι.	or
Dual	τύψωμεθον,	τύψῃσθον,	τύψῃσθον. verberavero.
Plur.	{ τύψώμεσθα,	τύψῃσθε,	τύψωνται.
	{ Dor. -ώμεσθα.		

Second aorist.

Sing.	{ τύπωμαι,	τύπῃ,	τύπῃται.
	{ Ion. τετύπωμαι.	Ion. -ηαι.	
Dual	τυπώμεθον,	τύπῃσθον,	τύπῃσθον.
Plur.	{ τυπώμεθα,	τύπῃσθε,	τύπωνται.
	{ Dor. -ώμεσθα.		

Perfect and plu-perfect.

Sing.	{ τετύπω,	τετύπῃς,	τετύπῃ, verberaverim,
			Ion. τετύπῃσι. or
Dual	- - - - -	τετύπῃσθον,	τετύπῃσθον. -issem.
Plur.	τετύπωμεν,	τετύπῃτε,	τετύπωσι,

THE

THE OPTATIVE.

First future.

Sing.	τυψοίμην,	τύψοιο,	τύψοιτο,	<i>verberem.</i>
Dual	τυψοίμεθον,	τύψοισθον,	τυψοίσθην.	
Plur.	{ τυψοίμεθα,	τύψαισθε,	τύψοιντο.	
			Ion. -οίατο.	

Second future.

Sing.	τυποίμην,	τυποῖο,	τυποῖτο.	
Dual	τυποίμεθον,	τυποίσθον,	τυποίσθην.	
Plur.	{ τυποίμεθα,	τυποίσθε,	τυποίντο.	
			Ion. -οίατο.	

First aorist.

Sing.	τυψαίμην,	τύψαιο,	τύψαιτο,	<i>verberaverim.</i>
Dual	τυψαίμεθον,	τύψαισθον,	τυψαίσθην.	
Plur.	{ τυψαίμεθα,	τύψαισθε,	τύψαιντο.	
			Ion. -αίατε.	

Second aorist.

Sing.	τυποίμην,	τύποιο,	τύποιτο.	
Dual	τυποίμεθον,	τύποισθον,	τυποίσθην.	
Plur.	{ τυποίμεθα,	τύποισθε,	τύποιντο.	
			Ion. -οίατο.	

Perfect and plu-perfect.

Sing.	τετύποιμι,	τετύποις,	τετύποι,	<i>verberassem.</i>
Dual	- - - -	τετύποιτον,	τετυποίτην.	
Plur.	{ τετύποιμεν,	τετύποιτε,	τετύποιεν.	
	Dor. -οίμες.			

The IMPERATIVE.

First aorist.

Sing.	τύψαι,	τυψάσθω,	<i>verberato.</i>
Dual	τύψασθον,	τυψάσθων.	
Plur.	τύψασθε,	τυψάσθωσαν.	

Second aorist.

Sing.	τυπῆ,	τυπέσθω.	
Dual	τύπεσθον,	τυπέσθων.	
Plur.	τύπεσθε,	τυπέσθωσαν.	

Perfect and plu-perfect.

Sing.	τέτυπε,	τετυπέτω,	<i>verbera.</i>
Dual	τέτυπετον,	τετυπέτων.	
Plur.	τέτυπετε,	τετυπέτωσαν.	

The INFINITIVE.

First future, τυψεσθαι, *verberatum esse.*

Second future, τυπείσθαι, with a circumflex, whereas the second aorist has an acute.

First aorist, τυψασθαι, verberavisse, Il. γ. ἀλίσσθαι, coming from ἀλέω. The aorist ἡλευάμην, Poet. ἄλευάμην.
 Second aorist, τυπέσθαι, with an acute on the penultima. Ion. τετυπέσθαι, as λελαδίσθαι.
 Preter-perfect and plu-perfect, τετυπέναι. Ion. τετυπέμεν, Dor. τετυπέμεναι: as from δέδια, and Poet. δείδια, is formed δειδίμεν, Od. κ. coming from δεῖδω, timeo.

PARTICIPLES.

First future.

τυψόμενος,	τυψόμενος.	verberaturus.
τυψομένη,	τυψομένης.	
τυψόμενον,	τυψόμενος.	

Second future.

τυπέμενος,	τυπεμένος.
τυπεμένη,	τυπεμένης.
τυπέμενον,	τυπεμένος.

First aorist.

τυψάμενος,	τυψάμενος,	qui verberavit.
τυψαμένη,	τυψαμένης.	
τυψάμενον,	τυψάμενος.	

Second aorist.

τυπόμενος,	τυπόμενος.
τυπομένη,	τυπομένης.
τυπόμενον,	τυπομένος.

Preter-perfect and plu-perfect.

τετυπώς,	τετυπότης,	qui verberavit,
τετυπυῖα,	τετυπυῖας,	or
τετυπός,	τετυπότης.	verberaverat.

Of the SECOND KIND of VERBS in Ω:

WHICH IS

Of CIRCUMFLEX VERBS.

CHAP. XXII.

Of the Nature of Circumflex Verbs, and of the Manner of Conjugating them.

CIRCUMFLEX verbs are so called from their accent; because two syllables being drawn into one, this accent, which is formed of the acute and the grave, is marked on the last; as κλάω, κλω̃, *frango*.

There

There are three sorts of circumflex verbs ; for they may come from verbs in $\acute{\epsilon}\omega$, $\acute{\alpha}\omega$, or $\acute{\omicron}\omega$: which has given occasion to grammarians to make three different conjugations. The contraction is always formed by uniting their characteristic, ϵ , α , \omicron , with the vowel or diphthong of the termination : which happens only in the present and imperfect of each mood, and of the participle : because it is only in those two tenses that these characteristics are joined to the termination.

The other tenses are formed according to the rules of barytonous verbs, as we shall show hereafter, when we have treated of these two, which are oftener used contracted than otherwise.

The manner of contracting these verbs.

Verbs are contracted in as natural a manner as nouns ; insomuch, that they who have comprehended the general analogy of contraction, marked in the ninth rule of the first book, have no occasion to apprehend here any difficulty. However, we may observe, that these contractions are reducible to two classes : the former, when two short vowels are drawn into a diphthong ; as $\acute{\epsilon}\epsilon$, $\acute{\epsilon}\tilde{\iota}$; $\acute{\epsilon}\omicron$, $\tilde{\epsilon}$: the latter, when a short vowel is lost in the long vowel, or diphthong following ; or that which is least sonorous in that which is more so ; as $\acute{\epsilon}\eta$, $\tilde{\eta}$: $\acute{\epsilon}\alpha$, $\tilde{\alpha}$; $\acute{\epsilon}\omicron$, $\tilde{\omicron}$; $\acute{\epsilon}\omega$, $\tilde{\omega}$. Where you see that the vowel which absorbs the other, becomes always long ; as $\acute{\alpha}\omicron$, $\tilde{\omega}$; and that the ι is subscribed, as $\acute{\alpha}\omicron\iota$, $\tilde{\omega}\iota$. This will appear more plain in the following tables, after we have reduced to a few rules all the different modes of contraction.

RULE LXX.

Of the verbs in $\acute{\epsilon}\omega$, whence grammarians have formed the first conjugation of contracts.

Verbs in $\acute{\epsilon}\omega$ make $\epsilon\iota$ of $\acute{\epsilon}\epsilon$, and ϵ of $\acute{\epsilon}\omicron$; elsewhere they reject ϵ .

Verbs whose termination is in $\epsilon\omega$, contract $\epsilon\epsilon$ into $\epsilon\iota$ and $\epsilon\omicron$ into ϵ ; elsewhere they cast away the characteristic ϵ , and retain only the termination.

RULE LXXI.

Of verbs in $\acute{\alpha}\omega$, whence grammarians have formed the second conjugation of contracts.

$\alpha\omicron$, $\alpha\omega$, are contracted into ω ; but where there happens to be a υ , it is rejected, and ι is subscribed: otherwise, the contraction is in α .

In regard to the verbs in $\acute{\alpha}\omega$; if after the characteristic α , there happens to be an ω or an \omicron , the contraction is made in ω ; otherwise it is in α . But in making those contractions, you are not to consider either the ι or the υ ; for if there happen to be a υ , it is dropped: hence $\acute{\alpha}\omega$ makes ω , as if there had been only $\alpha\omicron$; and the $\acute{\omega}\tau\alpha$ is only signified by a point under; so that $\alpha\iota\omicron\iota$ makes ω subscribed, and $\alpha\epsilon\iota$ makes α : and in like manner the rest.

RULE LXXII.

Of verbs in $\acute{\omega}\omega$, whence the grammarians form the third conjugation of contracts.

Verbs in $\acute{\omega}\omega$ contract \omicron followed by a short vowel, or by ε into $\omicron\upsilon$: but if it be followed by a long vowel, it contracts then into ω . Otherwise the contraction is in \omicron ; except $\acute{\epsilon}\iota\nu$, which makes $\varepsilon\nu$ in the infinitive.

As to verbs in $\acute{\omega}\omega$, if the characteristic be followed by one of the two short vowels ε , \omicron , or by the diphthong ε , the contraction is then in ε . But if one of the long vowels η or ω follow, the contraction is in ω : and if there follow a diphthong that has a ι either in it, or subscribed, the contraction is then in \omicron : except the infinitive, where ι is first dropt, and afterwards $\omicron\varepsilon$ is contracted into ε ; thus $\acute{\epsilon}\iota\nu$ makes $\varepsilon\nu$, $\chi\rho\upsilon\sigma\acute{\epsilon}\iota\nu$, $\chi\rho\upsilon\sigma\tilde{\varepsilon}\nu$, *inaurare*, &c.

ANNOTATION.

These rules are as well for the active as for the passive and middle. But to render them more easy and serviceable, it is sufficient to form a simple idea of the common manner of conjugating, as $\tau\acute{\iota}\omega$, or $\tau\acute{\upsilon}\pi\tau\omega$; and afterwards to contract the characteristic with the subsequent vowel or diphthong, without being at the trouble of conjugating and pronouncing each person two different ways at once, according to the common method, which is attended with great confusion. Wherefore I have distinguished the following tables by two different colours, to the end that taking in each tense the black all at once (which denotes the common conjugation) and next the red of the same tense (which marks the contracted conjugation) young beginners may learn to conjugate these verbs without any difficulty.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. PRES. έω.	Φιλ- 1. { <div> έω, έεις, έει, ᾧ, εις, ει, Αμο, as, at. έομεν, έειε, έεσι, ἔμεν, ειτε, ἔσι. </div>	Φιλ- 2. { <div> έω, έης, έη, ᾧ, ῆς, ῆ, Αmem, es, et. έωμεν, έηιε, έωσι, ᾧμεν, ῆτε, ᾧσι. </div>	
Imp.	'Εφίλ- 1. { <div> εον, εες, εε, εν, εις, ει, Αmabam, as, at. έομεν, έειε, εον, ἔμεν, ειτε, ἔν. </div>		Φιλ- 2. { <div> έοιμι, έοις, έοι, οἶμι, οἶς, οἶ, Αmarem, es, et. έοιμεν, έοιιε, έοιεν, οἶμεν, οἶτε, οἶεν. </div>
II. PRES. άω.	Τιμ- 1. { <div> άω, άεις, άει, ᾧ, ῆς, ῆ, Honoro, as, at. άομεν, άειε, άεσι, ᾧμεν, ᾗτε, ᾧσι. </div>	Τιμ- 2. { <div> άω, άης, άη, ᾧ, ῆς, ῆ, Honorem, es, et. άωμεν, άηιε, άωσι, ᾧμεν, ᾗτε, ᾧσι. </div>	
Imp.	'Ετίμ- 1. { <div> αον, αες, αε, αν, ας, α, Honorabam, as, at. άομεν, άειε, αον, ᾱμεν, ᾱτε, ᾱν. </div>		Τιμ- 2. { <div> άοιμι, άοις, άοι, ᾱμι, ᾱς, ᾱ, Honorarem, es, et. άοιμεν, άοιιε, άοιεν, ᾱμεν, ᾱτε, ᾱεν. </div>
III. PRES. όω.	Χρυσ- 1. { <div> όω, όεις, όει, ᾧ, οἶς, οἶ, Inauro, as, at. όομεν, όειε, όεσι, ἔμην, ἔτε, ἔσι. </div>	Χρυσ- 2. { <div> όω, όης, όη, ᾧ, οἶς, οἶ, Inaurem, es, et. όομεν, όηιε, όωσι, ᾧμεν, ᾗτε, ᾧσι. </div>	
Imp.	'Εχρύσ- 1. { <div> οον, οες, οε, εν, ες, ου, Inaurabam, as, at. όομεν, όειε, όον, ἔμεν, ἔτε, ἔν. </div>		Χρυσ- 2. { <div> όοιμι, όοις, όοι, οἶμι, οἶς, οἶ, Inaurarem, es, et. όοιμεν, όοιιε, όοιεν, οἶμεν, οἶτε, οἶεν. </div>

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
<p>Φίλ- {</p> <p>εε, εέτω, ει, είτω, Αμα, ατο. έετε, εέτωσαν, εΐτε, εΐτωσαν.</p>	<p>Φιλ- {</p> <p>έειν, εΐν, Amare.</p>	<p>Φιλ- {</p> <p>έων, έονιος. ών, ύνιος, έεσα, εέσης, έσα, έσης, έον, έονιος, έν, ένιος,</p>

<p>Τίμ- {</p> <p>αε, αέτω, α, άτω, Honora, ατο, άελε, αέτωσαν, άτε, άτωσαν.</p>	<p>Τιμ- {</p> <p>άειν, άν, Honorare.</p>	<p>Τιμ- {</p> <p>άων, άονιος, ών, ώνιος, άεσα, αέσης, ώσα, ώσης, άον, άονιος, ών, ώνιος.</p>
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<p>Χρυσ- {</p> <p>οε, οέτω, υ, ύτω. Inaura, ατο. όελε, οέτωσαν, εΐτε, έτωσαν.</p>	<p>Χρυσ- {</p> <p>όειν, έν, Inaurare.</p>	<p>Χρυσ- {</p> <p>ών, όονιος, ών, ένιος. όεσα, όέσης, ένσα, ένσης, όον, όονιος, έν, ένιος.</p>
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CHAP. XXIII.

Observations on the two tenses capable of contraction in circumflex verbs.

That several change their Characteristic, and therefore vary in their Contraction.

THERE are verbs that have sometimes α , and sometimes ϵ for their characteristic, terminating in $\acute{\alpha}\omega$, or in $\acute{\epsilon}\omega$, in the same signification; as $\gamma\eta\acute{\rho}\acute{\epsilon}\omega$ and $\gamma\eta\rho\acute{\alpha}\omega$, *misereor*: $\lambda\omega\phi\acute{\epsilon}\omega$ and $\lambda\omega\phi\acute{\alpha}\omega$, *cesso*: $\xi\upsilon\rho\acute{\epsilon}\omega$ and $\xi\upsilon\rho\acute{\alpha}\omega$, *rado*: $\sigma\upsilon\lambda\acute{\epsilon}\omega$ and $\sigma\upsilon\lambda\acute{\alpha}\omega$, *spolio*: $\alpha\iota\omicron\nu\acute{\epsilon}\omega$ and $\alpha\iota\omicron\nu\acute{\alpha}\omega$, *perfuno*.

Others have sometimes ϵ , and sometimes \omicron ; as $\delta\eta\lambda\acute{\epsilon}\omega$ and $\delta\eta\lambda\acute{\omicron}\omega$, *manifesto*: $\varsigma\alpha\theta\mu\acute{\epsilon}\omega$ and $\varsigma\alpha\theta\mu\acute{\omicron}\omega$, *pondero*: $\pi\omicron\lambda\acute{\epsilon}\mu\omicron\omega$, *belligero*.

Others have sometimes α , and sometimes \omicron ; as $\beta\iota\acute{\alpha}\omega$ and $\beta\iota\acute{\omicron}\omega$, *vivo*. And sometimes even ϵ , α , or \omicron ; as $\kappa\nu\upsilon\zeta\acute{\epsilon}\omega$, $\kappa\nu\upsilon\zeta\acute{\alpha}\omega$, and $\kappa\nu\upsilon\zeta\acute{\omicron}\omega$, *gannio*.

There are some likewise which are both barytons and circumflex; as,

$\alpha\acute{\iota}\delta\omicron\mu\alpha\iota$,	et $\alpha\acute{\iota}\delta\acute{\epsilon}\omicron\mu\alpha\iota$, $\alpha\acute{\iota}\delta\tilde{\epsilon}\mu\alpha\iota$, <i>revereor</i> .
$\beta\acute{\omicron}\sigma\kappa\omega$,	et $\beta\omicron\sigma\kappa\acute{\epsilon}\omega$, <i>pasco</i> .
$\gamma\acute{\eta}\theta\omega$,	et $\gamma\eta\theta\acute{\epsilon}\omega$, <i>gaudeo</i> .
$\gamma\rho\acute{\alpha}\phi\omega$,	et $\gamma\rho\alpha\phi\acute{\epsilon}\omega$, <i>scribo</i> .
$\delta\iota\delta\acute{\alpha}\sigma\kappa\omega$,	et $\delta\iota\delta\alpha\sigma\kappa\acute{\epsilon}\omega$, <i>doceo</i> .
$\epsilon\acute{\iota}\delta\omega$,	et $\epsilon\acute{\iota}\delta\acute{\epsilon}\omega$, <i>scio</i> .
$\epsilon\acute{\iota}\lambda\omega$,	et $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$, <i>volvo</i> , <i>verto</i> .
$\acute{\epsilon}\lambda\kappa\omega$,	et $\acute{\epsilon}\lambda\kappa\acute{\epsilon}\omega$, <i>traho</i> .
$\acute{\epsilon}\pi\iota\mu\acute{\epsilon}\lambda\omicron\mu\alpha\iota$,	et $\acute{\epsilon}\pi\iota\mu\epsilon\lambda\acute{\epsilon}\omicron\mu\alpha\iota$, <i>curo</i> .
$\kappa\upsilon\lambda\acute{\iota}\nu\delta\omega$,	et $\kappa\upsilon\lambda\iota\nu\delta\acute{\epsilon}\omega$, <i>volvo</i> .
$\kappa\acute{\upsilon}\omega$,	et $\kappa\upsilon\acute{\epsilon}\omega$, <i>utero gesto</i> .
$\xi\acute{\upsilon}\rho\omicron\mu\alpha\iota$,	et $\xi\upsilon\rho\tilde{\epsilon}\mu\alpha\iota$, <i>rado</i> .
$\rho\acute{\iota}\pi\tau\omega$,	et $\rho\acute{\iota}\pi\tau\acute{\epsilon}\omega$, <i>jacio</i> .
$\tau\rho\acute{\upsilon}\chi\omega$,	et $\tau\rho\upsilon\chi\acute{\omicron}\omega$, <i>attero</i> , <i>absumo</i> .

That dissyllables in $\acute{\epsilon}\omega$ are not contracted throughout.

Dissyllables in $\acute{\epsilon}\omega$ are seldom contracted in the first person singular of the present, or imperfect; no more than in the first and third plural. Wherefore we say, $\pi\lambda\acute{\epsilon}\omega$, *navigo*; $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\iota\mu\epsilon\iota$, *navigamus*; $\pi\lambda\acute{\epsilon}\epsilon\sigma\iota$, *navigant*; and not $\pi\lambda\acute{\omega}$, $\pi\lambda\tilde{\epsilon}\mu\epsilon\iota\mu\epsilon\iota$, $\pi\lambda\tilde{\epsilon}\sigma\iota$; though we read in Hesych. $\delta\tilde{\epsilon}\sigma\iota$ for $\delta\acute{\epsilon}\epsilon\sigma\iota$, *ligant*.

Neither

Neither are they often contracted in the subjunctive, optative, or participle; though we find $\omega\lambda\tilde{\omega}\nu$ in verse for $\omega\lambda\acute{\epsilon}\omega\nu$, *navigans*.

$\Sigma\tilde{\upsilon}\nu\ \tau\tilde{\omega}\ \Theta\epsilon\tilde{\omega}\ \omega\lambda\tilde{\omega}\nu$, $\kappa\tilde{\alpha}\nu\ \epsilon\pi\acute{\iota}\ \rho\acute{\iota}\pi\tilde{\omicron}\varsigma\ \omega\lambda\acute{\epsilon}\omicron\iota\varsigma$.

Cum deo navigans, etiam in crate naviges.

And in Aristophanes $\alpha\tilde{\nu}\alpha\delta\tilde{\omega}\nu$ for $\alpha\tilde{\nu}\alpha\delta\acute{\iota}\omega\nu$, *religans, coronans*.

But they are contracted in the imperative and infinitive, though we sometimes find them uncontracted; $\delta\iota\alpha\tilde{\rho}\tilde{\rho}\acute{\iota}\epsilon\iota\nu$, *diffluere*: $\delta\iota\alpha\pi\lambda\acute{\epsilon}\epsilon\iota\nu$, *pernavigare, transmittere*.

RULE LXXIII.

The contraction α changed into η .

A contracted from $\alpha\epsilon$ is sometimes changed into η .

EXAMPLES.

The contraction of $\alpha\epsilon$ into α , whether with ι subscribed or not, is by the Dorics formed also in η ; it being customary with them, as the etymologist observes, to change $\alpha\epsilon$ into η . For as from $\tau\acute{\alpha}\ \epsilon\mu\acute{\alpha}$, they say $\tau\eta\mu\acute{\alpha}$, *mea*; so from $\gamma\epsilon\lambda\acute{\alpha}\epsilon\iota\varsigma$ they form $\gamma\epsilon\lambda\tilde{\eta}\varsigma$, *rides*; from $\delta\iota\psi\acute{\alpha}\epsilon\iota\varsigma$, $\delta\iota\psi\tilde{\eta}\varsigma$, *sitis*; even without subscribing the ι , because they reject it before the contraction. In this they are sometimes imitated by the Attics, who say $\omega\epsilon\iota\nu\tilde{\eta}\varsigma$, *esuris*; $\zeta\tilde{\eta}\varsigma$, *vivis*; $\zeta\tilde{\eta}$, *vivit*; $\zeta\tilde{\eta}\tau\epsilon$, *vivitis*: and in the imperfect $\epsilon\tilde{\zeta}\eta\nu$, $\eta\varsigma$, η , *vivebam, as, at*, from $\zeta\acute{\alpha}\omega$, *vivo*: and the same in the infinitive. But of this hereafter.

Observations on the imperfect indicative.

The imperfect of all circumflex verbs has an accent on the penultima; an acute, if the last be long; a circumflex, if it be short.

Among those that come from $\acute{\alpha}\omega$, some are monosyllables; as $\delta\epsilon\acute{\alpha}\omega$, $\delta\epsilon\tilde{\omega}$, *facio*: $\kappa\lambda\acute{\alpha}\omega$, $\kappa\lambda\tilde{\omega}$, *frango*: but verbs of two syllables, which according to the Attics have rejected the ι , are not contracted. Hence we read in Lucian, $\tau\acute{\iota}\ \kappa\lambda\acute{\alpha}\epsilon\iota\varsigma$; *quid ploras?* for $\kappa\lambda\acute{\alpha}\epsilon\iota\varsigma$: thus from $\kappa\acute{\alpha}\omega$ for $\kappa\acute{\alpha}\iota\omega$, *uro*, comes $\kappa\acute{\alpha}\epsilon\iota\varsigma$, and not $\kappa\tilde{\alpha}\varsigma$, &c.

On the contraction of the subjunctive.

We have remarked that in verbs in $\acute{\omicron}\omega$, the \omicron contracts into $\omicron\iota$, when it is followed by an η subscribed; whereas it contracts into ω , when there follows a simple η . Examples of the first are seen in the singular; and of the other in the dual and plural.

Therefore the second and third person singular assumes here in all sorts of verbs a diphthong in the penultima, either proper or improper. But in the dual and plural there is always a long vowel, as may be seen above.

On the OPTATIVE.

RULE LXXIV.

That the Attics change μ into ν .

In the optative of circumflex verbs the Attics change μ into ν .

The Attics change μ into ν in the present optative of the three sorts of circumflex verbs, and conjugate them like the passive aorists, according to the analogy of the conjugation of verbs in μ , of which hereafter.

φιλοί- ν , $\eta\varsigma$, η .

τιμώ- ν τον, $\acute{\eta}\tau\eta\nu$.

χρυσοί- $\eta\mu\epsilon\nu$, $\eta\tau\epsilon$, $\eta\sigma\alpha\nu$.

Thus φρονοῖ ν , *saperem*: καλοῖ ν , *vocarem*: ῥιγοῖ ν , *fri-gerem*, *horrerem*: φρεροῖ ν , *tuerer*: ἀγαπῶ ν , *diligerem*: ἀποδρῶ ν , *aufugerem*: τρυφῶ ν , *gauderem*.

ANNO TATION.

As there are several barytonous verbs, which become circumflex, or borrow their tenses from thence, so they admit of this same formation; as ἐκπεφευγοῖ ν from Sophoc. in Eustath. for ἐκπεφεύγοι- μ , from φεύγω, *fugio*: λαχό ν , or, in the Æolic form, λαχόν, for λαχόι μ , from λαγχάνω, *sortior*. And in Hom. II. ξ. ἐπισχοῖ ν , *tenere poteris*, the second person of ἐπίσχοι ν , for ἐπίσχοι μ : τρέφοῖ ν , and by syncope, τρέφοι ν , in Eurip. for τρέφοι μ , from τρέφω, *nutrio*.

On the infinitive.

I should think that not only in verbs in $\acute{\omega}$, but, also, in those in $\acute{\epsilon}\omega$ and $\acute{\alpha}\omega$, the contraction of the infinitive is made by first casting away ι , and afterwards drawing the two vowels into one, as usual; ποιέειν, ποιεῖν: βοάειν, βοᾶν (and not βοᾶν, according to Urban and Caninius): χρυσθεῖν, χρυσῆν. Though Gaza will have it, that verbs, in $\acute{\alpha}\omega$ subscribe ι ; βοᾶν, *clamare*: πεινᾶν, *esurire*: pretending that all infinitives should have a diphthong, except ζῆν, *vivere*.

The opinion of Gaza has been adopted by the greatest part of the modern grammarians, Ramus, Sylburgius, Crusius, Sanctius, Merigon, and others. But Lascaris in his third book, treating of $\tilde{\alpha}$ subscribed, says that even the Greek grammarians themselves were divided upon this article: and besides the authority of Urban and Caninius, we are told by Theodosius, Herodian, and some other very ancient grammarians, that there is this difference between barytonous and circumflex verbs, that the former take their infinitive from the third person of the present indicative, by adding ν ; τύπτει, *verberat*; τύπτειν, *verberare*: whereas the latter take it from the third person of the imperfect, by

adding *ν*, and dropping the augment; as ἐποίει, faciebat; ποιεῖν, facere: ἔκοα, clamabat; βοᾷν, clamare: ἐχρυσέ, inaurabat; χρυσεῖν, inaurare. And their reason is, that no tense ending with *ν*, has before this *ν* another letter which is not pronounced; which would be the case, if α were to be subscribed in the infinitive. And the justness of this analogy appears still further from hence, that if we were to form the infinitive of verbs in ὦν, from the third person present, we should be obliged from χρυσοῖ, to make χρυσοῖν, inaurare; whereas, taking it from the imperfect ἐχρυσεν, we naturally make χρυσεῖν. Wherefore this ancient formation seems to be the most analogical. We also meet with very ancient MSS. in the king's library, which sufficiently ascertain it, though we do not pretend absolutely to condemn the other manner.

CHAP. XXIV.

Of the Tenses of Circumflex Verbs, which conform to the Analogy of the Barytons.

RULE LXXV.

Of the penultima of circumflex futures.

A short vowel before a circumflex verb is commonly made long in the future.

EXAMPLES.

CIRCUMFLEX verbs commonly change their characteristic into its corresponding long vowel in the future, and consequently in the perfect: thus,

ε	} into η	φιλέω,	amo,	φιλήσω,	πεφίληκα.
α		βοάω,	clamo,	βοήσω,	βεβόηκα.
ο	into ω	χρυσόω,	inauro,	χρυσώσω,	κεχρύσωκα.

Nevertheless we must except several which retain their short characteristic.

1. *Whether it be ε*; as αἰδέω, ad reverentiam adduco, αἰδέσω: and in like manner ἀρκέω, sufficio; ἄλέω, molo; ἀκέω, medeor; νεικέω, rixor; ὀλέω, perdo; τελέω, perficio; τρέω, trepido; ξέω, polio.

2. *Or α*; as γελάω, rideo, γελάσω: likewise φωράω, deprehendo; χαλάω, laxo; ἐλάω, agito; ἐράω, amo; ὀράω, video; περάω, transeo; πειράω, tento; φυράω, misceo. Also dissyllables that do not form a verb in μι; as θλάω, contundo, collido, θλάσω; κλάω, frango, κλάσω; φλάω, contundo, voro; δράω, facio, &c. But those

those that form verbs in $\mu\iota$, change α into η in the future; as $\tauλάω$, $\tauλήμ\iota$, tolero, $\tauλήσω$; $\chiράω$, $\chiρήμ\iota$, commodo, do utendum; $\phiθάω$, $\phiθήμ\iota$, prævenio.

3. Or \omicron in verbs not derived from a noun; as $\alphaρώ$, $\alphaρόσω$; $\omicronνώ$, vitupero, $\omicronνόσω$. But those derived from a noun, change \omicron into ω ; as $\chiρυσώ$, $\chiρυσώσω$, in auro, from $\chiρυσός$, aurum: $\chiειρώ$, $\chiειρώσω$, manum vi supero, in potestatem redigo, from $\chiείρ$, manus, &c.

4. And generally all those, from whence are formed verbs in $\sigmaκω$, or in $\nuώ$, and $\nuμ\iota$, retain their short characteristic; as,

$\alphaρέω$, or $\alphaρέσκω$, placeo, fut. $\alphaρέσω$: $\alphaμφιέω$, or $\alphaμφιεννύω$, circuminduo, fut. $\acute{\epsilon}σω$. In like manner,

$\gammaηράω$, whence $\gammaηράσκω$, seneo or senesco, $\gammaηράσω$: $\kappaεράω$, whence $\kappaεραννύω$, misceo: $\piείάω$, whence $\piείαννύω$, pando.

$\βώω$, whence $\βόσκω$, pasco, $\βόσω$: $\omicronμόω$, whence $\omicronμνύω$, juro.

Several of these verbs have even a double future, that is, with a long or a short vowel: and then the verbs in $\acute{\epsilon}ω$ oftener make $\acute{\epsilon}σω$, than $\acute{\eta}σω$; as $\acute{\epsilon}παινέω$, laudo, approbo, $\acute{\epsilon}παινέσω$, $\acute{\nuεκα$, &c. always retaining ϵ short.

RULE LXXVI.

Of the second future, second aorist, and perfect middle of circumflex verbs.

1. Circumflex verbs are either without the second future and aorist, and perfect middle:
2. Or else they form them from the present, after the contraction is made, without making any change in the penultima.

EXAMPLES.

1. Circumflex verbs coming from $\acute{\omicron}ω$, are generally without the second future and aorist, and perfect middle, which is always formed from the two former tenses.

Those that come from $\acute{\epsilon}ω$, or $\acute{\alpha}ω$, have these tenses but very seldom, and only when the verb, after being contracted, does not terminate in ω pure; as $\phiιλέω$, $\phiιλῶ$, amo.

2. And then these tenses are formed naturally from the present, after the contraction is made, retaining its characteristic and penultima, and assuming always their

their proper augment and termination, without minding the other rules of the penultima of the second aorist, or the second future of barytons.

The present and second future are then alike; as φιλέω, φιλῶ, *amo et amabo*: and thence comes the second aorist, ἔφιλον; perfect middle, πεφίλα, *amavi*. In like manner, τελέω, τελῶ, *perficio et perficiam*, and not ταλῶ; second aorist, ἔτελον, and not ἔταλον, perfect middle, τέτελα, and not τέτολα, *perfecti*: δαπέω, δαπῶ, *sono et sonabo*: ἔδοπον, and not ἔδοπον: δέδεπα, and not δέδοπα, *sonavi*: εὔρέω, *invenio*, εὔρον, *Luci*. and not ὕρον, *inveni*. Likewise μυκάω, μυλῶ, *mugio et mugiam*: ἔμυκον, μέμυκα, *mugivi*, &c.

But sometimes the poets change the short penultima into a long one, in these preterites: thus from λαλέω, λαλῶ, *loquor, obstrepo*, comes λέλαλα, in *Eurip.* and λέληλα in the *Etymologist*. From μελέω, *curo*, comes μέμηλα: ἢ τόσσα μέμηλε, *Hom. curæ sunt*.

Monosyllables are always deprived of these same tenses, except the three following, σχέω, σχῶ, *habeo et habebō*, from whence comes κάλασχεῖς, *inhibebis*: ἔσχον, *habui*: σβέω, *extinguo*, σβῶ, ἔσβον: σπάω, σπῶ, *evello, traho*, *sorbeo*, ἔσπον, &c.

Of the other tenses and moods.

The other tenses are easy. From the future φιλήσω, for instance, comes the first aorist ἐφίλησα, *amavi*: from the perfect πεφίληκα, is formed the plu-perfect ἐπεφίληκειν. And so in the other moods.

In the subjunctive first aorist φιλήσαιμι, *Æol. φιλήσεια, ας*, perfect πεφίληκοιμι; and in the same manner the rest: which agreeing entirely with the analogy of barytonous verbs, does not want any further explanation; we proceed therefore to the passive and middle, and thence to the peculiar dialects of these verbs.

CHAP. XXV.

Of the Passive and Middle Circumflex.

THE passive of circumflex verbs is formed from the active, following the same rules of contraction, and the same remarks as we have made above. Wherefore it will suffice to exhibit here a table of its conjugation.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. PRES. έω.	Φιλ- 1. { <div> έομαι, έη, έεται, έιμαι, ή, ειται, Amor, aris, atur. έομεθα, έεσθε, έοηται, έομεθα, εισθε, ενιαι. </div>	Φιλ- 2. { <div> έωμαι, έη, ήται, άωμαι, ή, ήται, Amer, eris. εάμεθα, έησθε, έωνται, άμεθα, ήσθε, άνιαι. </div>	
Imp.	Έφιλ- 1. { <div> έομην, έε, έετο, ήμην, ή, ειτο, Amabar, aris. έομεθα, έεσθε, έοηλο, ήμεθα, εισθε, ενιαι. </div>		Φιλ- 2. { <div> εοίμην, εοιο, εοίλο, οίμην, οιο, οίτο, Amer, eris. εοίμεθα, εοισθε, εοηλο, οίμεθα, οισθε, οιναι. </div>
II. PRES. άω.	Τιμ- 1. { <div> άομαι, άη, άεται, άιμαι, ή, ήται, Honoror, aris, atur. άόμεθα, άεσθε, άοηται, άόμεθα, ήσθε, άνιαι. </div>	Τιμ- 2. { <div> άωμαι, άη, άηται, άιμαι, ή, ήται, Honorer, eris. άώμεθα, άησθε, άωνται, άόμεθα, ήσθε, άνιαι. </div>	
Imp.	Έτιμ- 1. { <div> άόμην, άε, άετο, ήμην, ή, ήτο, Honorabar, aris, atur. άόμεθα, άεσθε, άοηλο, άόμεθα, ήσθε, άνιαι. </div>		Τιμ- 2. { <div> αοίμην, αοιο, αοίλο, οίμην, οιο, οίτο, Honōrarer, eris. αοίμεθα, αοισθε, αοηλο, οίμεθα, οισθε, οιναι. </div>
III. PRES. όω.	Χερυ- 1. { <div> όομαι, όη, όεται, όιμαι, ή, ήται, Inauror, aris, atur. όόμεθα, όεσθε, όοηται, όόμεθα, ήσθε, ένιαι. </div>	Χερυ- 2. { <div> όωμαι, όη, όηται, όιμαι, ή, ήται, Inaurer, eris, etur. όάμεθα, όησθε, όωνται, όόμεθα, ήσθε, άνιαι. </div>	
Imp.	Έχερυ- 1. { <div> οόμην, όε, όετο. ήμην, ή, ήτο, Inaurabar, aris, atur. όόμεθα, όεσθε, όοηλο. όόμεθα, ήσθε, ένιαι. </div>		Χερυ- 2. { <div> οοίμην, οοιο, οοίλο. οίμην, οιο, οίτο, Inaurer, eris, etur. οοίμεθα, όοισθε, όοηλο, οίμεθα, οισθε, οιναι. </div>

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
<p>Φιλ- { <i>έε, έεσθω,</i> <i>ε, έισθω,</i> Amare, ator. <i>έεσθε, έεσθωσαν,</i> <i>είσθε, είσθωσαν.</i></p>	<p>Φιλ- { <i>έεσθαι,</i> <i>είσθαι,</i> Amari.</p>	<p>Φιλ- { <i>εόμενος, εομένης,</i> <i>ήμενος, ημένης,</i> <i>εομένη, εομένης,</i> <i>εμένη, εμένης,</i> <i>εόμενον, εομένε,</i> <i>ήμενον, ημένε.</i></p>

<p>Τιμ- { <i>άε, άεσθω,</i> <i>ά, άισθω,</i> Honorare, ator. <i>άεσθε, άεσθωσαν,</i> <i>άσθε, άσθωσαν.</i></p>	<p>Τιμ- { <i>άεσθαι,</i> <i>άσθαι,</i> Honorari.</p>	<p>Τιμ- { <i>αόμενος, αομένης,</i> <i>ωμένος, ωμένης,</i> <i>αομένη, αομένης,</i> <i>ωμένη, ωμένης,</i> <i>αόμενον, αομένε,</i> <i>ωμενον, ωμένε.</i></p>
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<p>Χρυσ- { <i>όε, οέσθω,</i> <i>ε, εσθω,</i> Inaurare, ator. <i>όεσθε, οέσθωσαν,</i> <i>εσθε, εσθωσαν.</i></p>	<p>Χρυσ- { <i>όεσθαι,</i> <i>εσθαι,</i> Inaurari.</p>	<p>Χρυσ- { <i>οόμενος, οομένης,</i> <i>εμένος, εμένης,</i> <i>οομένη, οομένης,</i> <i>εμένη, εμένης,</i> <i>οόμενον, οομένε,</i> <i>εμενον, εμένε.</i></p>
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Of the perfect passive of circumflex verbs.

The perfect passive is formed from the active, by changing κα into μαι; as *πεποίηκα, πεποίημαι: βεβόηκα, βεβόημαι: κενχύσκα, κενχύσμαι*. When the third person singular happens to be in ται pure, as *βεβόηται, πεποίηται, κενχύσται*, a σ is inserted in the dual, and in the second plural, after the manner of barytonous verbs.

But if the penultima of the active be short, a σ is likewise inserted in the first person; as in *τελέω, finio, τέλεκα, τέλεσμαι: γελῶ, rideo, γεγάκα, γεγάσμαι, &c.*

Except among those in έω; *δέω, ligo, δέδεκα, δέδεμαι*, from whence comes *εδέθην*. Though we say *ο δεσμός, vinculum*, as if it came from *δέδεσμαι*.

Except also among those in άω; *δράω, facio, δέδρακα, δέδραμαι*, from whence *δράμα, representatio, actus comicus, aut tragicus*: as likewise *οράω, video, ὤρακα, ὤραμαι: θεάομαι, specto: ιάομαι, medeor: πειράομαι, tento*. But the following have both: *κεράω, misceo, κέεραμαι, and κέερασμαι: ελάω, or ελαύνω, agito, ἤλαμαι, and ἤλασμαι*.

Except likewise among those in όω; *ἀρόω, aro: ἤροκα, ἤρομαι, σαι, ται*, from whence *ἀροτήρ, arator*.

Of the second person in σαι.

When the second person singular of the present is in σαι, according to what we have said Rule L. the contraction then is made differently; as *καυχάομαι, ᾶμαι, glorior, καυχάσαι, ᾶσαι*; and not *καυχάη, καυχᾶ*. But this is still agreeable to the analogy of the rules of contraction, since αε ought to make α, according to Rule LXXI.

Of circumflex middle verbs.

The present and imperfect are the same with the passive, after the manner of barytons.

The second aorist, second future, as also the perfect and plu-perfect, ought to conform to the rule above given, page 183.

So that there remain only two tenses, viz. the first future and first aorist, which are regularly formed in the

the same manner as barytons : thus from φιλέω, ἦσω, is formed,

First future.

First aorist.

Indicat. φιλήσομαι.

Indicat. ἐφιλησάμην.

Subjunct. φιλήσωμαι.

Optat. φιλησοίμην.

Optat. φιλησαίμην.

Imperat. φίλησαι.

Infinit. φιλήσεσθαι.

Infinit. φιλήσασθαι.

Particip. φιλησόμενος.

Particip. φιλησάμενος.

In like manner the other verbs in ἄω and ὦω; πημάω, ἦσω, τιμήσομαι, ἐτιμησάμην, &c. χρυσώω, ὦσω, χρυσώσομαι, ἐχρυσωσάμην, &c.

CHAP. XXVI.

Observations on the Dialects of Circumflex Verbs.

CONCERNING circumflex verbs, over and above what they have in common with barytons, we may remark here,

1. That in verbs in ἦω, the poets and Ionics insert an *ι* before *ω*, to form a diphthong; as πνέισα, for πνέεσα, spirans: ἀκείομεν, medomur, for ἀκίεομεν, &c.

2. That the Ion. and Dor. often change *ε* into *ευ*, in verbs in *εω*, and sometimes in verbs in *αω*, when they do contract, which is not always. Thus they say ποιεῦνται, for ποιῆται, faciunt: ἀνδρεῦμενος, for ἀνδρούμενος, from ἀνδρέω, viriliter ago.

3. That the Ionics, who frequently contract those in ἄω, (which they omit to do in other verbs) sometimes insert also an *ε* before *ω*; as χρεῖσμενος for χρεώμενος, utens, from χρεάομαι. But when they do not contract these verbs, they generally change the characteristic *α* into *ι*, δρεῖόμενος, for δρεάόμενος, visus, from δρεάομαι, videor: χρεῖεται, for χρεάεται, utitur, from χρεάομαι, utor.

4. The contraction *ω* is changed into *α*, by the Dor. and Æol. χαλᾶσι, for χαλῶσι, laxant, from χαλάω, which is common in the participle: γελᾶν, for γελῶν, ridens, &c.

5. The same Dorics and Ionics put sometimes *ευ* for the *ω*, which arises from the contraction; as ἡγάπευν, for ἡγάπων, amabant: ἡρώτευν, for ἡρώτων, interrogabant: ὀπλιεύμενον, for ὀπλίωμενον, assatum.

They are also accustomed to contract the verbs in *εω* and *αω* in other tenses besides the present and imperfect; which is very frequently done in βοάω, νοέω, and δαέομαι, as may be seen in Theocritus, Herodotus, and others. For example, παραβώσας, for παραβοήσας, clamans: ἐβώσατο, for ἐβοήσατο, clamavit: ἐπιβώσομαι, for ἐπιβοήσομαι, in-clamabo. In like manner γνώσατο, for ἐνοήσατο, intellexit: νωσάμενος, for νοησάμενος, intelligens; ἐννώσας, for ἐννοήσας, intelligens: ἐνένωτο, for

for ἐνενόητο, intellexit. Likewise δᾶσαι, for δέεσαι, considera: δασάμενος, for δεασάμενος, considerans, &c.

6. In verbs in αῶ, the contraction being made in α, the poets by an Ionic resolution insert another α; as γελάαν, for γελᾶν, ridere: μηχανάσθαι, for μηχανᾶσθαι, machinari: ἐνδιάσκον, for ἐνδιάσκον, from ἐνδιᾶω, meridior.

If the contraction be in ω, and the penultima long, they add another ω; as πηδάω, πηδῶ, πηδῶω, salio. But if the penultima be short, they insert an ο; as ἀνιῶω, ἀνιῶ, ἀνιῶω, occurro; βοᾶω, βοῶ, βοῶω, clamo; which they conjugate thus:

βοῶω, βοᾶας, βοᾶα; βοῶωμεν, βοᾶατε, βοῶωσι;
always drawing back the accent. From hence comes λαμπεῖώνησι, in Hom. for λαμπεῖῶνῃσι, splendenti, from λαμπεῖᾶω, lucesco, splendeo: γοῶωσα, weeping, for γοῶωσα, fem. part. fr m γοᾶω, ᾶ, lugeo.

7. The Dorics also, as has been already observed, change the contraction α into η. Wherefore in Hom. τῇ ὤν ἔτος ἱμάλια, Il. ξ. cape nunc cingulum; τῇ is there for τᾶ or τᾶε, from the unusual verb τᾶω, from whence comes τέινω, perf. τέτανα and τέταμαι. And τὰ καὶ αὐτὸς, ἐν ὀφθαλμοῖσιν ὄρῃαι, is the second person Doric of ὀράομαι, ὀράεσαι, ὀρᾶται, ὀρᾷαι, ὄρῃαι: or else it comes from the Æol. ὀρῆμαι.

8. We likewise find in Hom. μεμνῆτο, consideraret, with the augment and an additional ε, for μνῶτο, third person optative, formed by contraction from μνάοιτο. Thence also comes μεμνῶτο, in Xenoph. μεμνῶμεθα, in Sophocl. μεμνοῖτο in the comic Cratinus, and μεμναῖατο, in Pindar, according to the Dorics, unless we choose to take them as preterites, for μεμνῆτο, from μνάομαι, memini.

ANNOTATION.

Hitherto we have treated of verbs in ω, whether barytons or circumflex, now we proceed to verbs in μι.

The End of the THIRD BOOK.

BOOK IV.

Of the CONJUGATION of VERBS *in μι.*

CHAP. I.

Of the Nature and Division of Verbs in μι.

THE verbs in μι do not form a distinct conjugation, if we believe Herodian the grammarian, son of Apollonius, who flourished near fifteen hundred years ago. This opinion has been embraced in these latter times, by Ramus, Sylburgius, Cranzius, and others; for this reason that they are only derivatives of verbs in ω, and have but very few tenses. Nevertheless, their analogy is so different from the rest, as to make it not at all improper to allow them a particular conjugation.

These verbs are always derived from those in ω pure.

For notwithstanding that we read in the writings of poets, ἔχνημι, to have; φέρημι, to carry; βεῖθνημι, to be heavy, &c. still the η, which is in the penultima, makes it evident, that they are not so properly derived from ἔχω, φέρω, βεῖθω, as from ἔχέω, φερέω, βεῖθέω, &c. it being very usual for barytons to be changed into circumflex; though we meet with some whose primitives are obsolete.

But one thing here must be observed, which few seem to have attended to, viz. that the analogy of this conjugation partakes properly of the Ionic dialect: now the Ionics generally resolve the verbs in ω into εω; τυπλέω for τυπίω, verbero: τυφθέω for τυφθῶ, verberatus sum.
From

From hence likewise it comes, that the third person singular of these verbs is in σι, τίθησι, he placeth: which is a kind of extension of syllables, just as they frequently add this σι to the dative plural of parasyllabic nouns, λόγοισι for λόγοις, &c. For whereas we should naturally say, τίθημι, ης, η, just as we say, ἐτύφην, ης, η; τυφῶ, ῆς, ῆ: instead of that we say, τίθημι, ης, ησι; and in the same manner in the subjunctive, τυφῶ, ῆς, ῆσι.

These verbs may be divided into two sorts; regular, and irregular.

The regular, which make but a very small number, are those which are formed and conjugated after the manner we now intend to describe. They are derived from verbs in έω, άω, όω, ύω: from whence arise four sorts of characteristics, ε, α, ο, υ, which gave occasion to grammarians to make four different conjugations; and which ought to be attended to, as being of use in learning to conjugate.

RULE I.

Formation of the verbs in μι.

1. *These verbs change ω into μι:*
2. *They make their reduplication with an ι:*
3. *They change in the singular their short characteristics, ε, α, ο, into the corresponding long ones; but the short characteristics are restored in the dual and plural:*
4. *In every thing else they conform to the barytonous passive aorists:*
5. *Excepting that the third person of μι in the present makes σι, as τίθημι, ης, ησι.*

EXAMPLES.

Three things are to be considered in the formation of verbs in μι.

1. The termination, which is to change ω into μι.
2. The reduplication, which is properly to repeat the first consonant of the verb with an ι, as δόω, δίδωμι; always taking a smooth consonant, instead of an aspirate, as θέω, τίθημι, &c. after the manner of the augment, Rule V. of the preceding book.

But

But we call it an improper reduplication when the verb assumes only an *ι*, generally marked with a rough breathing, without repeating the first consonant: which happens to verbs commencing with *ς*, *πτ*, or a vowel; *śáw*, *isáw*: *πτáw*, to fly, *ιπτáw*: *ἔω*, *ἴω*, *ἴημι*, to send.

3. The change of the characteristics *ε*, *α*, *ο*, into their proper long vowels; *τίω*, *τίθη-μι*, to put: *śáw*, *ἴη-μι*, to stand: *δóω*, *δίδω-μι*, to give. And this long penultima generally remains in the singular: but in the dual and plural the short characteristics are restored. Which if the young beginner does but mind, he will soon learn to conjugate.

4. For in every thing else these verbs conform almost in each mood to the passive aorist. Hence the second person of the present indicative is in *σ*, like that of the passive aorist; *τίθης*, *ponis*: *ἐτύφθης*, *verberatus fuisti*.

But the third person singular of the same tense is formed from the first, changing *μι* into *σι*; *τίθη-μι*, *τίθη-σι*; concerning which see what has been said in the beginning of this chapter.

We must likewise except the third person plural; but this is by another analogy, which we have already taken notice of in the preceding book, and which we shall mention again in the next chapter.

The verbs in *υμι* have neither a reduplication, nor a change of the penultima; but *υ* being common, passes for long in the singular, and for short in the plural. They want both the subjunctive and the optative.

Even the other verbs have but three tenses, the present, the imperfect, and the second aorist; taking the rest from the verbs in *ω*, whence they are derived: wherefore we shall first treat of these tenses, reserving to speak afterwards of the others, which have hardly any thing particular. And we shall begin with representing these three tenses in a general table, intending to treat afterwards of each separately, with their dialects and special rules.

TABLE of CONJUGATION

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. ΕΩ. PRES.	Τίθ- 1. { ημι, ης, ησι, pono, is, it. εμεν, ετε, εἶσι. Ion. εἶσι.	Τίθ- 2. { ᾧ, ᾗς, ᾗ, ponam, as, at. ᾶμεν, ᾗτε, ᾶσι.	
Imp.	Ἔτιθ- 1. { νυ, ης, η, ponebam, as, at. εμεν ετε, εσαν.		Τίθ- 2. { εἶνυ, εἶνς, εἶν, ponerem, es, et. εἶνμεν, εἶντε, εἶνσαν.
A. 2.	Ἔθ- 1. { νυ, ης, η, &c. posui, isti, it.	Τίθ- 2. { ᾧ, ᾗς, ᾗ, &c. posuerim, is, it.	Τίθ- 3. { εἶνυ, εἶνς, εἶν, &c. posuerim, is, it.
II. ΑΩ. PRES.	Ἴς- 1. { ημι, ης, ησι, to, as, at. αμεν, ατε, ᾶσι.	Ἴς- 2. { ᾧ, ᾗς, ᾗ, stem, es, et. ᾶμεν, ᾶτε, ᾶσι.	
Imp.	Ἴς- 1. { νυ, ης, η, stabam, as, at. αμεν, ατε, ασαν.		Ἴς- 2. { αἶνυ, αἶνς, αἶν, starem, es, et. αἶνμεν, αἶντε, αἶνσαν.
A. 2.	Ἐς- 1. { νυ, ης, η, &c. steti, isti, it.	Ἴς- 2. { ᾧ, ᾗς, ᾗ, &c. steterim, is, it.	Ἴς- 3. { αἶνυ, αἶνς, αἶν, &c. steterim, is, it.
III. ΟΩ. PRES.	Δίδ- 1. { αμι, ως, ωσι. do, as, at. ομεν, οτε, ὄσι. Ion. ὄασι.	Δίδ- 2. { ᾧ, ᾗς, ᾗ, dem, es, et. ᾶμεν, ᾶτε, ᾶσι.	
Imp.	Ἐνδ- 1. { αν, ως, ω, dabam, as, at. ομεν, οτε, οσαν.		Δίδ- 2. { οἶνυ, οἶνς, οἶν, darem, es, et. οἶνμεν, οἶντε, οἶνσαν.
A. 2.	Ἐδ- 1. { αν, ως, ω, &c. dedi, isti, it.	Δίδ- 2. { ᾧ, ᾗς, ᾗ, &c. dederim, is, it.	
IV. ΥΩ. PRES.	Ζεύγν- 1. { υμι, υς, υσι, jungo, is, it. υμεν, υτε, υσι. Ion. ὕασι.		
Imp.	Ἐζεύγν- 1. { υν, υς, υ, jungebam, as, at. υμεν, υτε, υσαν.		

for VERBS in μι.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
τιθ- { επι, ἵτω, pone, ito. επε, ἑτωσαν.	τιθ- εἶναι, ponere.	τιθ- { εἰς, ἐντος, εἶσα, εἰσης, ἐν, ἐντος, } Ponens.
τιθ- ἐς, ἵτω, &c. pone, ito.	τιθ- εἶναι, ponere.	τιθ- εἰς, ἐντος.
ἴσ- { αἶσι, ἄτω, sta, stato. ατε, ἄτωσαν.	ἴσ- ἀναι, stare.	ἴσ- { ἀς, ἀντος, ἄσα, ἄσης, ἀν, ἀντος, } Stans.
ς- ἦσι, ἦτω, &c. sta, stato.	ς- ἦναι, stare.	ς- ἀς, ἀντος.
Διδ- { αἶσι, ὄρω, da, dato. οτε, ὄτωσαν.	Διδ- ὀναι, dare.	Διδ- { ὅς, ὄντος, ῶσα, ῶσης, ὄν, ὄντος. } Dans.
δ- ὅς, ὄρω, &c. da, dato, &c.	δ- ὤναι, dare.	δ- ὅς, ὄντος.
Ζεύγν- { αἶσι, ὕτω, junge, ito. υτε, ὕτωσαν.	Ζεύγν- ὕναι, jungere.	Ζεύγν- { ὕς, ὕτος, ύσα, ύσης, ὕν, ὕντος. } Jungens.

General observations on the dialects of verbs in μι.

The *Æolics* and poets give this termination μι to a great number of circumflex verbs. Whence we meet with some of these verbs without a reduplication, not only among those in μι, but likewise among the other sort; as φιλέω, φίλημι, to love: αἰνέω, αἶνῃμι, to praise: ὀνέω, ὀνῃμι, to assist: νόέω, νόημι, to comprehend, or understand. From whence comes ἐφίλη, he did love: ἐνόη, he did understand: νοεῖς, or *Æolic*, drawing back the accent, νόεις, he understands; and the like.

In the same manner γαλάω, to laugh, γέλῃμι: νικάω, to vanquish, νίκημι: ὀράω, to see, ὄρῃμι: κτάω, for κτείνω, to kill, κτῆμι.

The poets also either add, or take away the reduplication of the other ordinary verbs in μι, as the measure of their verse requires; in the same manner as they do with the augment of verbs in ω.

Sometimes they repeat the two first letters for a reduplication; ἀλάω, ἀλλῃμι, ἀλάλῃμι, to stray: ἀχέω, to be angry, ἀκάχῃμι; passive, ἀλόαλῃμαι, ἀκάχῃμαι. The same is observed in all the other moods.

Sometimes they add a μ to the reduplication; πλάω, πιπλάω, πίμπλημι, to fill: πρᾶω, πιπρᾶω, πίμπρημι, to burn.

Some take their reduplication in the middle; ὀνέω, ὀνινέω, ὀνίνῃμι, to assist: and others of the like sort.

The poets change also the short characteristic for a long one in the dual and plural; or vice versa in the singular, according to the exigency of the verse.

The *Ionians* and *Bœotians* make their reduplication in ε; ἔσῃμι for ἵσῃμι; observing the same in all other moods. Thus from θνάω, or θνέω, comes τίθῃμι, to die: from τλάω, τέτλημι, to suffer: from νοέω, νενόημι, to think, or consider: from τελέω, τετέλημι, to finish, or accomplish: which we likewise meet with even in verbs in μι: κλῶμι, to hear, κέκλυμι, from whence κέκλυθι, to hearken.

CHAP. II.

Of the Active Tenses in particular, with their Dialects:

And, first, of the INDICATIVE.

The present tense.

	1.	2.	3.	4.
Sing.	τίθ-ῃμι,	ἵς-ῃμι,	δίδ-ωμι,	ζεύγν-υμι,
Æol.	-εἰμι,			
Bœot.	-εἰμι,			
	τίθ-ης,	ἵς-ης,	δίδ-ως,	ζεύγν-υς,
	τίθ-ῃσι,	ἵς-ῃσι,	δίδ-ωσι,	ζεύγν-υσι.
Dor.	-ῃσι,	Dor. -ῃσι,	Dor. -ῃσι,	
	-εἰ.	-ασι.	-οἰ.	

Dual

1.	2.	3.	4.
Dual τίθ-ΕΤΟΝ, Æol. -ΗΤΟΝ, τίθ-ΕΤΟΝ,	ἵς-ΑΤΟΝ, ἵς-ΑΤΟΝ, ἵς-ΑΤΟΝ,	δίδ-ΟΤΟΝ, δίδ-ΟΤΟΝ, δίδ-ΟΤΟΝ,	ζεύγν-ΥΤΟΝ, ζεύγν-ΥΤΟΝ, ζεύγν-ΥΤΟΝ.
Plur. τίθ-ΕΜΕΝ, Æol. -ΗΜΕΝ. τίθ-ΕΤΕ, τίθ-ΕῚΣΙ,	ἵς-ΑΜΕΝ, ἵς-ΑΜΕΝ, ἵς-ΑΤΕ, ἵς-ΑΣΙ,	δίδ-ΟΜΕΝ, δίδ-ΟΜΕΝ, δίδ-ΟΤΕ, δίδ-ᾶΣΙ,	ζεύγν-ΥΜΕΝ, ζεύγν-ΥΜΕΝ, ζεύγν-ΥΤΕ, ζεύγν-ῦΣΙ.
Ion. -ΕΑΣΙ, Dor. -ΕΝΤΙ.	Dor. -ΑΝΤΙ.	Ion. -ᾶΣΙ, Dor. -ὄΝΤΙ,	Ion. -ῦΑΣΙ, Dor. -ΟΥΤΙ.

The third person plural, as we have observed in the foregoing book, is like the dative plural of the participle in the present and future tense of all verbs. Thus τίθεις, έντος, *ponens*, makes τοῖς τίθεισι, *ponentibus*: and τίθημι, *pono*, makes the third person plural τίθεισι, *ponunt*. And in like manner the rest.

Hence we say ζεύγνῦσι and ζευγνύσι, the latter coming from the baryton ζευγνύω, and being more used than the other.

The Ionics and Attics form this third person plural, by dropping the subjunctive, and inserting an α as above; τίθᾶσι, &c. Yet they do not say ἱςᾶσι, but ἱςᾶσι, because the circumflex ᾶ is almost the same thing as two α α one after another, and has a softer sound.

Observations on the dialects of the present.

The Æolians frequently change η into ε in the present, at the same time reduplicating the μ; τίθεμαι: in like manner φιλεμαι, for φίλημι. The Bœotians change it into ει, and make the reduplication in ε; τελῶ, τετέλειμι, to finish: νοέω, νενόεμαι, to think, to consider.

The Dorics form in τι the third person singular in σι; τίθητι, ἵστητι, δίδωτι, ζεύγνυτι; for τίθησι, *ponit*; ἵστησι, *stat*; δίδωσι, *dat*; ζεύγνυσι, *jungit*.

In the dual the Æolians retain η, φίλητον, as also in the first and second person plural, φίλημεν, φίλητε: but they change it in the third; τίθεντι, they put; ἔντι, they send; οἰκνντι, they inhabit, from οἰκῶ, οἰκημι, to dwell, or inhabit; drawing back the accent: whereas the Dorics say, οἰκέντι, ἔντι, &c.

The Æolians change ᾶω into αιμι; γελάω, to laugh, γέλαιμι, γέλαις, γέλαι, &c.

We read in Theocritus ποθήσημι, from ποτὶ, Dor. for πρὸς; and ὄσημι, from ὄρᾶω, to see: likewise νικάμι, from νικάω, to overcome, both in an optative signification. But, as we shall demonstrate in the eighth book, these three moods are often used one for another; so that there is no manner of necessity for saying with Caninius, that we ought to

to write *νίκημι* and *ποθέημι*, with an *ι* subscribed, for *νικαίνην*, *ποθοεαίνην*, of the optative.

RULE II.

Formation of the imperfect.

The imperfect coming from the present, takes an augment when it can: it changes μ into ν for the first person, into σ for the second, and drops it entirely in the third.

EXAMPLES.

The imperfect assumes an augment, when the common rules will admit of it; but *ἵσημι* has none, because it begins with an *ι*, which is an immutable vowel. See page 106.

It is formed from the present, changing μ into ν for the first person, into σ for the second, and casting it away for the third; thus, *τίθη-μι*, *ἐτίθη-ν*, *ἐτίθη-ς*, *ἐτίθη-η*, &c.

It takes a short vowel in the dual and plural, according to Rule I. and conforms to the analogy of the passive aorist. It is therefore conjugated thus:

The imperfect.

	1.	2.	3.	4.
Sing.	<i>ἐτίθ-ην</i> , Ion. <i>εσκον</i> , and <i>εα</i> , <i>ἐτίθ-ης</i> , -ησθα, <i>ἐτίθ-η</i> , Ion. <i>εε</i> ,	<i>ἔσ-ην</i> , Ion. <i>ασκον</i> , <i>ἔσ-ης</i> , <i>ἔσ-η</i> ,	<i>ἐδίδ-ων</i> , Ion. <i>οσκον</i> , <i>ἐδίδ-ως</i> , <i>ἐδίδ-ω</i> ,	<i>ἐξεύγν-υν</i> . Ion. <i>υσκον</i> , <i>ἐξεύγν-υς</i> , <i>ἐξεύγν-υ</i> .
Dual	<i>ἐτίθ-ετον</i> , <i>ἐτίθ-έτην</i> ,	<i>ἔσ-ατον</i> , <i>ἔσ-άτην</i> ,	<i>ἐδίδ-οτον</i> , <i>ἐδίδ-ότην</i> ,	<i>ἐξεύγν-υτον</i> , <i>ἐξεύγν-ύτην</i> .
Plur.	<i>ἐτίθ-εμεν</i> , <i>ἐτίθ-ετε</i> , <i>ἐτίθ-εσαν</i> , Bæot. <i>εν</i> .	<i>ἔσ-αμεν</i> , <i>ἔσ-ατε</i> , <i>ἔσ-ασαν</i> , Bæot. <i>αν</i> .	<i>ἐδίδ-ομεν</i> , <i>ἐδίδ-οτε</i> , <i>ἐδίδ-οσαν</i> , Bæot. <i>ον</i> .	<i>ἐξεύγν-υμεν</i> , <i>ἐξεύγν-υτε</i> , <i>ἐξεύγν-υσαν</i> . Bæot. <i>υν</i> .

Those that have no reduplication in the present, are without it also in the imperfect; *φίλημι*, *ἐφίλην*, *ης*, *η*, *amabat*: *νόημι*, *ἐνόην*, *ης*, *η*, *intelligebat*.

ANNOTATION.

Vossius, and Ramus who wrote before him, are of opinion, that ἵσημι should be placed before τίθημι, and ἵσην before ἐτίθην, according to the natural

natural order of the vowels α, ε, ο, in the primitive verbs, from whence these are derived : which order, they say, should be also observed in circumflex verbs. But the reason, I apprehend, why this order has not been complied with here, is obvious ; for as these verbs in μι might be rendered much easier, by being referred to the passive aorist, and τιθῆμι, being most conformable thereto, since ἐτίθεν, ης, η, ponebam, is conjugated like ἐτίθεν, ης, η, honoratus fui ; or ἐτύφθεν, ης, η, verberatus fui : it has been therefore judged proper to begin with τιθῆμι, after which you may easily learn to conjugate the other three, only by changing the vowel of the penultima.

Now if there was some reason for observing this order in verbs in μι, the same will hold good in regard to circumflex verbs ; because the latter in several of their tenses are relative to the former : besides, the verbs in ῶ merit the first place among the circumflex, because they do not vary so much in their contraction from the barytonous verbs, as the other two.

Were it not for this, it would, indeed, seem far more proper to treat first of the verbs in ᾶω ; as we shall do in the next book of defective verbs, and in other places.

RULE III.

That Verbs in μι borrow the tenses of circumflex verbs.

The verb in μι frequently rejects its own tenses, and borrows others of the circumflex, as the imperfect sufficiently shows.

EXAMPLES.

The imperfect tense of verbs in μι is very little used, though there are some instances in it ; as in Theodoretus's history, προσέτιθεν, he added. But in its stead we generally make use of the imperfect of the circumflex verb ; as from

τιθέω, τιθῶ,	Imp. ἐτίθεν, εἰς, εἰ,	ponebam.
ἵσάω, ἵσῶ,	Imp. ἵσαν, ας, α,	stabam.
διδόω, διδῶ,	Imp. ἐδίδεν, ες, ε,	dabam.

In like manner in the third person plural, ἐτίθεν, ἵσαν, ἐδίδεν.

There are a great many other occasions on which these verbs assume the tenses of circumflex verbs, as we shall see hereafter in the imperative ; and as we even meet with instances in the present, παραιθεῖ, or παρτιθεῖ, op-ponit, from παραιθέω : δίδω from δίδω, for δίδωσι, he giveth ; and such like.

The dialects of this imperfect have been already explained elsewhere.

RULE IV.

Formation of the second aorist.

1. *The second aorist is formed from the imperfect, omitting the reduplication.*
2. *It retains its long vowel in the dual and plural, except ἔθην, ἔδων, and ἦν, from ἵημι.*

EXAMPLES.

1. The second aorist here, as well as in the other moods, whether active, or middle, is always formed from the imperfect, by rejecting the reduplication, and assuming its proper augment; as ἐτίθην, ἔθην: ἔσην, ἔσην, &c.

2. It is conjugated in the same manner as the imperfect in ἔθην, from τίθημι; ἔδων from δίδω-μι; and ἦν from ἵημι, of which we shall speak hereafter: assuming the short vowel in the dual and plural.

But except these three and their compounds, it retains always its long vowel, as may be seen in ἔσην, here following; as likewise in ἔβην, from βαίνω, *vado*, and in all those that are derived from a verb in ᾠω: as also in ἔγνων, *I have known*; ἔάλων, *I have been taken*; and others derived from a verb in ὦω.

ANNOTATION.

Here it is obvious, that the second aorist following a different analogy in its formation, from that of barytonous verbs, has no dependance on the second future. Hence it is also that though these verbs have a second aorist, yet they never have a second future, as Apollonius attests, lib. iv. cap. 6.

Second aorist.

Sing.	ἔθ-ην,	ἔς-ην,	ἔδ-ων,
	ἔθ-ης,	ἔς-ης,	ἔδ-ως,
	ἔθ-η,	ἔς-η,	ἔδ-ω.
Dual	ἔθ-ετον,	ἔς-ητον,	ἔδ-οτον,
	ἔθ-ήτην,	ἔς-ήτην,	ἔδ-ότην.
Plur.	ἔθ-εμεν,	ἔς-ημεν,	ἔδ-ομεν,
	ἔθ-ετε,	ἔς-ητε,	ἔδ-οτε.
	ἔθ-εσαν,	ἔς-ησαν,	ἔδ-οσαν.
	Bæot. εν.	Bæot. αν.	Bæot. ον.

Observations on the dialects.

The third person plural is often syncopated; ἔθειν, they have put, for ἔθεσαν: ἔδον, they have given, ἔδοσαν. But particularly in verbs, coming

coming from $\alpha\omega$: ἔσαν, they have stood, for ἔστησαν: ἔδραν, they have run away, from δρῆμι: ἔκταν, they have killed, from κτῆμι: ἔβαν, and without the augment βάν, they have ascended, for ἔβησαν, from βῆμι. Which is sometimes practised even in the imperfect, ἔτιθεν, for ἐτίθεσαν, and agrees entirely with the analogy of the aorist, Book III. Rule lv. ἔτιφθιν, for ἐτίφθησαν, &c.

This syncope is also to be met with in the plu-perfect, as we shall see hereafter.

ANNO T A T I O N.

The aorist ἔσιν assumes an augment, though the imperfect be without it, by reason that it does not begin with an immutable vowel like the imperfect, this ϵ being severed from it. Wherefore the ϵ assumes the smooth breathing of the syllabic augment, though the ϵ of the present and of the imperfect has a rough breathing. But if after the reduplication ϵ is dropt; there remains a long vowel, the augment then is neglected, because the rule does not admit of it. Thus from ἔιν comes ἦν, *miſi*.

The verbs in $\nu\mu\iota$ want the second aorist, except the dissyllables: and then this tense is the same with the imperfect; as ἔδυν, from δύνμι, to sink, or go under, to dress, or put on; ἔκλυν, from κλύνμι, to hear, to hearken: whence also comes the third person plural, ἔδυν, for ἔδυσαν, they have clothed, with a short ν , following the syncope of the preceding.

The same sometimes happens also to other verbs in $\mu\iota$; that have no reduplication, whose imperfect and second aorists are always the same; as φίλημι, to love; ἐφίλην: σκλήμι, to become dry, ἔσκλην: γῶμι, to know, ἔγνων, &c.

CHAP. III.

Of the other Moods, and the Participles.

RULE V.

Of the subjunctive.

1. The subjunctive has ω instead of η , in primitives from $\alpha\omega$; and α in those from $\alpha\omega$.
2. The aorists are formed from the present or the imperfect; but η is restored to the aorists that come from primitives in $\alpha\omega$.

EXAMPLES.

1. **T**HE subjunctive conforms also to the passive aorists of barytonous verbs, except only that derivatives, which come from a primitive in $\alpha\omega$, retain ω , where these aorists have η . And those that come from a primitive in $\alpha\omega$, preserve α in the same persons, though some write them likewise with an η .

The second and third person singular have always an *α* subscribed, after the manner of barytons, which sometimes constitutes the only difference between the indicative and the subjunctive.

2. The aorist is formed from the present or the imperfect, only by rejecting the reduplication. But that of a primitive in *αω*, resumes its *η* throughout, as may be seen in the following examples.

THE SUBJUNCTIVE.

Present and imperfect.

Sing.	τιθ-ῶ,	ἰς-ῶ,	διδ-ῶ,*
	Ion. ἔω,	Ion. ἔω,	
	Poet. εἰω,	Poet. εἰω.	
	τιθ-ῆς,	ἰς-ᾶς,	διδ-ῆς,
	Poet. εἶης,	or ἦς.	
	Ion. ἐῆς,	Ion. ἐῆς.	
	τιθ-ῆ,	ἰς-ᾶ,	διδ-ῶ.
	Poet. η,	or ἦ.	
	Ion. ἐῆσι,	Ion. ἐῆσι,	Ion. ῶσι.
Dual	τιθ-ῆτον,	ἰς-ᾶτον,	διδ-ῶτον,
		or ῆτον.	
	τιθ-ῆτον,	ἰς-ᾶτον,	διδ-ῶτον.
		or ῆτον.	
Plur.	τιθ-ῶμεν,	ἰς-ῶμεν,	διδ-ῶμεν,
	τιθ-ῆτε,	ἰς-ᾶτε,	διδ-ῶτε,
		or ῆτε.	
	τιθ-ῶσι,	ἰς-ῶσι,	διδ-ῶσι.

* Verbs in *υμι* want the subjunctive, which they borrow of barytons.

Second aorist.

Sing.	θῶ,	ςῶ,	δῶ,
	Ion. θέω,	Ion. ςέω,	Poet. δάω.
	Poet. θεῖω,	Poet. ςεῖω, et ςήω.	
	θῆς,	ςῆς,	δῆς,
	Ion. θέης,	Ion. ςεῆς, ςεῖς, ῆς,	Ion. δάης.
	θῆ.	ςῆ,	δῶ,
	Ion. θέσι.	Ion. ἐη et ἐῆσι.	Ion. δῶσι.
	Poet. εἶ, εῖησι.	Poet. εῖη, εῖησι. ῆη, ῆησι.	Poet. δῶη, et ῶησι.

Dual

Dual	ᾤτον,	ᾤτον,	δῶτον,
	ᾤτον,	ᾤτον,	δῶτον.
Plur.	δῶμεν,	δῶμεν,	δῶμεν.
	Ion. εόμεν,	Ion. εόμεν.	
	Poet. είομεν,	Poet. είομεν, et ήομεν.	
	ᾤτε,	ᾤτε,	δῶτε,
	δῶσι,	δῶσι,	δῶσι.
	έωσι,	είωσι, et	ώωσι.
	είωσι,	ήωσι.	

This subjunctive agrees with that of the circumflex verbs, except that those in $\omega\mu$ retain the ω throughout: the two persons singular, which contract $\sigma\eta$ into σ , in circumflex verbs, are formed here in ω subscribed; which form is quite natural, $\delta\iota\delta\omega\varsigma$, $\delta\iota\delta\omega$, instead of $\delta\iota\delta\sigma\iota\varsigma$, $\delta\iota\delta\sigma\iota$.

Observations on the dialects.

Here likewise the Ionics resolve the contraction; $\tau\theta\acute{\epsilon}\omega$, for $\tau\theta\acute{\omega}$: $\delta\acute{\epsilon}\omega$, for $\delta\acute{\eta}$: $\delta\acute{\epsilon}\omega\mu\epsilon\nu$, for $\delta\acute{\omega}\mu\epsilon\nu$: $\kappa\tau\acute{\epsilon}\omega\mu\epsilon\nu$, for $\kappa\tau\acute{\omega}\mu\epsilon\nu$, let us kill. The poets join an ι to ϵ , to make a diphthong; $\tau\theta\epsilon\acute{\iota}\omega$ and $\delta\epsilon\acute{\iota}\omega$: $\delta\epsilon\acute{\iota}\omega\mu\epsilon\nu$ and $\delta\epsilon\acute{\iota}\sigma\mu\epsilon\nu$: $\beta\epsilon\acute{\iota}\sigma\mu\epsilon\nu$, for $\beta\acute{\omega}\mu\epsilon\nu$, let us go; taken from $\beta\acute{\epsilon}\zeta\eta\mu\iota$, to go: changing afterwards the proper diphthong into an improper, $\sigma\acute{\eta}\omega$, $\acute{\eta}\eta\varsigma$, &c. which happens also to barytonous verbs, as we have already observed.

The third person singular in $\sigma\iota$ is also used in this aorist. Therefore of $\sigma\eta$ we make $\sigma\eta\sigma\iota$; of $\acute{\epsilon}\eta$, $\acute{\epsilon}\eta\sigma\iota$; of $\acute{\epsilon}\eta\eta$, $\acute{\epsilon}\eta\eta\sigma\iota$; and of $\acute{\epsilon}\eta\eta$, $\acute{\epsilon}\eta\eta\sigma\iota$.

RULE VI.

Of the penultima of the optative.

The optative forms its penultima by making a diphthong of its characteristic vowel.

EXAMPLES.

The optative also follows the passive aorist. But in regard to the penultima, which must always be a diphthong, it assumes in each sort of verbs its characteristic vowel, to which it joins an ι , to make a diphthong. Hence it resembles the Attic optative circumflex, Rule lxxiv. It likewise suffers a syncope of η in the plural, in the same manner as the passive aorist, according to Rule lxiv. And therefore it is conjugated thus:

THE OPTATIVE.

Present and imperfect.

Sing.	τιθ-εῖν,	ἰς-αῖν,	διδ-οῖν,*
		Poet. ῆν,	Poet. ῶν,
	τιθ-εῖς,	ἰς αῖς,	διδ-οῖς,
		ῆς,	ῶς,
	τιθ-εῖη,	ἰς-αῖη,	διδ-οῖη,
		ῆη,	ῶη.
Dual	τιθ-εῖντον,	ἰς-αῖντον,	διδ-οῖντον,†
	τιθ-εῖήτην,	ἰς αῖήτην,	διδ-οῖήτην.
Plur.	τιθ-εῖμεν,	ἰς-αῖμεν,	διδ οῖμεν.
	Sync. εἶμεν,	Sync. αῖμεν,	Sync. οῖμεν.
	τιθ-εῖητε,	ἰς-αῖητε,	διδ-οῖητε,
	εἶτε,	αῖτε,	οῖτε,
	τιθ-εῖσσαν,	ἰς-αῖσσαν,	διδ-οῖσσαν.
	et εἶεν,	αῖεν,	οῖεν.
	Poet. ῆεν.	Poet. ῆεν.	Poet. ῶεν.

* Verbs in *υμι* have no optative; but they borrow it of the barytons, as they do the subjunctive.

† Nevertheless Herodian admits here of an optative in the active, *ζυγυῖν*, *ης*, *η*, but not in the passive, because the diphthong *υι* is not permitted to precede a consonant. It is true, we read in Hom. *ἐκδύμεν*, *Il. π.* and *δαίνυτο*, *Il. ω*, but they are formed by syncope from the barytons, *ἐκδύοιμι*, and *δαινύοιμην*, from *ἐκδύω*, *exuo*, *excutio*, *ἐξεο*, and *δαινύω*, *convivium præbeo*.

Second aorist.

Θεί-νν, *σαί-νν*, *δοί-νν*, &c. like the present.

Observations on the dialects.

The Attics change sometimes the proper diphthong into an improper; *δαίνν*, *δάης*, *δάη*, &c. *δάη σοι. ὁ Κύριος, σύνεσις ἐν πᾶσι*, 2 Tim. ii. *det tibi Dominus intellectum in omnibus: ἀποδών αὐτῷ Κύριος*, 2 Tim. iv. *rependat ei Dominus. Likewise εἶνν*, *εἶης*, *εἶη*, for *σαίνν*: *φῆνν* for *φαίνν*, from *φημι*, *dico*: *ἐμῆνν*, from *ἐμῶμι*, *to walk, to advance, to ascend, &c.*

RULE VII.

Formation of the imperative.

1. The present of the imperative takes *θι*, preceded by a short vowel.
2. But *θι* is often rejected, and the long vowel restored.

EXAMPLES.

1. The present of the imperative is in *θι*, like the passive aorist, assuming before *θι* the short characteristic vowel,

vowel, proper to each sort of verbs. But τίθ_ετι is written with a τ, by reason of the θ which goes before; thus:

THE IMPERATIVE.

Sing.	τίθ-ετι,	ἵς-αθι,	δίδ-οθι,	ζεύγν-υθι,
	Æol. ητι,	Æol. ητι,	Æol. ωθι,	
	Sync. η,	Sync. α or η.	Sync. ω.	Sync. υ.
	τιθ-έτω,	ἵς-άτω,	δίδ-ότω,	ζεύγν-ύτω.
Dual	τίθ-ετον,	ἵς-ατον,	δίδ-οτον,	ζεύγν-υτον.
	τιθ-έτων,	ἵς-άτων,	δίδ-ότων,	ζεύγν-ύτων.
Plur.	τίθ-ετε,	ἵς-ατε,	δίδ-οτε,	ζεύγν-υτε,
	τιθ-έτωσαν,	ἵς-άτωσαν,	δίδ-ότωσαν,	ζεύγν-ύτωσαν.

The Æol. and poets retain here the long vowel; ἴληθι, ἰλήτω, have pity: φίληθι, love thou: νόηθι, think or consider: πίμπληθι, fill: δίδωθι, give. And hence it comes, that,

1. The syllable θι is frequently rejected, and the long characteristic retained in the common tongue; as τίθη for τίθητι or τίθετι: ἵση for ἵσηθι: and ἵσα for ἵσαθι. In like manner τέτλα, suffer, or endure, for τέτλαθι: πίμπλη, fill, for πίμπλαθι: κρήμη, hang up, for κρήμαθι, &c.

In the same manner those in υμι: ζεύγνυ, join, Εὐριπ. for ζεύγνυθι: δείκνυ, S. Gregory, for δείκνυθι, show or demonstrate: which agrees with the third person of the imperfect, rejecting the augment; to which person the imperative has an entire relation in all sorts of verbs active: just as in verbs passive it bears an analogy to the second person of the same tense. Wherefore,

As the imperfect circumflex is most in use, so the imperative is borrowed from thence: τίθει, put; ἵσα, appoint; δίδω, give; taken from τιθῶ, ἰσῶ, δίδω. See above, page 199, Rule iii.

RULE VIII.

Formation of the second aorist imperative.

1. The second aorist of verbs in μι from εω, is in ες; and that of δίδωμι in ος:
2. The rest form it from the present, by changing their short vowel into a long one.

EXAMPLES.

1. The second aorist of verbs in $\mu\iota$, derived from those in $\acute{\epsilon}\omega$, terminates in ς : $\theta\acute{\epsilon}\omega$, $\tau\acute{\iota}\theta\eta\mu\iota$, $\theta\acute{\epsilon}\varsigma$; retaining its short vowels through all persons. In like manner $\delta\acute{\iota}\delta\omega\mu\iota$, $\delta\acute{o}\varsigma$, $\delta\acute{o}\tau\omega$. Hence comes $\sigma\chi\acute{\epsilon}\varsigma$, *habe*: $\sigma\pi\acute{\epsilon}\varsigma$, *dic*, or *sequere*: $\phi\epsilon\acute{\rho}\epsilon\varsigma$, *fer*: $\acute{\epsilon}\varsigma$, *mitte*, from $\sigma\chi\eta\mu\iota$, $\phi\epsilon\eta\mu\iota$, $\acute{\iota}\eta\mu\iota$. And so their compounds, $\acute{\epsilon}\nu\acute{\iota}\sigma\pi\epsilon\varsigma$, *dic*: $\pi\rho\acute{o}\varsigma\chi\epsilon\varsigma$, *incumbe*: $\acute{\epsilon}\pi\acute{\iota}\sigma\chi\epsilon\varsigma$, *obsta*, *cohibe*, &c.

2. The rest form their aorist from the present, by casting away the reduplication, as has been mentioned, and putting their long vowel for a short one; $\sigma\tilde{\eta}\theta\iota$, *sta*: $\gamma\tilde{\nu}\omega\theta\iota$, *nosce*: $\beta\acute{\iota}\omega\theta\iota$, *vive*, &c.

Second aorist.

Sing.	$\theta\acute{\epsilon}\varsigma$,	$\sigma\tilde{\eta}\theta\iota$,	$\delta\acute{\epsilon}\varsigma$,
	$\theta\acute{\epsilon}\tau\omega$,	$\sigma\tilde{\eta}\tau\omega$,	$\delta\acute{\acute{o}}\tau\omega$.
Dual	$\theta\acute{\acute{o}}\tau\omicron\nu$,	$\sigma\tilde{\eta}\tau\omicron\nu$,	$\delta\acute{\acute{o}}\tau\omicron\nu$,
	$\theta\acute{\acute{o}}\tau\omega\nu$,	$\sigma\tilde{\eta}\tau\omega\nu$,	$\delta\acute{\acute{o}}\tau\omega\nu$.
Plur.	$\theta\acute{\acute{o}}\tau\epsilon$,	$\sigma\tilde{\eta}\tau\epsilon$,	$\delta\acute{\acute{o}}\tau\epsilon$,
	$\theta\acute{\acute{o}}\tau\omega\sigma\alpha\nu$,	$\sigma\tilde{\eta}\tau\omega\sigma\alpha\nu$,	$\delta\acute{\acute{o}}\tau\omega\sigma\alpha\nu$.

RULE IX.

Of the penultima of the infinitive.

1. The infinitive requires its short characteristic.
2. Verbs derived from $\acute{\epsilon}\omega$, as also $\delta\acute{\iota}\delta\omega\mu\iota$, make a diphthong of this short vowel in the second aorist:
3. The second aorists of all other verbs assume their long vowel.

EXAMPLES.

1. The infinitive follows likewise the passive aorist, terminating in $\nu\alpha\iota$; but it takes its short characteristic before the termination of the present in each conjugation.

2. The second aorist of verbs derived from primitives in $\acute{\epsilon}\omega$, make a diphthong of this vowel; and $\delta\acute{\iota}\delta\omega\mu\iota$ does the same.

3. In every other kind of verb, this aorist assumes its long vowel, as in the imperative. And the reason is, because of the circumflex accent, which is natural to it, and cannot be on any other than a syllable long by nature.

THE INFINITIVE.

Present.

τιθ-έναι, ἰς-άναι, διδ-όναι.

Second aorist.

θ-εῖναι, σ-ῆναι, δ-ῆναι.

Observations on the dialects.

The infinitive conforms likewise to the analogy of barytons, as specified Book iii. Rule lxx. From σῆναι is formed σῆμεν and σῆμεναι : κτάναι, κτάμεν, and κτάμεναι, interficere, &c.

RULE X.

Terminations of the participles.

The participles of these verbs end in εις, ας, υς, υς.

EXAMPLES.

The participles, as well of the present as of the aorist, following the passive aorist, are terminated in ς : but they retain their characteristic before the termination, in verbs derived from primitives in αω or υω ; changing it into a diphthong, in verbs derived from primitives in έω, or in ώω.

Present and imperfect.

ὁ τιθ-εις, έντος : ἰς-ας, άντος : διδ-ους, όντος : ζευγν-ους, ύντος.
 ἡ τιθ-εισα, είσης : ἰς-ασα, άσης : διδ-υσσα, ύσης : ζευγν-υσα, ύσης.
 τὸ τιθ-έν, έντος : ἰς-άν, άντος : διδ-όν, όντος : ζευγν-ύν, ύντος.

The second aorist is formed from the present, by dropping the reduplication ; θεις, θέντος : σας, σάντος
 δας, δόντος.

CHAP. IV.

Of the Passive and Middle Voice of Verbs in μι.

RULE XI.

Formation of the passive.

The short characteristic must precede μι in verbs passive ; changing it into a diphthong in the optative :

The second person is in σαι or σο ; but the others conform to barytonous verbs :

The subjunctive is regulated by the active :

And the imperative ends in σφ.

EXAMPLES.

THE passive of these verbs is formed by changing *μι* of the active into *μαι*. It conforms to the passive of barytons, except only that the second person singular is terminated in *σαι*, or in *σο*; and that it assumes a short characteristic, which it forms into a diphthong in the optative; as *τίθεμαι, τιθείμην: ἵσταμαι, ἱσαίμην, &c.*

The subjunctive is regulated by the active, retaining *α* or *ω*, in the same persons, as in the active.

The imperative is in *σο*, like the second person of the imperfect, upon which it depends in all sorts of verbs.

The middle verb has nothing particular, except the second aorist, which, as it is conjugated after the manner of the imperfect passive, by cutting off the reduplication, we shall here join them together.

These verbs are very easy to conjugate, conforming almost in every thing to barytons; wherefore we shall not give a general table of them, it being sufficient to exhibit each tense in particular.

THE INDICATIVE.

Present.

Sing.	τίθ-εμαι,	ἵσ-αμαι,	δίδ-ομαι,	ζεύγν-υμαι,
	τίθ-εσαι,	ἵσ-ασαι,	δίδ-οσαι,	ζεύγν-υσαι,
	Ion. εαι,	Ion. αι,		
	Att. η.	Att. η.		
	τίθ-εται,	ἵσ-αται,	δίδ-οται,	ζεύγν-υται.
Dual	τίθ-έμεθον,	ἵσ-άμεθον,	δίδ-όμεθον,	ζεύγν-ύμεθον,
	τίθ-εσθον,	ἵσ-ασθον,	δίδ-οσθον,	ζεύγν-υσθον,
	τίθ-εσθον,	ἵσ-ασθον,	δίδ-οσθον,	ζεύγν-υσθον.
Plur.	τίθ-έμεθα,	ἵσ-άμεθα,	δίδ-όμεθα,	ζεύγν-ύμεθα,
	τίθ-εσθε,	ἵσ-ασθε,	δίδ-οσθε,	ζεύγν-ύσθε,
	τίθ-ενται,	ἵσ-ανται,	δίδ-ονται,	ζεύγν-υνται.
	Ion. ἑται.			

Observations on the dialects.

Instead of saying in the second person, τίθεται, ἵσασαι, the Ionics reject the consonant, and say τίθει, ἵσαι, which the Attics contract afterwards into τίθη, ἵη, like τυπή. Hence it is, that in the common

tongue we often meet with κάθη, sedes: ἐπίη, scis; δύη, potes; and the like.

The Æol. change here a short vowel into a long one, saying, for example,

δίζημαι, δίζηται, δίζηται, inquiero.
 ὄνημαι, ὄνηται, ὄνηται, juvo.

The same is observed also in the other tenses.

The imperfect.

Sing.	ἐτίθ-έμην,	ἰς-άμην,	ἐδιδ-όμην,	ἐξεύγν-ύμην,
Æol.	ήμην.			
	ἐτίθ-εσο,	ἰς-ασο,	ἐδιδ-οσο,	ἐξεύγν-υσο,
Ion.	εο,	Ion. αο,	Att. ε,	
Att.	ε,	Att. ω,		
Dor.	ευ,			
	ἐτίθ-ετο,	ἰς-ατο,	ἐδιδ-οτο,	ἐξεύγν-υτο,
Dual	ἐτίθ-έμεθον,	ἰς-άμεθον,	ἐδιδ-όμεθον,	ἐξεύγν-ύμεθον,
	ἐτίθ-εσθον,	ἰς-ασθον,	ἐδιδ-οσθον,	ἐξεύγν-υσθον,
	ἐτίθ-έσθην,	ἰς-άσθην,	ἐδιδ-όμεθα,	ἐξεύγν-ύσθην,
Plur.	ἐτίθ-έμεθα,	ἰς-άμεθα,	ἐδιδ-όμεθα,	ἐξεύγν-ύμεθα,
	ἐτίθ-εσθε,	ἰς-ασθε,	ἐδιδ-οσθε,	ἐξεύγν-υσθε,
	ἐτίθ-εντο,	ἰς-αντο,	ἐδιδ-οντο,	ἐξεύγν-υντο.
Ion.	ἔατο.			

Second aorist middle.

ἐθ-έμην, ἰς-άμην, ἐδ-όμην,
 ἐθ-εσο, ε, ἰς-ασο, ω, ἐδ-οσο, ε,
 ἐθ-ετο. ἰς-ατο. ἐδ-οτο, &c.

Seldom used.

Observations on the dialects.

The second person singular admits of a contraction here in these two tenses, after having rejected the consonant; ἐτίθεισο, ἐτίθειο, ἐτίθεις: ἰσαςο, αο, ω, &c. ἐδίδοσο, οο, ε. But the Dorics change ε into ευ; ἐτίθειν, ἐδίδειν, &c. The same is also practised in the imperative, which, as we have already observed, follows the analogy of the second person of the imperfect passive.

The SUBJUNCTIVE.

Present and imperfect.

Sing.	τιθ-ῶμαι,	ἰς-ῶμαι,	διδ-ῶμαι,
	τιθ-ῆ,	ἰς-ᾶ,	διδ-ῶ,
	τιθ-ῆται.	ἰς-ᾶται.	διδ-ῶται.
Dual	τιθ-ώμεθον,	ἰς-ώμεθον,	διδ-ώμεθον,
	τιθ-ῆσθον,	ἰς-ᾶσθον,	διδ-ῶσθον,
	τιθ-ῆσθον.	ἰς-ᾶσθον.	διδ-ῶσθον.
Plur.	τιθ-ώμεθα,	ἰς-ώμεθα,	διδ-ώμεθα,
	τιθ-ῆσθε,	ἰς-ᾶσθε,	διδ-ῶσθε,
	τιθ ῶνται.	ἰς ῶνται.	διδ ῶνται.

This subjunctive has an ι subscribed to the second person of all sorts of verbs. See Book III. Chap. xi. It is formed from the active, whose accent, contraction, and penultima it retains. But $\deltaύνωμαι$, *possim*, has an acute on the ante penultima, because we do not say $\deltaύνημι$ in the active. See the optative here following.

Second aorist middle.

$\deltaῶμαι$,	$\zetaῶμαι$,	$\deltaῶμαι$,
$\deltaῆ$,	$\zetaῆ^*$,	$\deltaῶ$,
$\deltaῆται$, &c.	$\zetaῆται$	$\deltaῶται$.

* This aorist is always conjugated with an η , though the passive imperfect often assumes an α ; agreeably to what we have observed of the active.

The OPTATIVE.

Present and imperfect.

Sing.	$\tau\iota\theta$ -εἶμην,	$\iota\varsigma$ -αίμην,	$\delta\iota\delta$ -οίμην,
	$\tau\iota\theta$ -εῖο,	$\iota\varsigma$ -αῖο,	$\delta\iota\delta$ -οῖο,
	$\tau\iota\theta$ -εῖτο.	$\iota\varsigma$ -αῖτο.	$\delta\iota\delta$ -οῖτο.
Dual	$\tau\iota\theta$ -εἶμεθον,	$\iota\varsigma$ -αίμεθον,	$\delta\iota\delta$ -οίμεθον,
	$\tau\iota\theta$ -εῖσθον,	$\iota\varsigma$ -αῖσθον,	$\delta\iota\delta$ -οῖσθον,
	$\tau\iota\theta$ -εῖσθην,	$\iota\varsigma$ -αῖσθην,	$\delta\iota\delta$ -οῖσθην.
Plur.	$\tau\iota\theta$ -εἶμεθα,	$\iota\varsigma$ -αίμεθα,	$\delta\iota\delta$ -οίμεθα,
	$\tau\iota\theta$ -εῖσθε,	$\iota\varsigma$ -αῖσθε,	$\delta\iota\delta$ -οῖσθε,
	$\tau\iota\theta$ -εῖντο,	$\iota\varsigma$ -αῖντο,	$\delta\iota\delta$ -οῖντο.
	Ion. εἶατο.	Ion. αἶατο.	Ion. οἶατο.

ANNOTATION.

This tense, as also the following, includes its characteristic vowel in its diphthong, after the manner of the active. The second and third person are marked with a circumflex on the penultima in all numbers (except the third person dual, which has an acute, by reason of the last syllable being long) when the optative of the active is in use: otherwise, they have an acute on the antepenultima, as $\deltaυναίμην$, $\deltaύναιο$, $\deltaύναιτο$, *possem*, -es, -et, &c. because we do not say $\δύνημι$ in the active, according to what has been observed in the subjunctive: consequently its optative $\δυναίην$ must be unusual too.

Second aorist middle.

$\deltaείμην$,	$\zetaαίμην$,	$\deltaοίμην$,
$\deltaεῖο$,	$\zetaαῖο$,	$\deltaοῖο$,
$\deltaεῖτο$.	$\zetaαῖτο$.	$\deltaοῖτο$.

Observation on the dialects.

The poets sometimes say $\deltaοίμην$, $\deltaοῖο$, $\deltaοῖτο$, instead of $\deltaείμην$ &c. as if it came from $\epsilonἰδοίμην$ in the indicative, like $\epsilonἰσπρόμην$.

*The IMPERATIVE.**Present and imperfect.*

τίθεσο,	ἵστασο,	δίδοσο,	ζεύγνυσο.
Ion. εο, Att. ε, Att. ω,	Att. ε,		
τιθέσθω.	ισάσθω.	διδόσθω.	ζευγνύσθω.

It is conjugated after the manner of barytons. It is also syncopated as in the imperfect indicative, τίθεσο, τίθεο, τίθε, and Dor. ευ: ἵστασο, αο, ω: δίδοσο, οο, ε.

Second aorist middle.

θέςο, ᾧ	σάσο, ᾧ,	δόςο, ᾧ,
θέσθω.	σάσθω.	δόςθω.

*The INFINITIVE.**Present and imperfect.*

τιθεσθαι,	ἵστασθαι,	διδοσθαι,	ζεύγνυσθαι.
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It follows the termination and formation of barytons.

Second aorist middle.

θέσθαι,	σάσθαι,	δόςθαι.
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The PARTICIPLES.

They also follow the endings and formation of barytons.

Present and imperfect.

τιθέμεν,	ισάμεν,	διδόμεν,	ζευγνύμεν.
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Second aorist middle.

θέμεν,	σάμεν.	δόμεν.
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C H A P. V.

Of the Tenses of Verbs in μι, that conform to the analogy of the Barytonous Conjugation.

For the ACTIVE.

THESE tenses are borrowed from the primitives in ω, from whence are formed the verbs in μι, as the foregoing, from θῆω, σῆω, δῶω, ζεύγω, whence comes

The first future.

θήσω,	σήσω,	δώσω,	ζεύξω.
ponam.	stabo.	dabo.	jungam.

There

There are only some particulars to observe, which we shall comprise in a few words.

ANNO T A T I O N.

The future of these verbs retains sometimes the reduplication, as *διδάσω*, *I will give*, taken from *δίδωμι*: *διδράσω*, *I will run away*: taken from *δίδεμι*, *to run away*.

RULE XII.

Of the first aorist.

The following aorists put κα for σα; ἔθηκα, ἤκα, ἔδωκα.

EXAMPLES.

The first aorist ought to be formed from the first future; as from *στήσω*, *ἔστησα*. But we meet with three here in *κα*, which change their characteristic *σ* into *κ*, viz. *ἔθηκα*, *I have put*, for *ἔθησα*: *ἤκα*, *I have sent*, from *ἵημι*, *mitto*, conjugated like *τίθημι*: *ἔδωκα*, *I have given*, from *δίδωμι*.

But these aorists seem to be confined to the indicative.

RULE XIII.

Of the preterperfect.

Verbs from ἔω, ἦσω, make εἶκα; but ἵημι, στήσω, has ἔσανα.

EXAMPLES.

The preterperfect should by right take the penultima of the future, according to the general rule; nevertheless, those that come from verbs in *εω*, assume *ει* in the penultima, after the manner of the Bæotians, who constantly change *η* into *ει*: *τέθεικα*, *I have put*, for *τέθηκα*, from the future *θήσω*. Likewise *εἶκα*, from *ἵημι*, *to send*. But the Dorics always retain *η*; *ἤκα*, *τέθηκα*, &c.

Those derived from verbs in *αω*, often assume an *α* after the Doric form, instead of the *η* of the future; as *στήσω*, *ἔσανα*, *steti*, for *ἔστηκα*; which however we sometimes meet with. But *ἔσανα* is more frequently used, to distinguish it from *ἔστηκα*, the perfect middle of *ἵσχω*, *sto*, *persto*. See Book iii. Rule xi. And this perfect retains the rough breathing of the present, though the aorists assume the smooth.

From

From the plural ἐξάκατε, is formed by syncope ἔσατε; from whence ἀφέσατε, *you have quitted, you have departed.*

The plu-perfect is regularly formed from the perfect, and is conjugated after the manner of barytons: from τέθεικα, ἐτεθείκειν, *posueram, &c.*

This tense happens sometimes to be syncopated, ἐξάκεισαν, ἔασαν, *perstiterant*, after the manner above-mentioned in the aorists, Chap. II. page 200, 201.

The tenses of the other moods are formed regularly from the active, like the barytons.

Thus from ἔσακα comes ἐσακέναι, in the infinitive, and by crasis and syncope, ἐσαναι. But ἐσαναι, without crasis or syncope, is the present infinitive of ἔσημι, reduplicated with ε. See page 196.

RULE XIV.

The participle of the perfect formed by syncope.

Ἐσαα syncopated from ἔσακα, forms the participles ἐσαῶς, ἐσῶς.

EXAMPLES.

The participles are also derived from the tenses of the indicative, τέθεικα, participle, τεθεικῶς, &c. But by syncope and contraction we say also ἐσαῶς, ἐσῶς, ὤτος, *stans, perstans*, and from thence the compound διεσῶς, ὠσα, ὅς, *divided, or separated*; because the Ionics reject κ from the perfect, ἔσακα, ἔσαα, and shortening generally the penultima, when it happens to be long, as μέμηκα, μέμαα, they form from thence the participle, as μεμαῶς, of which the Attics by contraction make μεμῶς, *promptus*, from μᾶω, *to seek or desire*. In like manner βεβῶς, *gone, or departed*, from βᾶω, *to go, or walk*: γεγῶς, *born*, from γᾶω, *to be born*. Where the masculine and neuter are alike; and the feminine makes ὠσα, and not νῖα.

ANNOTATION.

These preterites and participles sometimes retain the long vowel, as κεχάσκηκα, κεχάσκηα, from whence comes ὁ κεχάσκηως, *gavisus*; and in like manner ἐσηῶς, for ἐσηκῶς, &c.

Sometimes they receive in the middle, even after the contraction, one of these two vowels, α, ε: thus instead of γεγῶς, we say γεγᾶως, ὠτος, *born*; and instead of ἐσῶς, we say ἐσεῶς, ὠτος, Ion. ὀτος, *stans, perstans*, from whence comes ἐσεῶτα, or ἐσαῶτα, Od. λ. according

cording to Eustathius, as we read in Herodotus, *ἔστιατε* and *ἔστιασι*, in the indicative.

Therefore we ought to take notice here of four different participles; the common, as *γεννηκώς*, *υῖα*, *ὄς*; the Ionic *γενγας*, *υῖα*, *ὄς*; the contract, *γενγώς*, *ῶσα*, *ὡς*; and that which after the contraction assumes a vowel, *γενγας*, *γενγῶσα*, *γενγῶς*, retaining every where an *ω*.

For the PASSIVE.

First future.

τεθήσομαι, ζαθήσομαι, δοθήσομαι.

It is formed regularly from the active. But the syllable preceding the termination *θήσομαι*, must be short, either because it is peculiar to the passive of these verbs, to have the penultima short in every tense, as we have observed, Rule xi. page 207; or because it comes from the short penultima of the future active, it being the analogy of verbs in *ω* pure, to have it sometimes long, and sometimes short; as *ἔω*, *έσω*, or *ήσω*: *όω*, *όσω*, or *ώσω*, &c. Thus from *δέω*, *δέσω*, comes *τεθήσομαι*, (with a *τ* in the first syllable, by reason of the following *θ*): from *ζάω*, *ζαθήσομαι*: from *δόω*, *δόσω*, *δοθήσομαι*; and the like.

First aorist.

ἐτέθην, ἐζάθην, ἐδόθην.

It is formed regularly from the future, putting *θην* for *θήσομαι*, and prefixing the augment.

RULE XV.

Of the penultima of the preterperfect.

Δέδωκα makes *δέδομαι*. with the penultima short; but *τέθεικα* takes *τέθειμαι*.

EXAMPLES.

The perfect is regularly formed from the active, changing *κα* into *μαι*, and assuming a short vowel in the penultima, for the reasons above mentioned in the future; as *δέδωκα*, *δέδομαι*. But *τέθεικα*, having assumed *ει* in the penultima of the active, continues to keep it in the passive, because of a particular dialect; and therefore these preterites are to be formed thus:

Perfect.

τέθειμαι, ἱστάμαι, δέδομαι.

Plu-

Plu-perfect.

ἔτεθείμην,	ἔξάμην,	ἐδεδόμην,
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Paulo-post-future.

τεθείσομαι,	ἐξάσομαι,	δεδόσομαι.
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SUBJUNCTIVE.

First future and aorist.

τεθῶ,	ζαθῶ,	δοθῶ,
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like τιθῶ, page 202.

Perfect and plu-perfect.

τεθῶμαι.	ἐξῶμαι,	δεθῶμαι.
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τεθῇ,	ἐξῇ,	δεθῇ.
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like the present, page 209.

OPTATIVE.

First future.

τεθησοίμην,	ζαθησοίμην,	δοθησοίμην.
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First aorist.

τεθείην,	ζαθείην,	δοθείην.
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Perfect and plu-perfect.

τεθείμην,	ἐξαίμην,	δεδοίμην.
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τεθείῳ,	ἐξαίῳ,	δεδοίῳ.
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Paulo-post-future:

τεθεισοίμην,	ἐξασοίμην,	δεδοσοίμην.
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IMPERATIVE.

First future and aorist.

τέθητι,	ζάθητι,	δόθητι.
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Perfect and plu-perfect.

τέθεισο,	ἐξασο,	δέδοσο,
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είσθω,	άσθω,	όσθω.
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INFINITIVE.

First future.

τεθήσεσθαι,	ζαθήσεσθαι,	δοθήσεσθαι.
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First aorist.

τεθῆναι,	ζαθῆναι,	δοθῆναι.
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Perfect and plu-perfect.

τεθειῆσθαι,	ἐξάσθαι,	δεδόσθαι.
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Paulo-post-future.

τεθείσεσθαι,	ἐξάσεσθαι,	δεδόσεσθαι.
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PARTICIPLES.

First future.

τεθησόμεν,	ζαθησόμεν,	δοθησόμεν.
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First aorist.

τεθεῖς, ἔαθεῖς, δοθεῖς.

Perfect and plu-perfect.

τεθειμένῳ, ἔσαμένῳ, δεδομένῳ.

Paulo-post-future.

τεθεισόμενῳ, ἔσασόμενῳ, δεδосόμενῳ.

For the MIDDLE VERB.

We have already observed, that its second aorist conforms to the imperfect passive through all the moods, as we have put it.

The present and imperfect are the same with the passive, as in all other sorts of verbs. So that there remain only two tenses.

The first future and first aorist, which are formed regularly from their active in all moods: thus from the future active, θήσω, ἔξω, δώσω, is formed the

First future middle.

Indic.	Optat.	Infin.	Particip.
θήσομαι,	θησοίμην,	θήσεσθαι,	θησόμενῳ.
ἔξομαι,	ἐξοίμην,	ἔξεσθαι,	ἐξόμενῳ.
δώσομαι,	δωσοίμην,	δώσεσθαι,	δωσόμενῳ.

The aorist is formed in the same manner. From ἔθηκα, ἔξησα, ἔδωκα, comes the

First aorist middle.

ἔθηκάμην, seldom used.

Indicat.	Subj.	Optat.	Imp.	Infin.	Part.
ἔθησάμην,	ἔθωμαι,	ἔθωίμην,	ἔθῃσαι,	ἔθωσθαι,	ἔθώμενος.
ἔδωκάμην,					

ἔδωκάμην, seldom used.

Of the IRREGULAR VERBS in μι.

WE may consider two sorts of irregular verbs in μι: the first which follow nearly the analogy of the preceding, but are used only in very few tenses, the greatest part of which we shall find in the book of Defectives: and the others, which differ wider from the said analogy, though they have more tenses than the former. These deserve to be particularly taken notice of, because, as they are in frequent use, they may puzzle those who are not well acquainted with them.

In

In order to facilitate the conjugation of these irregulars, we shall refer them to the regulars, according to their characteristics ; where we must always remember their general analogy, which is, to have a long vowel in the singular, and a short one in the dual and plural. For attending to this analogy, and observing some particulars, which we shall comprise in a few rules, these verbs will be easily imprinted in the memory, which otherwise are apt to create trouble even to those who have made some progress in the language.

We may divide these irregulars into three classes ; the first derived from the verb *ἔω*, marked with a smooth breathing ; the second from *ἔω*, with a rough breathing ; and the third from a different verb from *ἔω*.

The dialects of these verbs are almost the same as those of the foregoing.

CH A P. VI.

Of Derivatives from *ἔω*, with a smooth breathing and first, *Of 'ΕΙΜΙ', sum, I am.*

RULE XVI.

Formation of this verb.

From *ἔω*, with a smooth breathing, comes *εἰμί* acuted ; it makes the singular in *εἶς, εἴ, ἐςί*, and the plural in *ἑσμέν, ἐστέ, εἰσί*.

EXAMPLES.

THE substantive verb *εἰμί* is formed from *ἔω*, *I am*, from whence regularly it should make *ἔημι* : but it neglects the reduplication, and does not so much as change *ε* into *η*, for fear of confounding it with *ἡμί*, *I say*. It only adds an *ι* to *ε*, to lengthen its penultima, which it retains in the first and second person singular, dropping it in the third, as also in the dual and plural, except the last. It takes an acute on the last syllable, to distinguish it from *εἶμι*, *to go*, marked with a circumflex on the first, of which we shall speak hereafter. For dissyllables in *μι* have naturally this accent ; as *γινῶμι*, *to know* : *εἵμι*, *to enter* : *κλύμι*, *to hear*, &c. This verb is conjugated according to the following table, after which we shall give each tense in particular, with its dialects.

TABLE of CONJUGATION for the SUBSTANTIVE VERB εἶμι.

ACTIVE.

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Pres. Sing. εἶμι, εἶς vel εἴ, εἶς; Sum, es, est, Plur. ἐσμέν, ἐστέ, εἰσίν.	ὦ, ᾗς, ᾗ, Sim, is, it, ὦμεν, ᾗτε, ὦσι.		ἦθι, ἔστω, Es, esto, ἔσσε, ἔστωσαν.	εἶναι, Esse.	ὢν, ὄντος, Qui est. ἔσα, ἔσσης, Quæ est. ὄν, ὄντος, Quod est.
Imp. Sing. ᾗν, ᾗς, ᾗ vel ᾗν, Eram, as, at, Plur. ᾗμεν, ᾗτε, ᾗσαν.		ᾗην, εἴης, εἴη, Essem, es, et, ᾗημεν, εἴητε, εἴησαν.			

MIDDLE.

Imp. Sing. ᾗμεν, ᾗσο, ᾗτο, Eram or Fueram, Plur. ᾗμεθα, ᾗσθε, ᾗντο.			ἔστο, Esto.		ἑσόμενος, ἑ, Futurus. ἑσόμενῃ, ἡς, Futura. ἑσόμενον, ἑ, Futurum.
Fut. Sing. ἑσόμεαι, ἡ, σταί. Ero, is, it, Plur. ἑσόμεθα, ἑσθε, ἑνται.	ἑσόμεν, οἶο, οἶτο, Essem, es, et. ἑσόμεθα, οἰσθε, οἶντο.			ἕεσθαι, Fore or futurum esse.	

INDICATIVE.

Present.

Sing. εἰμί,	εἶς, vel εἷ,	ἐς΄.
Dor. ἔμμι,	Poet. ἔει, Att. ἔη,	ἐντί, and ἔνι.
Æol. ἦμι,	and ἔσσι.	
Dual - - -	ἐσόν,	ἐσόν.
Plur. ἐσμέν,	ἐξέ,	εἰσί.
Poet. εἰμέν,	Poet. ἔτε,	Dor. ἐντί.
and ἔμμέν,		Æol. εὔτι, Ion. ἔασι.
Dor. εἰμές,		Poet. ἔασι.

The compounds are conjugated in the same manner, but draw back the accent : *πάρειμι, adsum, πάρει, πάρεισι, πάρεσμεν, πάρεξε, πάρεισι.*

Observations on the dialects.

Εἶς the second person, which passes for an enclitic, is regular, coming from the first, by changing *μι* into *ς*, according to the general analogy : as *τίθηναι, τίθης : δίδωμι, δίδως, &c.* Vossius says, it is repeated four times in Homer, but he might have said above fifteen times. Nevertheless *εἷ* is more usual in prose, but it will hardly be found in the above-mentioned poet, except in the thirteenth verse of his *Battle of the Frogs* : *εἶψε, τίς εἷ ; Hospes, quies es ?* And this second person seems to be rather derived from the middle ; for *ῥομαῖ* should naturally make *ῥη*, and according to the Attics *εἶε*, and afterwards by contraction *εἷ*.

Ἐνι for *ἐνεσι* is very rare, but it is used for *ἐνεσι*, *licet*, and for *ἐνεσι*, *insunt*, from the verb *ἐνεμει*.

The other dialects are marked sufficiently in the conjugation of the present, their analogy having been already explained. The French, *vous estes, or vous êtes*, seems to be derived from the second person *ἐσέ*, or *ἔτι*.

RULE XVII.

Of the imperfect.

1. The imperfect makes *ἦν, ἦς, or ἦθσα, ἦ or ἦν*, retaining *η* in all numbers.
2. But *ἦν* signifies also *ivi* and *dixi* : *ἔσθι* implies also *scito* and *es* : *ἦθι, i.*

EXAMPLES.

Sing. ἦν,	ἦς and ἦσθα,	ἦ and ἦν.
Att. ἦ,	Poet. ἔησθα,	Dor. ἦε, ἦς.
Ion. ἦα,	ἔες, εἶς,	ἔην, ἦην.
Poet. ἦα, ἔην, and ἦην,	ἔσκες and ἔες,	and ἦεν.
	ἔσκον and ἔον,	Poet. ἔσκε.
Dual - - -	ἦτον,	ἦτην.
	Poet. ἦσον,	ἦσην.
	ἔτον and ἔσον.	
Plur. ἦμεν,	ἦτε,	ἦσαν.
Dor. ἦμας,		Sync. ἦν.
Poet. ἔμεν,	ἔτε,	ἔσαν, ἔσαν, and ἔσκον.

1. This imperfect is regular in its formation: for as ἔω should naturally make ἔημι, or without reduplication ἥμι, its imperfect must of course be ἔνυ, because, as the verb begins with an immutable vowel, it is incapable of augment.

But in its conjugation it is irregular, forasmuch as it always retains η in the dual and plural of the common tongue.

The second person in θα is from the Æolics, whose practice it is to put this termination after ε, ἥς, ἥσθα: but it is common enough in authors.

The third person ἥ is very little used, instead of which we rather say ἔνυ.

2. The explication of the second part of the rule, with regard to ἔνυ, may be seen in the following title of Dialects; and in regard to ἔσθι and ἔθι, you will find it in the imperative presently.

Observations on the dialects.

The Attics rejecting the υ of this imperfect, say ἥ in the first person, eram, as may be proved from Aristophanes. The Ionics resolving it, say ἔα, and the poets taking the long vowel, write ἥα, eram; from whence comes the third person ἥε, or ἥεν, erat, for ἥ, which is seldom used. Likewise ἐπῆεν, Hom. he was upon. But Eustathius says, that ἥα is a first aorist, and others say it is a perfect middle.

The poets prefixing a syllabic augment, say likewise ἔην, ἔης, ἔη, changing afterwards the syllabic into a temporal, ἥην, ἥης, ἥη, &c. They likewise form them in σπον, ες, ε, like the barytons.

The second person Æol. ἥσθα, assumes likewise an augment, ἔσθα. The Dorics say ἥς in the third person, erat, changing υ into ε; for υ is added to η, ἥν for ἥ.

The Dual adds a σ, especially among the poets, ἥσπον, ἥσπον, assuming the short vowel ἔσπον or ἔσπον, from whence seems to be derived the French nous estions; as nous fumes seems to proceed from the plural ἥμας. But the poets use also the short vowel in this number, ἔμεν, ἔτε, &c. wherein they conform to the regular analogy.

Several syncopate the third person plural, as ἥν for ἥσαν, ἥδειν, ἥδισαν, they had known: but it is not so very frequent.

But ἥν is likewise the first person of the second aorist middle of ἔημι, to go, vide page 227; and, also, the first person of the imperfect of φημι, to say, page 236; to which we may likewise add, that ἥν, with a rough breathing, is the second aorist of ἔημι, to send, page 228.

The second aorist among the poets is ἥον, derived regularly from the baryton ἔω, of which the Ionics, according to Eustath. make ἔον, without the augment; from whence comes ἔης, by crasis, εἶς, and by extension εἶς, in Herodotus.

From thence comes the subjunctive εἴω, and εἴω, the optative εἴοιμι, and the participle εἶων, as we shall see hereafter.

But εἶον is sometimes also an imperfect, ὥς ποτ' εἶον, Il. ξ. sic quondam eram.

SUBJUNCTIVE.

Sing. ᾧ,	ῆς, & ῆσθα,	ῆ	Ion. ῆσι.
Ion. εἴω,	εἶης,	εἶη,	and εἶησι.
Poet. εἴω,	εἶης,	εἶη,	and εἶησι.
Dual - - -	ῆτον,	ῆτον.	
Plur. ᾧμεν,	ῆτε,	ᾧσι.	
Dor. ᾧμες,			
Poet. εἴωμεν, εἶομεν, &c.			

From thence comes μετείω, according to Eustath. inter-sim, acquiram.

OPTATIVE.

Sing. εἴην,	εἶης,	εἶη.
Poet. εἴοιμι,	εἶοις,	εἶοι.
Dual - - -	εἶήτων,	εἶήτην.
Plur. εἶήμεν,	εἶητε,	εἶησαν.
Sync. εἶμεν,	εἶτε,	εἶεν. Attic.

IMPERATIVE.

Sing. ἴσθι, or ἔσω,	ἔσω,
Poet. ἔσσω,	Dor. ἦτω.
Dual ἔσον,	ἔσων.
Plur. ἔσε,	ἔσωσαν
	Att. ἔσων.

ANNOTATION.

We meet with εἶ for ἴσθι, from whence πάρεἶ, come hither; as also with ἦτω for ἔσω, from the baryton εἶ, εἶτω, by crasis ἦτω, psal. ciii.

ἴσθι comes also from ἴσκημι, to know, of which presently. But ἴθι, be gone, is the imperative of εἶμι, to go: ἐσόν, and ἐσε, in the indicative, have an acute on the last syllable; but ἐσόν, and ἐσε, in the imperative, have the accent on the first, as Apollonius teaches, Book iii. Chap. xxvii.

INFINITIVE.

εἶναι, Att. ἔμεναι, Æol. ἔμμεναι, Ion. ἔμεν, Dor. ἦμην, and ἦμες. See Book III. Rule xlv.

PARTICIPLES.

ᾧν,	όντος,	ῆσα,	ῆσης,	ᾧ,	όντος.
Ion. εἶων,	εἶοντος,	εἶσα,	εἶσης.		
Æol. εἶς,	εἶντος,	Dor. εἶσα.			
From whence comes like	{ εἶσθα, and εἶσσεα, } in Plato.				
	τιθείς.				

MIDDLE.

The substantive verb has likewise its middle, from whence it takes the imperfect and the future. For from εἰμί, the present middle, should be ἔμαι, from whence comes the imperfect ἤμην, and the future ἔσομαι.

INDICATIVE.

Imperfect.

Sing.	ἤμην,	ἦτο,	ἦτο, eram, as, at.
Dual	ἤμεθον,	ἦσθον,	ἦσθην.
Plur.	ἤμεθα,	ἦσθε,	ἦντο.

Ion. ἔατο, Poet. εἶατο, Hom.

First future.

Sing.	ἔσομαι,	ἔσῃ,	ἔσεται.
Poet.	ἔσσομαι,	ἔσση,	ἔσσεται.
Dor.	ἔσσεῦμαι,	ἔσσει,	ἔσαι.
Dual	ἔσόμεθον,	ἔσεσθον,	ἔσεσθον.
	-εσθον,		
Plur.	ἔσόμεθα,	ἔσεσθε,	ἔσονται.
	-εσθα.		

OPTATIVE.

Sing.	ἔσοίμην,	οἶο,	οἶτο, &c.
Poet.	ἔσσοίμην.		

From whence comes παρεσσίμην, *afforem*, ἀπεσσίμην, *abforem*.

Infinitive. ἔσεσθαι.

Participle. ἔσόμενος.

Poet. ἔσσόμενος.

A N N O T A T I O N.

Clenardus, and the common grammarians, take ἤμην for the plu-perfect of εἰμί; but it is better to take it for the imperfect of ἔμαι. Thus Euripides says ἐγὼ δὲ προδοῦντες ἐκ ἤμην τέκνων, that is, *ego liberorum proditor non eram, I did not betray them*. We read likewise παρεῖμην, *aderam, I was there*, in Demosthenes, and others.

CHAP. VII.

Of ἔEIMI and ἔIHMI, *eo, vado*.

RULE XVIII.

Of the formation of εἶμι.

From εἶω is formed εἶω, and thence εἶμι, *vado*, which casts away ε from the dual and plural.

EXAM-

EXAMPLES.

THIS verb εἶμι is likewise derived from εἶω, marked with a smooth breathing. For the poets first changed it into εἴω, from whence εἶμι has been taken, which is sometimes rendered by the present, *eo, I go*; and oftener by the future, *ibo, I will go*. Just as the French mean sometimes the future, when they say in the present *je m'en vas*. Hence the future of this verb is obsolete, though Homer has made use of the middle, εἴσεται, Od. ο.

It preserves the diphthong ε in the singular of the present and imperfect, just as the regular verbs have their long vowel; and in the dual and plural it has ε only (as they have their short vowel only) whereas εἶμι, *sum*, has ε only in the present of these two numbers, excepting the third person, which, in both resumes the diphthong. This verb is conjugated thus:

INDICATIVE ACTIVE.

Present.

Sing.	εἶμι,	εἶς or εἴ, εἶσι, <i>eo, I go</i> .
Dual	ἵτον,	ἵτον.
Plur.	ἵμεν,	ἵτε, εἶσι or ἴσι, according to some.
Ion.	ἴασι.	

In like manner προῖασι, *adeunt*: εἰῖασι, *ingrediuntur*: ποῖασι, *prodeunt*. But the following have a double accent; ἀνῖασι and ἀνιῖασι, *they ascend*: κατῖασι and κατιῖασι, *they descend*: διῖασι and διιῖασι, *they traverse*: μετῖασι and μετιῖασι, *they pursue*.

ANNOTATION.

The second person εἴ is scarcer here than εἶς, quite the reverse of the foregoing verb: however, it is found among the poets, whence we read ἄπει, *abis*, or *abibis*, in Theocritus, and likewise in Lucian in Revivisc. μέτει τὴν τέχνην, *artem aggredieris*.

RULE XIX.

Whence this verb takes its preterites and aorists.

The preterites and aorists are taken from εἴω.

EXAMPLES.

This verb borrows almost all its preterites and aorists from the poetic verb εἴω. Thus, though it forms regularly

The

The imperfect,

Sing.	εἶν,	εἶς,	εἶ.
Dual	- - -	ἴτον,	ἴτην.
Plur.	ἴμεν,	ἔτε,	ἴσαν,

From whence comes *ξύυσαν*, *they assembled together*; and in the dual, *ξύνιτην*, in Hom. and Hesiod :

Nevertheless it takes likewise *εἶον*, whence comes the third person, *εἶεν*, *he did go*, Hesych. And thence is derived the Att. *ἦον*, Hom. and by resolution *ἦιον*, from whence we have *ἐξῆιον*, in Apollodorus.

From the same verb is also derived the unusual preterite, *εἶκα*, whence is formed the

Plu-perfect

Εἶκεν, Att. *ἦκεν*, plur. *ἦκειμεν*, sync. *ἦμεν* and *ἦμεν*, *iveramus*. In the same manner, *ἐπεξῆμεν*, *eruperamus* : *προσῆμεν*, *accesseramus*. Likewise *ἦετε*, *ἦτε*, *iteratis* : *ἐξῆτε*, *eriveratis*.

First aorist

Should be *εἶσα*, whence comes the third person plural, *εἶσαν*, and thence *ἦσαν*, *ἦσαν*, and *ἦσαν*; as also the third person dual, *εἰσάτην*, Att. *εἰσάτην*.

The compound, *μετεῖσα*, *intermisi*; participle middle, *μετεισάμενος*, Il. *ρ. intermissus, interveniens*.

Second aorist.

Sing.	ἴον,	ἴες,	ἴε, from the same εἶω.
	εἴον,		
	ἴον,		
Dual	- - -	ἴετον,	ἴήτην.
Plur.	ἴομεν,	ἴετε,	ἴον.

SUBJUNCTIVE.

The present and imperfect are obsolete.

Second aorist.

Sing. *ἴω*, *ἴης*, &c. whence comes *ἀπίωμεν*, *abeamus*.

OPTATIVE.

The present and imperfect are hardly ever used.

Second aorist.

Sing. *ἴοιμι*, *ἴοις*, *ἴη*, &c. Thus in Josephus, *ἐπανάει*, *if he returned*.

IMPERATIVE.

Present and Imperfect.

Sing. ἴθι ἴτω. Dual ἴτον, ἴτων. Plur. ἴτε, ἴτωσαν.

But we likewise say εἶ for ἴθι, from the verb ἴω, whence ἴε should come, and by crasis εἶ. Thus ἔξει, Hesych. *exi*: ἀπει, *abi*: δέει, *go on*; and such like.

We do not find this verb compounded with σὺν, or παρὰ.

Second aorist.

Sing. ἴε, ἰέτω, &c. In like manner ἔξει, *exi*: it is formed regularly from the second aorist indicative ἴον.

INFINITIVE.

Εἶναι: whence comes ἀπειναι, *to depart*, or *to be gone*: παρειναι, *to approach*.

We also find ἵναι, whether it comes from εἶναι, by dropping ε, or from ἔεναι, by syncope; of which we shall speak in the next rule.

Observations on the dialects.

The usual dialects are to be found also in this verb; Att. ἵμεναι, and ἰέμεναι, Dor. ἵμεν and ἰέμεν, &c.

PARTICIPLES.

Second aorist.

ἴών, ἰόντος, ἰσσα, ἴόν. From the indicative aorist ἴον.

ANNOTATION.

Others will have it, that ἴων is the present tense, observing at the same time that there are three present participles acuted: ἴων, *iens*, *going* (which seems rather in that case to come from ἵημι, of which hereafter:), κίων, *vadens*, *walking*: and ἰών, *qui est*, for ὦν, from εἶμι, *sum*, *to be*.

The MIDDLE VERB.

Preterperfect.

Εἶα, also from the poetic verb εἴω, Att. ἦα, by resolution ἦια, ἦιας, ἦιε: and this person is the same with the third person of the imperfect active. Plur. ἦαμεν, sync. ἦμεν, *we have gone*: from whence comes ἀπήμεν *abimus*.

Plu-perfect.

ἦειν, *abieram*: whence comes ἀνήει and ἐπανάηει, Lucian, *redierat*: διήει, *transiverat*, Herod. διεξήει, Lucian, *narraverat*: διεξήεσαν, *narraverant*, Id.

Προήει, *egressus fuerat*, Plut. μετήει, *persecutus fuerat*, Dion. Cass. ἐπήει, *venerat, succurrerat*, Lucian. Third person plural ἦεισαν, Att. ἦσαν: whence ἀνήεισαν, *revererant*: ἐξῆεισαν, *egressi fuerant*: ἀντεπεξήεισαν, Lucian, *invadentibus hostiliter occurrerant*: ἀπήεισαν, *abierant*. We likewise meet with ἐπ' ἀν' ἡμῶν, *redieramus*.

Future.

The poetic verb εἶω forms also εἶσομαι, *ibo*: ἐπιείσομαι, *I'll go and meet him*, Hom. Thence comes the first aorist εἶσατο, *he is gone*; and its compound participle in Homer μετεἰσάμενος, *having followed*.

ἸΗΜΙ, *eo, vado, I go*.

RULE XX.

Of its formation.

Ἰεω with a smooth breathing forms also ἴημι, which is used but in very few persons.

EXAMPLES.

From this same Ἰεω with a smooth breathing, comes likewise ἴημι, *eo, vado*, formed by an improper reduplication.

This verb is intirely irregular; but is used only in a few persons, most of which we find in Hesych. and elsewhere; as

In the present, ἴησι, *he goes*, plur. ἴμεν, *we go*: whence comes ἀνίμεν, *we ascend*: κατίμεν, *we descend*, in Alex. Aphrod.

In the imperfect, ἴεσαν, *they did go*.

In the optative, ἴειν, *I wish he went*.

In the infinitive, ἰέναι *to go*; from whence we have ἀπιέναι, *to depart*: μετιέναι, *to run after, to pursue, or follow*: πρὸς ἰέναι, *to go towards*.

In the participle, ἰείς, ἰέντος, *going*, and ἰών, ἰόντος: μετιόντες, ἑκάστων, *Gaza, soliciting every body*: μετιόντες, τὴν ἀρετὴν, *Basil, embracing virtue*.

In the MIDDLE VERB.

The present is ἵεμαι; from whence comes ἵεται, *he goes away*: ἵενται, *they go away*.

The

The participle ἰέμενος, Apollonius, *going away*.

The second aorist ἦν. *I went*; from whence comes παρῆν, *I arrived, I was just come*.

The imperative ἕσσο, ἕσθω, *be gone*.

CHAP. VIII.

Of verbs derived from ἔω, with a rough breathing.

And first of ἵΗΜΙ, mitto, to send.

RULE XXI.

Of the formation of this verb.

ἵημι with a rough breathing, coming from ἔω, conforms entirely to τίθημι.

EXAMPLES.

THIS verb is not irregular, since it conforms entirely to τίθημι: but we place it here among the rest derived from ἔω, whence it is formed by an improper reduplication. It is conjugated thus:

INDICATIVE ACTIVE.

Present.

Sing.	ἵημι,	ἵης,	ἵησι,	<i>mitto, is, it.</i>
Dual	. . .	ἕτον,	ἕτον.	
Plur.	ἵεμεν,	ἕτε,	ἕϊσι.	

Ion. ἰάσι, from thence ἰᾶσι.

The compounds vary with regard to their accent; εἰσῖασι, *intromittunt*; προσῖασι, *admittunt*: but ἐνιᾶσι takes a circumflex; and συνῖασι, or συνιᾶσι, *committunt*, has both.

The Imperfect.

ἵην, *mittebam*, like ἐτίθην. But instead of this we generally make use of the imperfect of ἔω, which is ἔιν, ἔεις, ἔει, &c. according to the third rule. Likewise in composition, ἀφῖεν, ἀφῖεις, ἀφῖει: and according to the Attics ἡφῖεν, *dimittebam, relinquebam, permittebam*: καὶ οὐκ ἦφιε λαλεῖν, Mark i, 34, *and he did not suffer them to speak*. It borrows also of the poetic εἶω, the imperfect εἶον, εἶες, εἶε, from whence comes καθῃεῖτε, Il. φ.

Future

Future.

ἦσω, ἦσεis, ἦσει, *mittam*, &c. like θήσω. From thence come ἐνήσω, *immittam*, Hom. μεθήσω, *transmittam*, Hesiod.

First aorist.

ἤκα (for ἦσα) like ἔθηκα, ας, ε. Thus ἀφῆκα, *remisi*; παρῆκα, *omisi*; συνῆκα, Lucian, *intellexi*.

In the plural ἤκαμεν: its compound ἀνήκαμεν, synco-
pated ἀνῆμεν, *dimisimus*.

The Attics prefix here a syllabic augment, saying ἔηκα, ἐνέηκα, συνέηκα.

Second aorist.

Sing.	ῆν,	ῆς,	ῆ.
Dual	ἔτον,	ἔτην.	
Plur.	ἔμεν,	ἔτε,	ἔσαν.

From whence comes πρῆσαν, *præmiserunt*. It is formed from the imperfect, by casting away the reduplication.

Perfect.

Εἶκα with ει, Bæot. for ῆκα, like τέθεικα. From thence comes the plu-perfect εἶκεν; the participle εἰκώς, its compound ἀφεικώς, *qui dimisit*; infinitive ἀφεικέναι, *dimisisse*. But from the perfect ἀφείκα is also formed ἀφείωκα, *dimisi*; passive ἀφείμαι, and ἀφείωμαι, *dimissus sum*: ἀφείωνται σὺ αἱ ἁμαρτίαι, Luc. vii. 48. *thy sins are forgiven*.

SUBJUNCTIVE.

Present.

ῶ, ῖς, ῖ, &c.

RULE XXII.

For the Second aorist.

The subjunctive aorist ῶ, ῖς, forms likewise εἶω, εἶς, εἶης.

EXAMPLES.

The second aorist regular is ῶ, ῖς, ῖ, &c. formed from the present, by rejecting the reduplication. But the Attics prefix a syllabic augment to it, εἶω, εἶς, εἶη, of which the poets make a diphthong, εἶω, εἶης, εἶη: ἀφείω, *dimisero*. In like manner ῆω, ῆς, ῆ: ἀνήη, Hom. *remiserit*, by adding the vowel η.

OPTATIVE.

Present.

ἱέην and ἱοίμην. Second aorist, εἶην.

IMPERATIVE.

Present.

ἱέθι, ἱέτω, &c.

Second aorist.

ἕς, ἔτω, like θές. From thence come the compounds
πρόες, *præmitte* : ἀφές, *dimitte* : κάθες, *demitte*.

INFINITIVE.

Present.

ἱέναι, *demittere* : ἀφιέναι, *dimittere*.

Second aorist.

εἶναι, its compound ἀφείναι, *dimittere*. We meet also
with ἐμπαρῆναι, Simpl. in Epict. *laxare, remittere* ;
ἐπαφῆναι, Achil. Tatius, *immittere, submittere*.

PARTICIPLES.

Present, ἱείς. *Second aorist*, εἷς, ἔντος : from whence
καθεῖς, *qui submisit* : τὰς κόμας καθεῖσαι, Dion. Cassius,
comas submissæ : ἀφείς, *qui dimisit*, &c.

PASSIVE.

Present, ἵεμαι, *I am sent*, like τίθεμαι.

Imperfect, ἵεμην, *I was sent*.

First Aorist, ἔθην, like ἐτέθην.

But we likewise say εἶθην ; from whence come ἀφείθην,
and ἀφίθην, *dimissi sunt* : παρείθην, Hom. *dimissus est*.

Perfect, εἶμαι, the third person plural, εἵνται, *missi sunt* : from whence ἀφείνται, *dimissi sunt* : ἀνείνται, *remissi sunt*, Att. ἀφέωνται and ἀνέωνται ; in the same manner as ἀφέωκα, for ἀφείκα, dropping the subjunctive and inserting an ω.

But because the regular preterite should be ἔμαι, and its compound ἀφεμαι, from thence comes ἀφείσις, *remissio* : as from the natural preterite τέθεμαι (instead of which we say τέθειμαι) comes θέμα, θέσις, *theme, position*, &c.

Thus from εἶμι, *eo*, perfect εἶμαι, from the poetic εἶω, come εἰτέον, and ἰτέον, rejecting ε, and by pleonasm ἰτητέον, *eundum*.

The rest is formed regularly. For ἔθην makes in the subjunctive ἐθῶ, third person plural ἐθῶσι, *mittantur*.

Infinitive, ἐθῆναι or εἰθῆναι; from whence come ἐνεθῆναι, and ἐνεθῆναι, *immissum esse*: παρεθῆναι, Euseb. *languidum esse*.

Participle, ἐθεῖς, ἐντος, *missus*; from whence ἀνεθεῖς, *absolutus*: ἀφεθεῖς, *dimissus*, &c.

MIDDLE.

Indicative first aorist, ἡκάρην, ἡκω, ἡκατο; whence come ἀνηκάρην, *remisi*, or *dicavi*: προσηκάρην, *admisi*, &c.

Second aorist, ἔμην, ἔσο, and ἔο, ἔ, ἔτο, like ἐθέμην, &c.

Subjunctive, ᾤμαι.

Optative, εἴμην, εἴο, εἴτο.

Imperative, ἔσο, and ἔο, ἔ, ἔσθω: ἔσθον, ἔσθων: whence we have κάθη, *submittito*; πρόσσ, *admittito*; πρόσ, *præmittito*, *emittito*; retaining the same contraction as in the imperfect and second aorist.

Infinitive, ἔσθαι; participle, ἔμενος; whence προέμενος, *præmittens*, *emittens*.

Observations on the verb συνίημι, to understand.

Συνίημι, *committo*, is composed of ἵημι, *mitto*; it is taken for to send together, or to confront, to compare, and to put together; and metaphorically for to hear, to understand, comprehend, know, see, and perceive, signifying the application of the senses or of the mind to the object. It forms its tenses sometimes from itself, and sometimes from συνῶ, circumflexed. Thus we say in the third person singular, συνήσιν and συνίῃ, *intelligit*; and in the plural, συνῶσι, and συνίῃσι, *intelligunt*. In the imperative, συνίεθι and συνίει. In the participle, συνιείς, ἐντος, and συνῶν, ἐντος, *intelligens*. But συνῶν, *conveniens*, comes from σύνειμι.

The first aorist is συνῆκα (like ἦκα above mentioned) *commisi*, *consciis sum*, *intellexi*: εἰ γὰρ συνῆκαν, Mark vi. 52. for they did not understand. But the Attics change σ into ξ, ξυνέηκε, μάχεσθαι, Hom. in pugnam *commisit*, where we find a syllabic ε after the preposition, which makes a double augment. And sometimes this ε is put before, ἐξυνῆκα, ας, ε, &c.

CHAP. IX.

Of ἴΕΜΑΙ, ἥΗΜΑΙ, and ἔΕΙΜΑΙ.

RULE XXIII.

Formation of ἴΕμαι, *concupisco*.

ἴΕμαι coming from ἔω, with a rough breathing, expresses desire.

EXAMPLES.

THIS verb is used in the present passive, ἴΕμαι, ἴεσαι, like τίθεμαι: its compound ἐφιέμαι, *I desire*.

Imperfect, ἰέμην, ἐφιέμην. But it is scarcely used except in these two tenses.

ANNOTATION.

This verb sometimes signifies *to go*, but with a sort of an eagerness or desire. Homer says, οἴκαδε, ἰεμένων, of those who were returning to their country. Therefore this verb is properly the passive of ἵημι, *mitto*, which implies that a person has a strong desire of something.

ἥΗΜΑΙ, *sedeo, to sit*.

RULE XXIV.

Of the formation of ἥμαι.

1. ἥμαι, with a rough breathing, comes likewise from ἔω:
2. Retaining its η, it is often taken for the preterite.
3. But εἶσμαι and εἶσμεν are from εἴσομαι; ἥσμαι from ἥδω; and εἶμαι from ἥω.

EXAMPLES.

1. This verb follows the middle voice, and is formed from ἔω, *to sit*, in the manner as follows: by repeating ε they make εἶω, and from thence is formed ἐήμι, in the middle εἶμαι, and by crasis ἥμαι. It retains the η in all its numbers, and therefore is conjugated thus.

INDICATIVE.

Sing.	ἥμαι,	ἥσαι,	ἥται.
Dual	ἥμεθον,	ἥσθον,	ἥσθον.
Plur.	ἥμεθα,	ἥσθε,	ἥνται.

Ion. εἶται, Poet. εἶται.

The compounds draw back the accent: κάθημαι, κάθησαι, and κάθη, κάθηται.

2. This tense is often taken for the preterite.

3. Hence we may remark four preterites, which resemble each other, and without a good deal of care may be easily confounded.

The first is this ἦμαι.

The second, εἶσμαι, *sedi*, taken from ἔζω, ἔζομαι, *to sit*. Plu-perfect εἶσμεν, *sederam*.

This ἔζω likewise comes from ἔω, by inserting ζ: its second aorist is ἰδεῖν, whence the Latin *sedere* seems to be derived. Its compound is καθέζω: but changing ε into ι, we say likewise ἵζω, καθίζω, ἐκάθιζον, καθίσω, ἐκάθισα, κεκάθικα: the imperative, κάθιζε, κάθισον, κεκάθικε.

The third, ἦσμαι, comes from ἦδω, *to rejoice or take pleasure*.

And the fourth, εἶμαι, comes from ἦω, *to dress*, or from ἵημι, *to send*. See the latter in the preceding chapter, and the former in the next page.

Imperfect.

Sing.	ἦμην,	ἦσο,	ἦτο.
		Poet.	ἔσο.
Dual	ἦμεθον,	ἦσθον,	ἦσθην.
Plur.	ἦμεθα,	ἦσθε,	ἦντο.
		Poet.	εἶατο & ἦατο.

In like manner, ἐκαθήμην, ἐκάθησο, το, or, without the syllabic augment, κάθημην, κάθησο, το.

IMPERATIVE.

Ἔησο, ἦθω. In the same manner κάθησο, ἦσθω.
Ion. κάθηο, and assuming the short vowel κάθεο,
by crasis κάθε.

INFINITIVE.

Ἔησθαι, καθῆσθαι, *sedere*.

PARTICIPLE.

Ἔήμενος: in like manner καθήμενος, παρήμενος.

Ἔειμαι, *indutus sum*.

This is a preterite coming from ἔω, as we have already observed: it is conjugated thus.

Sing.

Sing. εἶμαι, εἶσαι, (poet. ἔσσαι) εἴται, and εἴαι;
third plur. εἴαται.

Plu-perfect. εἶμην and ἔσάμην; εἶσο and ἔσσο; εἶτο
and εἶσο, or ἔσο; third plural εἶατο, Hom. and ἔσσατο,
indutus fuerat.

Participle, εἶμενος.

Future, ἔσω, or ἔσσω.

First aorist active, εἶσα and ἔσσα, ας, ε, *I have
dressed, I have placed*.

Infinitive, εἶσαι and ἔσσαι; whence comes ἐφέσσαι,
Hom. but ἐφείσσαι, with the accent on the first, is the
imperative middle, like τύψαι.

First aorist middle, εἰσάμην and ἔσάμην, εἰσάμεν.

Participle, εἰσάμενος.

ANNO TATION.

We likewise say ἐννυμι, *induo*, formed from the same ἔω. See in
the next book a list of the verbs in νμι.

But it is to be observed, that several of these persons, which are
formed with a double σσ, may likewise come from εἶσμαι, *I am
seated*, which we have already mentioned; as ἔσσαι, *thou art dressed
or seated*; ἔσσα or ἔσάμην, *I have placed or have dressed*; εἰσάμενοι,
those who have dressed, built, or founded.

CHAP. X.

*Of Irregular Verbs in μι, whose Primitives are not ἔω
or ἔω.*

RULE XXV.

Of κεῖμαι, jaceo.

Κεῖμαι for ἵκεμαι, comes from κέω; it retains ει in
every number.

EXAMPLES.

KΕΙΜΑΙ is derived from κέω, ομαι. Whence regu-
larly should be formed ἵκεμαι, but the ι is inserted
after the ει, in the same manner as in εἶμι, *I am*, and
εἶμι, *I go*. It retains its diphthong throughout all its
numbers, as ἦμαι, *I sit*, retains η,

Present.

Sing.	κεῖμαι,	κεῖσαι,	κεῖται.
Dual	κεῖμεθον,	κεῖσθον,	κεῖσθον.
Plur.	κεῖμεθον,	κεῖσθε,	κεῖνται.

Ion. κιάται, Poet. κιάται.

II H

Imperfect

Imperfect, ἐκείμην, σο, το; third plural, ἐκείντο.

Ion. κέατο, Poet. κείατο.

Future middle, κείσομαι, as from κείω, ομαι, η, εται.

Dor. κεισῶμαι, and κεισεῶμαι

Imperative, κείσο. Infinitive, κείσθαι. Participle, κείμενος.

The following compounds draw back their accent : ἀνάκειμαι, *I repose* : ἐπίκειμαι, *I lean upon* : διάκειμαι, *I am in such a disposition* : but in the infinitive they retain it, περικείσθαι, *circumjacere*.

ANNO TATION.

We likewise read in Hom. Od. π. κέονται, from the barytonous verb κέομαι; and in the imperfect, κέοντο, without an augment. In the subjunctive, κέωμαι, from whence κατακείωνται, Lucian, *subjaçant*; συγκέηται, Plato, *conflata, composita sit*.

RULE XXVI.

Of ἴσῃμι, scio, cognosco.

ἴσῃμι conforms to ἴσημι, and is frequently syncopated.

EXAMPLES.

ἴσῃμι is formed from ἰσάω, scio, *to know*, without the reduplication. It is syncopated in several places, and conjugated after the manner of ἴσημι, thus :

INDICATIVE.

Sing.	ἴσῃμι,	ἴσης,	ἴσησι.
Dor.	ἴσαμι,	ἴσας,	ἴσατι.
Dual	ἴσατον,	ἴσατον.	
Sync.		ἴσον, ον.	
Plur.	ἴσαμεν,	ἴσατε,	ἴσασι,
Sync.	ἴσμεν,	Dor. ἴδμεν, <i>we know</i> , ἴτε, (from whence comes the compound κάτιστε, <i>ye know</i>) ἴσασι.	

With the accent on the antepenultima, as also in the participle ἴσας, αντος, τοῖς, ἴσασι, *scientibus*, contrary to the common custom of verbs in μι, according to which it should be ἰσάς, like ἰσάς; ἰσᾶσι, like ἰσᾶσι, &c.

The imperfect, ἴσῃν, ης, η, like ἴσῃν.

Third plural, ἴσασαν, sync. ἴσαν, *sciebant*. But ἴσαν imports also *ibant*, from εἶμι above mentioned.

Imperative, ἴσαθι, ἰσάτω, sync. ἴσθι, ἴσω, &c.

But, ἴσθι signifies likewise *esto*, from εἰμί, *sum*, as above, page 221.

Third plural, *ἰσάτωσαν*, sync. *ἴσωσαν* and *ἴσων*.

In like manner its compounds, *σύνισθι* for *συνίσταθι*, *consciūs sis*.

RULE XXVII.

Of the middle formation.

The middle *ἴσασθαι*, with a smooth breathing, assumes a *τ*, and forms *ἴσασθαι*.

EXAMPLES.

The middle verb of *ἴσθαι* is *ἴσασθαι*, which assuming a *τ*, forms *ἴσασθαι*, with a smooth breathing, in which alone it differs from *ἴσασθαι*, *sto*. Thence comes *ἐπίσασθαι*, *ἐπίσασθαι*, Att. *ἐπίση*, *ἐπίσεται*, to know; whereas *ἐπίσασθαι*, to surprise, to fall upon, or oppress, comes from *ἴσασθαι*.

Imperfect, *ἐπισάμην*, *ἐπίσασο*, Ion. *αο*, contract *ω*, *ατο*; and, with the temporal augment, *ἠπισάμην*, *ασο*, &c.

RULE XXVIII.

Of *φημί, dico*.

φημί, dico, conforms to *ἴσθαι*. From *ἔφην*, comes *φῆν*, and thence *ῆν*.

EXAMPLES.

φημί is formed from *φάω*, without the reduplication, and is irregular with regard to the accent.

THE ACTIVE.

Present.

Sing.	<i>φημί</i> ,	<i>φῆς</i> (with <i>ι</i> subscribed)	<i>φῆσι</i> .
Dor.	<i>φαμί</i> .		Dor. <i>φατί</i> .
Dual	<i>φατόν</i> ,	<i>φατόν</i> .	
Plur.	<i>φαμέν</i> ,	<i>φατέ</i> .	<i>φασί</i> .
			Dor. <i>φαντί</i> .

The accent upon the last syllable, though in the participle we say, *φάς*, *αυτός*, *τοῖς*, *φάσι*, with a circumflex. And the reason is, because it passes for an enclitic throughout the plural, in the same manner as *εἰμί*, *sum*.

But its compounds draw back the accent; *κατάφημι*, *I assure*, *κατάφασι*; *ἀπόφημι*, *I deny*, *ἀπόφασι*; *σύμφημι*, *I agree*, *σύμφασι*.

In every thing else it agrees with ἔσημι : thus, Imperfect, ἔφην, like ἔσην, and, without the augment, φῆν, φῆς, and φῆσθα, φῆ.

And casting away φ, ῆν, ῆς, ῆ. See Rule XVII.

Likewise in the present, ἡμί, ῆς, ῆσί, for φημί, &c.

Second aorist, ἔφην, like ἔσην : which happens here to be the same with the imperfect : and this is the case of all verbs in μι, that are without a reduplication ; as τλῆμι, *I suffer*, ἔτλην : γηῶμι, *I know*, ἔγνων : φημί, *I say*, ἔφην, ἔφη, and, according to the Dorics, ἔφα : αὐτὸς, ἔφα, *ipse dixit*.

In the dual, ἔφητον, ἐφήτην.

Plural, ἔφημην, ἔφητε, ἔφησαν.

It retains the long η, whereas the imperfect assumes the short α ; wherein it conforms to ἔσην. In the other moods the present is the same with the second aorist.

Subjunctive, φῶ, φῆς, φῆ, like εῶ.

Optative, φαίνην, like εαίνην.

Imperative, φάθι, σύμφαθι, *confess*.

Infinitive, φάναι, penacuted ; for φᾶναι with a circumflex on the penultima, or, according to the Attics, φῆναι, is the second aorist of φαίνω, proceeding from the indicative aorist ἔφανα or ἔφηναι.

Participle, φάς, *saying* ; but taking its future from φάω, which is φήσω, from thence it forms φήσειν and φήσων ; and the first aorist ἔφησα ; from whence comes the optative φήσαιμι, Æol. φήσεια, the infinitive φῆσαι, and the participle φήσας.

MIDDLE INDICATIVE.

Second aorist, ἐφάμην, ἐφάσο, &c.

Imperative, φάω for φάσο, Hom.

Infinitive, φάσθαι.

Participle, φάμενος.

The End of the FOURTH BOOK.


BOOK V.

OF DEFECTIVE VERBS

AND

Of the INVESTIGATION of the THEME, or

RESOLUTION of VERBS.



AFTER having represented in the two preceding books the general analogy of both conjugations, that is, of verbs in ω , and of verbs in μ , with their principal irregularities; it is fit now we treat of those, which are irregular by defect, as wanting several tenses. This will be serviceable, not only towards laying a foundation for the investigation of the theme or resolution of verbs, of which we shall treat in the sixth and the ensuing chapters of this book; but also, towards acquiring a more complete knowledge of this language by the analogy of the derivation of these verbs, wherein a great part of its fertility consists.

For most of these verbs are irregular for no other reason, but because they either form, or are formed from other verbs: whence it comes to pass, that the primitives are grown unusual in the present and imperfect, having left these tenses to their derivatives; or, on the contrary, the derivatives being used only in the present and imperfect, their defect in the other tenses is supplied by their primitives: thus λαμβάνω being derived from the ancient verb λήβω, λαμβάνω serves

serves for the present and imperfect; and *λήβω* supplies its place in the other tenses.

We may therefore divide the defective verbs in general into two classes: one of verbs, that have only the present and imperfect; and the other of verbs, that have neither of those tenses, but some others: and each of these two classes includes verbs in *ω*, and verbs in *μι*.

CHAP. I.

Of Defectives, that have only the Present and Imperfect.

And first of Verbs in ω.

VERBS in *ω*, that have only the present and imperfect, may be divided generally into two branches, one of verbs in *ω* pure, and the other of verbs in *ω* impure.

I. *Defectives in ω pure.*

Defectives in *ω* pure, are

1. Verbs of imitation or resemblance in *άω*: *κελαινιάω*, to be blackish, or bordering upon black; *χιάω*, to be as white as snow: *γαληνιάω*, to be at rest, to have a great serenity of countenance.

2. Likewise verbs of desire in *άω*: *βασιλείάω*, regnāturio, to have an ambition of reigning: *μαθητιάω*, to be desirous of learning: *ἀνητιάω*, to desire to buy: *στρατηγιάω*, to be willing to be a captain, or leader: *φονάω*, to breathe death and destruction: *μαχάω*, to be eager for battle.

3. Poetics derived from another verb, especially if the verb itself be a derivative; as *ἰσχανάω*, to detain, or restrain, derived from *ἰσχαίνω*, which comes from *ἴσχω*, and the latter from *ἔχω*, habeo, to have: *δεικνάνομαι*, to stretch out one's hand to receive any thing, from *δεικνάνω*, taken from *δείκω*, and this from *δέχομαι*, Ion. for *δέχομαι*, accipio, to take, or receive.

There are some formed from a noun, which has been derived itself from another verb: *ἐξχατάω*, to shut up, or imprison, formed from *ἐρχατος*, or *ἐρχατος*, inclosure, both in Hesych. coming from *ἐργω* or *εἰργω*, to inclose or shut up.

But if they are only derived from a noun, and have no relation to a verb, then they have their tenses; as *μηχανάομαι*, machinor, to invent, or contrive, from *μηχανή*, machina, a machine, or contrivance.

4. Verbs in *νάω*, or *νέω*, formed by inserting *ν*: *πεννάω*, to sell, or expose to sale, derived from *πενάω*: *υννέω*, to unite and join together, to build, taken from *υννέω*: *οἰχνέω*, proficiscor, to depart, or go, from *οἰχω*, or *οἰχομαι*: *ιννέομαι*, to come, from *ἴνω*, as also its compound *ὑπισχνέομαι*, to promise, from *ὑπισχω*.

Some

Some of these change ε into ι; as from *πίτω* comes *πιτνίω*, to fall: from *ορέγομαι*, *οριγνάομαι*, to desire, &c.

But if these verbs happen to be derived from those in άω, then other verbs in μι are formed from thence; as from *κεράω*, *κιρνάω*, and *κίρνημι*, to mingle: from *πετάω*, *πιτνάω*, *πίτνημι*, pando, to open: from *πελάω*, *πιπλάω*, *πίπλημι*, to approach: from *σκιδάω*, *σκιδνάω*, and *σκιδνῆμι*, to disperse, to dissipate; or, rejecting the first letter, *κιδνάω*, and *κιδνῆμι*: from *κρεμάω*, to hang up, comes *κρεμνάω*, and *κρέμνημι*, retaining ε; afterwards *κρημνάω*, and *κρήνημι*, changing ε into η; whence *κρημνός*, a high or perpendicular rock, a precipice.

5. Poetics in αίω: *κεράω*, *κεραίω*, likewise in its stead *κεραίεω*, to mix: *σκεδάω*, *σκεδαίω*, to scatter: *λιλάω*, *λιλαίομαι*, to desire.

6. Verbs in είω derived from a future; *γαμέω*, to marry; *γαμήσω*, *γαμυσειώ*, to long to be married: *πολεμέω*, to wage war; *πολεμήσω*, *πολεμυσειώ*, to be eager for war: *βρώω*, or *βρώσκω*, to eat; *βρώσω*, *βρωσειώ*, to be hungry: *ὄπλω* or *-ομαι*, to see; *ὄψω*, *ὄψειώ*, to desire to see.

But we are not to confound with these, other verbs which the poets form from a present in έω, inserting ι, and which have the same signification with their primitives; as *ρείω* from *ρέω*, to flow: *νυικείω* from *νυικέω*, to wrangle, or dispute. Likewise *τελείω*, to perfect, or finish, from *τελέω*: *κρυττείω*, to overcome, from *κρυτέω*, &c.

7. Polysyllables in ύω: *δεικνύω*, to show: *ρηγγύω*, to break: *σβεννύω*, to extinguish; and others of the like sort: from whence come the verbs in υμι, of which we shall treat hereafter.

8. All verbs in ύω: *ἀλνύω*, to be sorely troubled and vexed in mind: *ἀγνύω*, to accompany, or to wait upon; *ὀπνύω*, to be married; though we read the future *ὀπύσει* in Aristoph. casting away the subjunctive ι from the penultima.

II. Defectives in ω impure.

We shall range them here according to the order of the consonant preceding ω; and we have one general remark to make, that several of those verbs, which have two consonants before ω, are defectives; as

Verbs in ΒΩ preceded by another consonant: *ρίμω*, to whirl, or turn about: *φίεω*, to feed, or to pasture. Even *φείω*, or *φείομαι*, to run away, to be afraid, has but very few tenses of its own; no more than *σίεω*, to honour: nevertheless *ἑσείδην*, in Sophocles, for *ἑσείφθην*, comes from *σείομαι*, according to Dionysius, because its termination is pure: and *λείω*, *libo*, *fundo*, to spill; *ἀμείω*, *permuto*, to change; and *τέω*, *tero*, to use, or wear out, are also regular verbs for the same reason.

Verbs in ΑΩ preceded by a consonant; as *λδω*, *νδω*, *ρδω*: *ἐλδομαι*, to desire: *σπένδω*, *libo*, to pour out: *κυλίνδω*, to roll: *πέδω*, *pedo*, &c.

Verbs in Ι'ΖΩ, (ζ having the force of two consonants) derived from a circumflex of the same signification; as

<i>αἰτῶ</i> ,	<i>αἰτίζω</i> ,	to ask, or to beg.
<i>ἀτρεμῶ</i> ,	<i>ἀτρεμίζω</i> ,	to be intrepid.

ἡρεμείω,

ἡρεμέω,	ἡρεμίζω,	to be at rest.
μηρυκάω,	μηρυκίζω,	to ruminate.
νεμεσάω,	νεμεσίζω,	to be angry.
πολεμέω,	πολεμίζω,	to wage war.
προκαλέω,	προκαλίζω,	to provoke.
συναχέω,	συναχίζω,	to sigh, or weep.

But those derived from a noun, are generally regular; as from οἶκος, a house, οἰκίζω, to build, &c. We must however except, according to Eustathius, ὀμβρίζω, to water, or sprinkle, from ὀμβρος, or ὀμβρία, imber, rain: and σταθμίζω, to weigh, or balance, from σταθμός, or σταθμίων, statera, scales or balance.

Even those derived from a verb of a different signification have likewise their tenses; as from πλετέω, to be rich, πλετίζω, to enrich, &c.

9. Poetic derivatives in Α΄ΘΝ, Ε΄ΘΝ, Υ΄ΘΝ, ΣΘΝ, and ΧΘΝ; as from

ἀμύνω,	ἀμυνάθω,	to defend.
διώκω,	διωκάθω,	to pursue.
νέμω,	νεμέθω,	to pasture.
φλέγω,	φλεγέθω,	to burn.
φθίνω,	φθινύθω,	to corrupt.
μινύω,	μινύθω,	to diminish.
ἔδω,	ἔσθω,	to eat.
ἐρέικω,	ἐρέχθω,	to shake.

Likewise ἄχθομαι, to be heavy, and ἔχθομαι, to be hated, the futures of which seem as if they came from a verb in ω pure ἀχθίσομαι, and ἔχθίσομαι.

Verbs in ΚΝ; as the poetic ὀλέκω, to ruin, or destroy, formed from ὀλέω, ἔσω, from whence should be derived ὀλέσσω.

Likewise ἐρυκάω, and ἐρυκακέω, inhibeo, to hinder or refrain, from ἐρύκω, and this from ἐρύω.

Verbs in ΣΚΝ, let whatsoever vowel precede; as

α: ἡδάω, ἡδάσσω, to be of age of puberty: γηράω, γηράσσω, to be old, to grow old: ἱλάω, ἱλάσσω, to appease, to render favourable; though we meet with ἱλάσθαι in Hom. δρᾶω, by reduplication διδρᾶσσω, to run away.

ε: ἀρέω, ἀρέσσω, placeo, to please, to be agreeable.

η: αἰδέω, αἰδήσσω, to grow, to increase, from the future αἰδήσω; whence we must also derive all those that have an η or ω in the penultima, μνάομαι, future μνήσομαι, by reduplication μιμνήσκω, to remind, or put in mind.

ι: κυέω, κυίσσω, to conceive: εὗρέω, εὗρίσκω, to find or invent: στερέω, στερίσκω, to deprive: αἰλόω, αἰλίσκω, to seize or take: πίω, by reduplication πιπίσκω, to give to drink.

ο: βόω, βόσσω, to pasture, or give forage.

ω: βιώω, future βιώσω, βιώσσω; from whence comes ἀναβιώσκεσθαι, to rise to life, in Plato: ἀμβλόω, whence is formed ἐξαμβλῶν, in Plato, Aristophanes, and Suidas, future ἀμβλώσω, and thence ἀμβλώσσω, to miscarry, or to procure a miscarriage; we likewise find ἀμβλώσσω: βεβώω, βεβώσω, βεβώσσω, and by reduplication βιβρώσσω, to feed, to eat: in like manner τρώω, τιτρώσσω, to wound.

υ: μεθύω, μεθύσκω, to make drunk; δύω, διδύσκω, to dress.

From φάω comes φάσκω, πιφάσκω, also πιφάυσκω, and πιφραύσκω.

Verbs in ΒΑΩ, ΚΑΩ, ΦΑΩ; as

μέμβλομαι, to take care of, from μέλομαι.

κέκλωμαι, to command, from κέλομαι.

ὀφλω, to owe, from ὀφείλω.

Polysyllables in ΓΑΩ; as

δεγδύλλω, to stare about; likewise

βδύλλω, to loath, from βδέω, pedo, foeteo, &c.

Verbs that have only Α pure before Ω; as

ἔλω, to be willing: μέλω, to take care of: κέλω, to command: πέλω, to be; likewise βέλωμαι, volo, to be willing.

Verbs in ΤΜΩ; as τέτμω, to find.

Several verbs in ΝΩ, which may be divided into different classes, and of which we shall treat more at large hereafter, Chap. VII.

The 1st is of verbs in ΑΨΩ, which are often derived from a verb in έω or άω; as άδέω, from ήδω, delecto, to rejoice; second future άδέω, and thence άδέω; from whence comes σγδάνω, placeo, to please: φθάω, φθάνω, to prevent, &c.

The 2d of verbs in ΑΨΩ, likewise derived from έω, or άω; as όλισθέω, όλισθαίνω, labor, to slip, or fall: βάω, βαίνω, gradior, to walk.

The 3d of polysyllables in ΕΨΩ; as φαίνω, luceo, to shine, from φαίω, or φάω: αλέεινω, effugio, to shun, from αλεύω, &c.

But dissyllables are generally regular, as we shall see in the resolution of verbs.

The 4th of divers verbs in ΓΨΩ, and ΥΨΩ; as τίνω, luo, to pay or atone for: ιθύνω, dirigo, to conduct, to direct, to correct.

The 5th of derivatives in ΝΩ, preceded by a consonant; as πέφνω, to kill, derived from φένω.

And of these some change the vowel; as from δήκω, δάκνω, mordeo, to bite.

μένω, μέννω, maneo, to remain.

γένω, γίγνομαι, fio, to become.

πέττω, πίτνω, and πιτινέω, cado, to fall.

The verb πένω, laboro, satago, to take pains, to be busy, is also defective: its perfect middle is πέπονα, from whence comes πόνος, labour; but the present is very scarce, though Eustathius mentions it. Πένομαι is often repeated in Homer.

Verbs in ΣΠΩ, or ΣΠΟΜΑΙ.

ἔπομαι, ἔσπομαι, sequor, to follow.

ἐνέπω, ἐνίσπω, dico, to say, which forms of itself the future ἐνίψω; and makes likewise ἐνισπήσω, after the manner of circumflex verbs.

Verbs in ΓΡΩ formed by syncope.

ἀγρομαι, from ἀγείρομαι, to assemble.

ἐγρομαι, from ἐγείρομαι, to be stirred up, or awakened; from whence we find in Hesych. ἐξέγρης, for ἐξεγέρθης.

Some poetics in ΣΣΩ; as

παιφάσσω, to stare, or look about: ἀηθέσσω, to be accustomed:

ἀγνώσω, to be ignorant of: ἀπνύσω, to be empty, or foolish: ἐνίσσω, Hom. for ἐνέπω, to say.

Derivatives in ΠΤΩ, or ΚΤΩ, which change the ε of their primitives into ι; as πείτω, πίπτω, to fall: τέκω, τίκω, to bring forth a child: ἐνέπω, ἐνίπτω, to say. But ρίπτω, to throw, or to cast, though derived from ρέπω, is nevertheless regular.

Ἰσχω, habeo, to have, derived from ἔχω, changing ε into ι, and inserting σ; as ἐνίσπω, from ἐνέπω.

From ἴσχω comes ἀμπίσχω, to clothe or dress, formed from ἀμφι and ἔχω, where we find φ changed into π, by reason of the aspirate that follows: likewise from ἔχω comes ἀμπέχω, future ἀμφέξω.

Verbs derived from unusual contracts, as some terminated in ΣΩ or ΨΩ: thus from αὐξέω comes αὐξω, augeo, to augment; from ἐψέω, ἔψω, coquo, to boil; from ἀλεξέω, ἀλέξω, to repulse, to assist.

Likewise others derived from a future; as ἄξω, ago, duco, to lead, or conduct; whence comes the imperative ἄξε, ἄξέτω: οἶσω, fero, to carry; whence comes the imperfect οἶσον, the imperative οἶσε, οἶσέτω: ὄρω, concito, to excite, or stir up, Hesych. passive ὄρομαι, imperfect ὠρσόμεν, ὠρσε, Ion. ὄρσειο, imperative ὄρσε, expurgiscere, awake, rise up. And these verbs come from the futures of ἄγω, οἶω, ὄρω, whose Æolic future is ὄρω for ὄρῶ.

In like manner δύω, βήω, λέξω, for δύω, subeo, to go under; βάω, or βαίνω, to go; λέγω, to say: likewise τέρω for τείρω, to break, to spoil; δοάσω, or δοιάσω, from δοάζω, or δοιάσω, to doubt, or deliberate. But δύω makes in the active imperfect ἔδυσον, and in the middle ἔδυσόμεν.

Verbs derived from preterites; as

κεκλήγω, clango, to make a noise, from κλάζω, perf. mid. κέκληκα.

παφρίκω, to dread, to be afraid, from φρίττω.

ἐρρίγω, to be astonished, to be frightened, from ριγέω.

ἐρηγορεῶ, to be watchful, from γρηγορέω, perf. mid. ἐγρήγορα.

But sometimes these verbs derived from the perfect middle form their tenses regularly: as κερεάγω from κεράζω, to cry out, forms the first aorist ἐκέκραξα: and even the perfect seems to have been used, since from thence are derived the nouns κέκραγμα, a noise, or clamour; κερεάκτης, one that makes a noise.

In like manner πεποιθέω, to have confidence, formed from πείθομαι, the perfect middle of πείθω, to persuade, has nevertheless its preterperfect, as appears from the nouns verbal πεποίθησις, fiducia, confidence, assurance.

And εἰσῆκω, sto, formed from ἔσανα, has the plu-perfect middle, εἰσῆκειν. See Book III. Chap. iii. Rule 11.

Verbs of a gradual derivation, several of which are in ΑΨΩ; as

ἀλύω, ἀλίσσω, ἀλύσκω, ἀλυσκάζω, to draw back.

δράω, δράσω, δράσκω, δρασκάζω, to run away.

ἑλάω, ἐλάσω, ἡλάσκω, ἡλασκάζω, vagor, to wander up and down.

ἔλω, ἔλκω, ἐλκύω, ἐλκυῶ; ἐλκυεάζω, to draw, or drag.

ἔρπω, ἐρπύζω, ἐρπυσιάζω, to creep.

Others in ΑΨΩ; as τρέπω, τροπῶ, τροπαλίζω, to turn, to change, to return; likewise ἐντροπαλίζω.

Or in ΣΟΝ; as βῶν, βιῶν, βιῶσθω, βιῶσθω, to go, to walk, to advance; for which we find βιῶσσω in Hesych.

To all these defectives we may likewise join those, whose reduplication terminates in a liquid; as

βαίνω, βαμ-βαίνω, to lisp, to stammer, to have a difficulty of speech.

μαίω, μαρ-μαίω, niteo, to be bright.

φαίνω, παμ-φαίνω, luceo, to shine, to give light.

Likewise κερκαίω and γεργαίω, vibro, to dart, to throw; μυχ-μύω, to murmur; δαδᾶπιω, to devour, though we find in Hesych. δεδάδαφε, he has devoured.

CHAP. II.

Of Defectives in μι, that are scarcely used, except in the Present and the Imperfect of some Moods.

THERE are likewise defectives in μι, which being used in the present, are not only unusual in several other tenses, but also differ somewhat from the analogy of the other verbs of this termination, particularly those that come from a verb in ᾶω, or in ἴω. We shall give them here according to their order.

I. Defectives from a verb in Αῶ.

Ἀγαμαι, to admire; imperf. ἡγάμην; opt. ἀγαίμην. But the fut. ἀγάσομαι, 1. aor. ἡγασάμην, part. ἀγασθεὶς, come from ἀγάομαι, or ἀγάζομαι.

Βίβημι, to walk, unusual, instead of which is used βαίνω; part. βιῶς, in Hom. 2. aor. ἔβην; subjunct. βῶ, βῆς, βῆ; opt. βαίην. But it borrows of βᾶω the future βήσω, 1. aor. ἔβησα, perf. βέβηκα.

Γήνημι, to be old, to wax old; infin. γηῆναι, from whence the old Attics formed καταγηῆναι; part. γηῆς, ἄντρε. It comes from γηῆᾶω, whence also γηῆάσω is derived.

Δίδεμι, to run away; 2. aor. ἔδεν, which is not only a third pers. plur. for ἔδεσαν, but also a 1st sing. for ἔδην, Thom. Magist. in Eclog. In like manner in its compounds, ἀπιδεῖν, διέδεῖν; the optat. ἀποδεγαίνην, διαδεγαίνην; the infin. ἀποδεγαίνειν, διαδεγαίνειν; part. ἀποδεγας, διαδεγας. It comes from δεῖᾶω, whence also is formed διδεῖάσω, of which hereafter.

Δύναμαι, to be able, to have power and authority; imperf. ἔδυνάμην, and Att. ἡδυνάμην; subjunct. δύναμαι; optat. δυνάιμην; infin. δύνασθαι; part. δυνάμενος. It borrows its other tenses from δυνάομαι; whence comes the future δυνήσομαι; 1. aor. ἔδυνήθην; perf. δεδύνημαι.

Ἔραμαι, to love; imperf. ἡράμην; it takes its other tenses from ἔραῶ.

Ἐστημι, to stand; the present indicat. is not used; but it has the optat. ἐσθίην, from whence comes ἀφεςθίην, absisterem; the infinit. ἑστάναι, stare. Its primitive is ἑᾶω.

Ἰπτάμαι, to fly; imperf. ἡπτάμην; 2. aor. mid. ἡπτάμην; infinit. ἰπτάσθαι; part. ἰπτάμενος. But the second aor. act. is ἦπτην; from

whence comes the infin. *πλῆναι*; part. *πλής*, as formed from *ἵπλημι*. It is derived from *πλάω*, whence is borrowed the 1st fut. *πλήσομαι*; perf. *πέπλημαι*, with an *α*. And *πλάω* is formed by sync. from *πείλάω*, by which figure we likewise say *ἐπλήμην*, *πλῆσθαι*, and *πλόμενος*, from *πέτομαι*, which is of the same signification.

ἴσκημι, to know. We have already taken notice of its conjugation in the preceding book.

κίενημι, to mix, makes the imperf. *ἐκίενν*; infin. *κιενάναι*; part. *κιενάς*. But it borrows its other tenses from *κεράω*, of which we shall treat hereafter in *κεράννυμι*.

κίχενημι, instead of which we also say *κίχεράω*, to lend; 3. pers. plur. *κίχεᾷσι*; part. *κίχεας*; pass. *κίχεσθαι*, from whence comes the part. *κίχεσθαι*. It has of *χεράω* the future *χρήσω*; 1. aor. *ἔχρησα*; the perf. *κέχερχα*; but *κεχρημένος*, having borrowed, and *κρησθεὶς*, borrowed, come from *χεράω*, or *χρήζω*.

κρέμνημι, or *κρήμνημι*, suspendo; imper. *κρήμνη*, Att. instead of *κρήμναθι*, or *κρήμνηθι*; pass. *κρήμναμαι*, *pendeo*; part. *κρημνάμενος*, *pendens*. It is formed from *κρεμάω*, whence comes the future *κρεμάσω*; 1. aor. *ἐκρέμασα*; 1. fut. pass. *κρημαθήσομαι*; 1. aor. *ἐκρεμάσθην*. We likewise find in the present, *κρέμαμαι*, *pendeo*, whence comes the imperfect *ἐκρέμω* for *ἐκρέμασο*, *pendebas*; infin. *κρέμασθαι*; part. *κρημάμενος*; and we not only meet with *κρέμαμαι*, but also with *κρέμομαι*. Aristoph. *εἰ κρέμοισθε*, *utinam suspensi sitis*. As from *πετάω* we not only say *πέταμαι*, but likewise *πέτομαι*.

ὀνίνημι, to assist; infin. *ονινάναι*; pass. *ονίναμαι*; infin. *ονίνασθαι*; part. *ονινόμενος*. We find also without reduplication *ὄναμαι*, *ὄναιμην*, *ὄνασθαι*. It comes from *ὀνάω*, whence is formed the future *ὀνήσομαι*.

πένημι, to sell; infin. *περνάναι*; part. *περνάς*; pass. *πέρναμαι*; infin. *πέρνασθαι*; part. *περνάμενος*. It borrows its future and its other tenses from *περάω*, or else of *πιπεράσκω*, to sell.

πίπλημι, or *πίμπλημι*, impleo, to fill, (instead of which we likewise say *πιπλάω*, and *πιμπλάω*); the imperf. *ἐπίπλην*; the infin. *πιμπλάναι*; the pass. *πιμπλαμαι*; imperf. *ἐπιμπλάμην*; infin. *πιμπλασθαι*; part. *πιμπλάμενος*; imper. *ἐπιπίπλη*, Att. instead of *ἐπιπίπληθι*, or *ἐπιπίπληθι*, Hom. it comes from *πλέω*, whence also is formed the future *πλήσω*; 1. aor. *ἔπλησα*; perf. *πέπλημαι*, 1. aor. *ἔπλησθην*; though they may be also derived from *πλήθω*.

πίπτημι, or *πίμπτημι*, incendo, to burn; imperf. *ἐπίπτην*; infin. *πιμπτάναι*; whence comes the compound *ἐπιπιμπτάναι*, Aristoph. part. *πιμπτᾶς*; pass. *πιμπταμαι*; imperf. *ἐπιμπτᾶμην*; infin. *πιμπτασθαι*; part. *πιμπτάμενος*. It borrows its other tenses from *πράω*, or *πρήθω*; as the first future *πρήσω*; 1. aor. *ἔπρησα*; 1. fut. pass. *πρησθήσομαι*; 1. aor. *ἐπρήσθην*; perf. *πέπρησαι*.

πρίαμαι, to buy, (the etymol. mentions the act. *πρίμι*; but it is obsolete) the imperf. *ἐπρίαμην*, subjunct. *πρίωμαι*, optat. *πρίαιμην*, infin. *πρίασθαι*, part. *πρίαμενος*. It comes from *πριάω*, whence also is formed the imperf. *ἐπρίασο*, and Att. *ἐπρίω*. And the 1st aor. midd. *ἐπρίαμην*, which is the same with the imperf. above mentioned, whether it comes from the act. aor. in *α* pure, *ἔπρια*, according to the 31st Rule of Book III. Chap. viii. or whether it is formed

formed by sync. for ἐπριασάμην, whence comes the second person ἐπριάσω, Ion. ἐπριάω, by crasis ἐπρίω, *emisti*.

Σκιδνημι, *spargo, to scatter*, the pass. σκιδνάμαι, imperf. ἐσκιδνάμην, infin. σκιδνασθαι, part. σκιδνάμενος. It comes from σκεδάω, whence also is formed the fut. σκεδάσω, the 1st aor. ἐσκεδάσα, the perf. ἐσκέδασμαι, the 1st aor. ἐσκεδάσθην, 1. fut. σκεδασθήσομαι.

From thence likewise σκεδάωμι takes its tenses, which are the same with the above mentioned.

Τέθνημι, *to die*, makes in the third person plur. τεθνήσκει, like ἰσᾶσι; imperat. τέθναθι, like ἰσαθι, or τέθνασο, like ἰσαθο; opt. τεθναίνην, infin. τεθνάσαι. We shall speak of the other tenses in the resolution of verbs, Chap. VIII. Rule xxvii.

Τέτλημι, *to suffer, to endure*, also makes in the third person plur. τετλήσκει, opt. τετλαίνην, imper. τέτλαθι, and Att. τέτλα, infin. τετλάναι, 2. aor. ἔτλην, τλήθι, τλαίνην, τλήναι, τλάς. But it borrows of τλάω the future τλήσομαι, and the perf. τέτληκα.

Τέτρημι, *to pierce, or make a hold*, borrows of τρέω, the future τρήσω, 1. aor. ἔτρησα, perf. pass. τέτρημαι, 1. aor. ἐτέρηθην.

Φημί, *to say*, of which we have already spoke in the foregoing book, Chap. X. of the irregular verbs in μι.

II. Defectives from a verb in Ε'Ω.

We have spoken of those that come from ἔω, ἔω, and κέω, when treating of the irregular verbs in μι in the preceding book. We must mention here some others.

Ἄνυμι, *spiro, flo, to blow*, retains also its long characteristic, as in the imperat. ἀήτω, *spirato*; infin. ἀήναι, *spirare*; imperf. pass. ἀήτω, *spirabat*; part. ἀήμενος, *spirantes*; the third pers. plur. is αἴεσι, which draws back the accent. The part. αἴεις conforms to the analogy of the rest.

This verb comes from αἶω, which is not used; even αἴμι is only for poets.

Δίδημι, *to tie*, imperf. ἐδίδην, infin. διδέναι, part. διδεις. Its primitive is δέω, from whence comes the future δήσω, the 1st aor. ἔδησα, the fut. pass. δεθήσομαι, 1. aor. ἐδέθην, perf. δέδεμαι.

Εἶδημι, *to know*; opt. ἐδείην, infin. εἰδέναι. The subjunct. εἴδω may be derived not only from εἴδημι, but also from εἰδέω, whence comes the fut. εἰδήσω.

Ἰσχήμι, *to have*. See ἴσχω in ἔχω, *habeo*, in the resolution of verbs.

III. Defectives from a verb in Ο'Ω.

There are scarce any more than these three, ἄλωμι, *to take*; βίωμι, *to live*; and γινῶμι; which are used only in the 2d aor. ἐάλων, *captus sum*; ἐβίων, *vixi*; ἔγνων, *cognovi*. See ἀλίσκω hereafter in the resolution of verbs, Rule VI.

IV. Defectives from a verb in Υ'Ω.

Ἄγγυμι, or ἀγνύω, *to break*, derives its tenses from ἄγω, whence comes the 1st fut. ἄξω; the first aor. Att. is ἔαξα, instead of ἤξα; likewise

likewise the 2d aorist εἶγην instead of ἤγην, perf. mid. ἤγα and ἔαγα : in the same manner its compound κατὰγνυμι makes the participle κατεαγμένος and κατεαγώς, *confractus*, for κατηγμένος, and κατηγώς. And retaining the augment contrary to rule, we likewise say in the 2d. aor. subjunct. κατεαγῶσι, instead of καταγῶσι; and in the infin. κατεαγῆναι, instead of καταγῆναι, *to be broken*.

Δείννυμι, or δειννύω, *to show*; fut. δείξω, 1 aor. εἰδείξα, perf. δίδειχα, pass. δέδειγμαι, 1. fut. δειχθήσομαι 1. aor. εἰδείχθην, coming from δείκω. In like manner ἀποδείννυμι, *to show, to prove*; ὑποδείννυμι, *to point out, to show, to suggest, to demonstrate*.

Εἰργνυμι, or εἰργνύω, *to inclose, to shut up*; the 1st fut. εἰρξω, 1. aor. εἰρξα, the perf. εἰρξα, pass. εἰργμαι, and the first aor. pass. εἰρχθην, come from εἰργω.

Ἔννυμι, or ἐννύω, *to dress*; the 1st fut. ἔσω, the 1st aor. ἔσα, the 1st aor. mid. εἰσάμην, perf. pass. εἶμαι (whence comes the part. εἶμενος) and the fut. pass. ἐσθήσομαι, are taken from ἔω. But its compound ἀμφιέννυμι, ἀμφιέννυμαι, and ἀμφιέμαι, is more frequently used; fut. ἀμφιέσω, and Att. ἀμφιῶ; from whence comes πρὸςαμφιῶ, Aristoph. *insuper induam me*; 1. aor. ἡμφίεσα; perf. pass. ἡμφιέσμαι.

Ζέννυμι, or ζεννύω, *to heat, to be hot*, borrows of ζέω the fut. ζίσω; the 1st aor. ἐξέσα; the perf. ἔξεκα.

Ζώννυμι, or ζωννύω, *to girt one's self, to put on one's sword*, takes from ζώω the fut. ζώσω, aor. ἔζωσα, perf. ἔζωκα, pass. ἔζωσμαι, 1. aor. ἐζώσθην.

Κεράννυμι, or κεραννύω, *to mix*, borrows of κεράω, the fut. κεράσω, the aor. ἐκέρασα, perf. κεκέρακα, perf. pass. κεκέρασμαι, fut. κερασθήσομαι, aor. ἐκεράσθην. But instead of κεκέρακα, it is more usual to say κέρακα, whence comes the pass. κέραμαι without σ, the fut. κερασθήσομαι, and the aor. ἐκεράσθην, as if they came from the unusual verb κεράω.

Κορέννυμι, or κορεννύω, *to clog or satiate*, takes its tenses from κορέω, κορέσω, ἐκόρεσα, κεκόρεκα, κεκόρεσμαι, κορεσθήσομαι, ἐκορέσθην.

Κρεμάννυμι, or κρεμαννύω, *suspendo*, borrows of κρέμαω, the fut. κρεμάσω, the 1. aor. ἐκρέμασα, pass. ἐκρεμάσθην.

Κτίννυμι, or κτιννύω, *occido, to kill*, has from κτείνω the fut. κτενῶ, 1. aor. ἔκτεινα, perf. ἔκτακα; in the pass. ἔκταμαι, 1. fut. κταθήσομαι, 1. aor. ἐκτάσθην.

Μίγνυμι, or μιγνύω, *misceo, to mingle*, takes from μίγνω the fut. μίξω, the 1st. aor. ἔμιξα, the 1st fut. pass. μιχθήσομαι, 1. aor. ἐμίχθην, 2. ἐμίγην, infin. μιγῆναι, part. μιγείς.

Μόεγνυμι, or μοεγνύω, *to wipe*; the fut. μόεξομαι, 1. aor. ἰμοεξάμην, come from the unusual μόεγω.

Οἶγνυμι, or οἰγνύω, *to open*; the fut. οἶξω, the first aor. ἔφξα, Att. instead of ὤξα; the perf. ἔφγμαι, instead of ὤγμαι, 1. aor. pass. ἐφχθην, for ὤφθην, the perf. mid. ἔφγα instead of ὤγα, all come from οἶγω, whence also is formed the compound ἀνοίγω; the fut. mid. is οἰγήσομαι, as it came from οἰγέω.

Ὀλλνυμι, or ὀλλύω, *to destroy*, borrows its tenses of ὀλέω. See the resolution of verbs.

Ὀμνυμι,

ὄμνυμι, or ὀμνύω, to swear, takes its tenses from ὀμῶ, whence comes the fut. ὀμῶσω, perf. ὤμοκα, Att. ὀμώμοκα, 2. fut. mid. ὀμῶμαι, ὀμῇ, ὀμῆται.

ὀμῶργνυμι, or ὀμοργνύω, to wipe, takes its tenses from ὀμῶργνυμι. See above.

Πετάννυμι, or πεταννύω, to open, to expand, borrows of πητάω the fut. πετάσω, the 1st aor. ἐπέτασα, the perf. pass. πεπέταμαι, by sync. πέπταμαι, 1. fut. πελασθήσομαι, aor. ἐπετάσθην.

Πήγνυμι, or πηγνύω, compingo, takes from the unusual πηγώ, or πῆσσω, the fut. πῆξω, 1. aor. act. ἐπηξα, the pass. ἐπήχθην, the 2d aor. ἐπάγην, παγῆναι, παγεῖς, perf. mid. πέπηγα, the pass. πέπηγαί.

Πλήγνυμι, plango, ferio, to strike, takes from the unusual πλήγω, or πλήσσω, the fut. πλήξω, the 1st aor. ἐπληξα, pass. ἐπλήχθην, 2. aor. ἐπλάγην, πλαγῆναι, πλαγεῖς, perf. pass. ἐπέπληγαί.

ῤήγνυμι, or ῥηγνύω, to break, takes from the unusual ῥηγώ, or ῥήσσω, the fut. ῥήξω, 1. aor. ἔρρηξα, 2. aor. pass. ἔρράγην, the infin. ῥαγῆναι part. ραγεῖς, perf. mid. ἔρρωγα. In like manner its compound διέρρωγα, I am all shattered; from whence comes διέρρωγος, broken, shattered, as ἀγωγός is used instead of ἀγηγός, protector, defender.

ῤώννυμι, or ῥωννύω, roboro, to strengthen, takes from ῥῶω, the fut. ῥώσω, perf. ἔρρωκα, pass. ἔρρωμαι, plu-perf. ἔρρώμην, imper. ἔρρωσε, ἔρρώσθω, vale, valvat, infin. ἔρρώσθαι.

Σβέννυμι, or σβεννύω, to extinguish, borrows of the unusual σβίω, the fut. σβίσω, 1. aor. ἔσβεσα, perf. ἔσβεκα, pass. ἔσβεσμαι, fut. σβεσθήσομαι, aor. ἐσβέσθην. But it makes the fut. mid. σβήσομαι, from whence comes its compound ἀποσβήσομαι, extinguiam. The perf. mid. makes ἔσβεκε with η, whence comes ἀπέσβεκε, to be extinguished, 2. aor. ἔσβην, whence ἀπέσβην: which, if considered as an active, comes from σβῆμι; but, as a passive, is derived from the active ἔσβον.

Σκεδάννυμι, or σκεδαννύω, to disperse, to scatter, takes from σκεδάω, the first fut. σκεδάσω, 1. aor. ἐσκίδασα, 1. fut. pass. σκεδασθήσομαι, 1. aor. ἐσκεδάσθην, perf. ἐσκίδασμαι.

Στορέννυμι, or στορεννύω, sterno, to strew, to lie down, to sleep, takes from στορέω, the fut. στορέσω, 1. aor. ἐστόρεσα; but instead of στορέννυμι, we likewise say by sync. στόρνυμι, which has the same future and aorist, and takes also the same tenses, as στρώννυμι.

Στρώννυμι, or στρωννύω, sterno, takes the fut. στρώτω, 1. aor. ἔστρωσα, pass. ἐστρώθην, from the unusual στρώω.

Τίννυμι, or τιννύω, luo, to be punished, borrows of its primitive τίω (from whence also comes τίνω) the fut. τίσω, 1. aor. ἔτισα, perf. τέτικα.

Φράγνυμι (instead of which we likewise meet with φάγνυμι by transposition) or φραγνύω, sepio, to hedge, or to inclose, takes from φράσσω, the fut. φράξω, 1. aor. ἐφραξα, the perf. πῑφραχα, pass. πῑφραγαί, the aor. ἐφράχθην.

Χρῶννυμι, or χρωννύω, to colour, borrows of χρώω the future χρώσω, the 1st aor. ἔχρωσα, the perf. pass. κέχρωσμαι, with a σ.

Χώννυμι, or χωννύω, aggero, takes from χῶω, the fut. χῶσω, 1. aor. ἔχωσα, perf. pass. κέχωσμαι, the aor. ἡχόσθην, fut. χωσθήσομαι.

CHAP. III.

Of the other sort of Defectives, which are unusual in the Present and the Imperfect.

THE other kind of defectives are those which, being rare or unusual in the present and the imperfect, have nevertheless the use of some other tenses.

They may, like the foregoing, be divided into two classes: one of verbs in ω , the other of verbs in μ .

The defectives in μ , generally speaking, have only the second aorist, and its depending tenses; and of these I shall speak in the following chapter.

The defectives in ω of this second sort are those which are used in the future and the perfect, with their depending tenses, which defectives are pretty numerous.

I shall give them here according to their alphabetical order, intermixing with them some verbs in μ , which will be of no little advantage: opposite to them I shall place the verbs that are used in the present, and from whence the others borrow what they want, following herein Sylburgius's method, which must contribute greatly to the investigation of the theme: I shall moreover adjoin the signification of the verbs, which will render them still more useful.

VERBS scarce or unusual.

VERBS received or usual.

Ἀγάομαι, and ἀγά-
ζομαι,

ἄγω, *frango*,

ἄδῃω,

αἰσθάνομαι,

ἄλδῃω,

ἄλῃω,

ἄλῳω, and ἄλωμι,

ἄλφῳω,

ἁμαρτέω,

ἁμελῳώω,

ἁμφιέω,

ἁναλῳώω,

ἁρέω,

ἀγαμαι: *to admire, to be surpris-
ed.*

ἀγνώω, and ἀγνύμι: *to break.*

ἡδῳ, and ἁνδάνω: *to please, to oblige.*

αἰσθάνομαι: *to perceive, to feel.*

ἄλδήσκω: *to increase, to augment.*

ἄλινδέω: *to roll:*

ἄλίσκω: *to take, to catch.*

ἄλφιάνω, and ἄλφάνω: *to invent, to
find.*

ἁμαρτάνω: *to err, to sin.*

ἁμελίσκω, ἁμελίσκάνω: and ἁμελῳ-
σκω: likewise ἁμελῳύσκω, and ἁμ-
ελυσκάνω: *to blunt, to make dull,
to miscarry.*

ἁμφιέννυμι, ἁμφιεννύω, and ἁμφίσκω: *to dress, to clothe, to go into.*

ἁναλίσκω: *to waste, to consume.*

ἁρέσκω: *to please, to oblige.*

VERBS scarce or unusual.

VERBS received or usual.

Αὐξέω,
Ἀχθέομαι,
Βάω,

αὐξω, and αὐξάνω: to increase.
ἄχθομαι: to be oppressed with grief.
βαίνω, and, among the poets, βί-
εάω and βίσημι: to go; to walk,
to advance.

Βίωμι,
Βλασέω,
Βλέω,
Βλώω, and βλωμι,
Βελέομαι,
Βόω,
Βρώω, and βρωμι,
Γάμω,

βιόω, and βιώσκω: to live.
βλασάνω: to bud, to shoot up.
βάλλω: to throw, to dart.
βλώσκω: to go, to spring up, to come.
βέλομαι: to be willing, to desire.
βόσκω: to feed, to pasture.
βρώσκω, and βιβρώσκω: to eat.
γαμέω: to marry.

Γένομαι, and γενέσθαι,

γίγνομαι, or γίνομαι: to be, to become.

Γήρημι,

γηράω, and γηράσκω: to wax old.

Γινώω,

γιγνώσκω, or γινώσκω: to know.

Δαέω,

δαίω, disco: to learn, to know.

Δάζομαι,

δαίω, divido: to divide.

Δαρθέω,

δαρθάνω: to go to bed, to sleep.

Δεέομαι,

δέομαι: to want, to intreat, to ask.

Δείκω,

δεικνύω, and δείκνυμι: to show.

Δήκω,

δάκνω: to bite, to tear.

Διδάχω,

διδάσκω: to teach, to explain.

Δμέω,

δέμω: to build.

Δόκω,

δοκέω: to seem, to appear, to be of
opinion.

Δόω,

δίδωμι: to give.

Δραμέω, and δρέμω,

τρέχω: to run.

Δράω, fugio,

διδράκω, and δίδρημι: to take flight.

Δυνάομαι,

δύναμαι: to be able, to be capable of:

Δύω, and δύμι,

δύνω, and διδύσκω: to go into.

Ἐθελέω,

εἰθέλω: to be willing.

Εἰδέω, and εἶδημι,

οἶδα, or ἐπίσσεσθαι: to know.

Εἶρω,

ἀγορεύω: to say, to pronounce, to
harangue.

Εἶω, eo,

εἶμι: to go.

Εἶω, mitto,

ἵημι: to throw, to send.

Ἐλάω,

ἐλαύνω: to drive, to incite.

VERBS scarce or
unusual.

Ἐλεύθω,
Ἐλω, and ἔλλω,
Ἐνέγκω,
Ἐνείκω,
Ἐνέχω,
Ἐνισπείω,
Ἐομαι,
Ἐπω,

Ἐρώμαι,
Ἐρέω,
Ἐρρέω,
Ἐσημι,
Εὐρέω,
Ἐχθέομαι,
Ἐψέω,
Ἐω, eo,
Ἐω, sum,
Ἐω, induo,
Ἐω, mitto,
Ἐω, colloco,
Ζεύγω,

Ζώω, cingo,
Θελέω,
Θέω, pono,
Θνάω,
Θορέω,
Ἰδρύω,
Ἰζέω,
Ἰθύω,
Ἰκομαι,
Ἰλάομαι,
Ἰσχημι,
Κείομαι,
Κεκράγω,
Κελέομαι,
Κερδέω,

VERBS received or
usual.

ἔρχομαι: *to come, to go, to approach.*
αἰρέω: *to take, to keep, to condemn.*

} φέρω, fero: *to carry, to bring.*

ἐνίσπω, poet. *to say, to relate.*
ἥμαι: *to sit down, to be seated.*
ἀγορεύω, and ἴσπω, poet. *to say, to speak.*

ἔρομαι: *to ask, to inquire.*
ἀγορεύω: *to say, to speak in public.*
ἔρρω: *to be lost, to perish.*
ἵσμαι: *to stand, to be steady.*
εὐρίσκω: *to find, to recover, to search.*
ἔχθομαι, and ἐχθάνομαι: *to be odious.*
ἔψω: *to boil, to make boil.*
εἶμι: *to go, to walk.*
εἶμι: *to be.*
ἔννυμι, and ἐννώω: *to dress, to put on.*
ἵημι: *to send, to throw.*
ἵημι, ἔζω, and ἵζω: *to place, to seat.*
ζευγνύω, and ζεύγνυμι: *to couple, to join.*
ζωννύω, and ζώννυμι: *to girt:*
θέλω: *to be willing, to undertake.*
τίθημι: *to place, to put.*
θνήσκω: *to die.*
θρώσκω: *to leap, to run, to fall.*
ιδρύνω: *to found, to establish, to fix.*
ἰζάνω: *to sit, to place.*
ἰθύνω: *to level, to direct, to regulate.*
ἰκνέομαι: *to come, to arrive.*
ἰλάσσομαι: *to appease, to reconcile.*
ἵσχω, and ἔχω: *to have, to possess.*
κειμαι: *to lie upon the ground.*
κράζω: *to cry out, to make a noise.*
κέλομαι: *to command.*
κερδαίνω: *to gain, to profit by.*

VERBS scarce or
unusual.VERBS received or
usual.

Κιχέω,	κιχάνω, poet. <i>to find, to meet.</i>
Κλέω,	καλέω, poet. κικλήσκω: <i>to call.</i>
Κλῦμι,	κλύω: <i>to hear, to listen.</i>
Κμέω,	κάμνω: <i>to work, to be tired, or oppressed.</i>
Κορέω,	κορέννυμι, and κορεννύω: <i>to cloy, to satiate.</i>
Κράω,	κικράω, κεκραννύω, and κεράννυμι: <i>to mingle.</i>
Κρέμομαι, scarce,	κρέμαμαι, and κρέμναμαι: <i>to hang up.</i>
Λαβέω, and λήβω,	λαμβάνω: <i>to take, to receive, to obtain.</i>
Λαθέω, and λήθω,	λαινθάνω: <i>to be unknown, to be hid.</i>
Λήχω,	λαγχάνω: <i>to obtain, to have by lot.</i>
Μαθέω,	μανθάνω: <i>to study to learn.</i>
Μαχέομαι,	μάχομαι: <i>to fight.</i>
Μελέομαι,	μέλομαι: <i>to have care of.</i>
Μελέω,	μέλω: <i>to provide.</i>
Μήθω,	μανθάνω: <i>to learn, to teach.</i>
Μίγω,	μιγνύω, μίγνυμι, and μίσγω: <i>to mix.</i>
Μνάω,	μιμνήσκω: <i>to recollect.</i>
Μόργω,	μοργνύω, and μόργνυμι: <i>to wipe.</i>
Νεμέω,	νέμω: <i>to divide, to distribute.</i>
Ὄζέω,	ὄζω: <i>to smell, to have a smell.</i>
Οἰέομαι,	οἶομαι, and οἶμαι: <i>to think.</i>
Οἰχέομαι,	οἶχομαι: <i>to go, to depart.</i>
Οἶω,	φέρω, fero: <i>to carry, to endure.</i>
Ὀλισθέω,	ὀλισθαίνω: <i>to fall, to slip.</i>
Ὀλλω, and ὀλέω,	ὀλλύω, and ὀλλυμι: <i>to destroy,</i>
Ὀμόργω,	ὀμοργνύω, and ὀμόργνυμι: <i>to wipe.</i>
Ὀμόω,	ὀμνύω, and ὀμνυμι: <i>to swear.</i>
Ὀνάω,	ὀνίνημι: <i>to aid, to assist.</i>
Ὀπτομαι,	ὀπλάνω: <i>to see, to descry.</i>
Ὀρω,	ὀρίνω, poet. <i>to trouble, to disturb.</i>
Ὀσφραίνομαι, scarce,	ὀσφραίνομαι: <i>to smell.</i>
Ὀφειλέω,	ὀφείλω: <i>to owe, to be indebted to.</i>
Ὀφλέω,	ὀφλάνω, and ὀφλισκάνω, the same.

VERBS scarce or
unusual.VERBS received or
usual.

Παθῶ,
 Παρδῶ,
 Πέπῳ,
 Πετώ, scarce,
 Πέτω,
 Πεύθομαι,
 Πήθω,
 Πίω,
 Πλάω,
 Πλώ, and πλώμι,
 Πώ,
 Πράω, *vendo*,
 Πράω, *uro*,
 Πτάομαι,
 Πτάρνομαι, scarce,
 Πῶμι,
 Ρέω, from ῥέω,
 Ρήγω,
 Ρώ,
 Ρυέω, and ρύημι,
 Σβέω, and σβῆμι,
 Σκλάω, and σκλήμι,
 Σώ,
 Σπείδω,
 Στάω,
 Στερέω,
 Στορέω,
 Στρώ,
 Συνίω, scarce,
 Σχέω, and σχῆμι,
 Τάω,
 Τέθνημι,
 Τέκω,
 Τέτλημι,
 Τεύχω, poet.

πάσχω: *to suffer*.
 πείδω: *pedo*.
 πῆσσω, or πέπῳ: *to boil, to digest*.
 πεταννύω, and πετάννυμι: *to stretch*.
 πίπῳ: *to fall*.
 πυνθάνομαι: *to ask, to inquire*.
 πάσχω: *to suffer*.
 πίνω, and πιπίσκω: *to drink*.
 πηπλάω, πίπλημι, and πλήθω: *to fill*.
 πλέω: *to sail*.
 πίνω: *to drink*.
 πιπράσκω: *to sell, to expose to sale*.
 πιπράω, and πίπρημι: *to burn*.
 ἵπταμαι: *to fly*.
 πτάρνυμαι: *to sneeze*.
 πίνω: *to drink*.
 ἀγορεύω: *to harangue*.
 ῥήσσω, ῥηγνύω, or ῥήγνυμι: *to break*.
 ῥωννύω, or ῥώννυμι: *to strengthen*.
 ῥέω: *to flow*.
 σβέννυμι: *to extinguish*.
 σκάλλω, and σκέλλω: *to dry*.
 σώζω: *to save, to preserve*.
 σπένδω: *to sacrifice*.
 ισάω, and ἴσημι, ισάκω: *to fix, to establish*.
 σερίσκω: *to deprive*.
 σορεννύω and σορέννυμι: *to stretch on the ground*.
 σρωννύω, and σρώννυμι: *to strew, to cover*.
 συνήμι, and συνιῶ: *to understand*.
 ἴσχω, and ἔχω: *to have*.
 τιταίνω: *to aim at, to bend*.
 θνήσκω: *to die*.
 τίκτω: *to be brought to bed*.
 ὑπομένω: *to wait, to have patience*.
 τυγχάνω: *to be, to obtain*.

VERBS scarce or unusual.

VERBS received or usual.

Τίω,	τίω, τινύω, and τίννυμι: to punish.
Τλάω,	ὑπομένω: to suffer, to bear.
Τμάω, and τμήγω, scarce,	τέμνω: to cut, to lop off.
Τράω,	τιτραίνω, τιτράνω, τιτραίω, and τίττημι, to pierce through, to make a hole.
Τρώω, and τρώμι,	τιτρώσκω: to make a hole, to wound.
Τυχέω,	τυγχάνω, and τεύχω: to obtain.
Ὑποσχεόμαι,	ὑπισχνέμαι: to promise, to protest.
Φάω,	φάσκω, and φημί: to say, to think.
Φήγω, and φάγω,	ἐσθίω, and τρώγω: to eat, to devour.
Φθάω, and φθῆμι,	φθάνω: to prevent.
Φθίω,	φθίνω: to corrupt, to spoil.
Φρέω, and φρεῖμι,	φέρω: to suffer, to endure.
Φῦμι,	φύω: to bring forth, to rise, to bud.
Φώγω, and φώζω, scarce,	φωγνύω, and φώγνυμι: to burn, to roast.
Χαιρέω, and χαρέω,	χαίρω: to rejoice.
Χόω,	χωννύω, and χώννυμι: to throw up the ground.
Χράω,	κίχραω, and κίχρημι: to lend.
Χρώω,	χρωννύω, and χρώννυμι: to colour.
Ὠθω,	ὠθέω: to push, to impel.

CHAP. IV.

Of Verbs in μι that are unusual in the Present.

THERE are moreover some verbs in μι, which though unusual in the present and the imperfect, have notwithstanding the use of the second aorist, with its depending tenses.

Among those that are derived from a verb in Α΄Ω, there are two.

1. Σκλῆμι, unusual in the present, makes the 2d aor. ἔσκλην, *I am parched up*, optat. σκλαίην, infin. σκλήναι. Its compound ἀπέσκλην, ἀποσκλαίην, ἀποσκλήναι. The perf. ἔσκληκα, infin. ἐσκληκέναι, part. ἐσκληκώς, from the unusual verb σκλάω, whose primitives are σκάλλω, and σκέλλω, to parch or dry up.

Some

Some choose to derive these tenses from σκέλλω and σκέλλω, by reason that σκλήμι is unusual. But there is this difference, that σκέλλω signifies actively exsiccō, or arefacio; whereas ἔσκλην and its compounds are taken absolutely for exarui. Wherefore it seems more proper to derive them from σκλήμι, which comes from σκλάω.

2. Φθῆμι, unusual, has the 2d aor. ἔφθην, *I have prevented*, with its dependencies. See φθάω hereafter in the investigation of the theme, Chap. VII.

Among those that come from a verb in ΕΨΩ, we may remark

The 2d aor. ἔσθεν, *I am extinguished*, with the infin. σθέναι, as if they came from σέημι. Though we may take them for the 2d aor. pass. of σείω, ὦ, whence also comes the 2d fut. pass. σήσομαι.

Φεῖμι is unusual, though we find φεῖς, *fer*, in the imperat. See Chap. VIII. Rule xxxvii.

Among those that come from a verb in ΟΨΩ, we may place,

1. ἄλλωμι, βίωμι, γνῶμι, which have only the 2d aor. throughout all the moods, as we shall see hereafter, Chap. VII. Rule vi.

2. Hereto we may likewise refer ἔκλω, *he is gone*; ἔβρω, *he has swallowed*, in Hesych. Also the compound verbs, ἐξέτρω, *elisit*; ἐπέπλων Hesiod, *I have set sail*; ἐπέπλωσ, etymol. *thou hast set sail*; and in the 1st plur. ἐξέπλωμεν, *we have weighed anchor*, Apollon. in Argonaut. As if they came from the verbs βλώμι, βεῶμι, τρώμι, πλώμι, unless we should choose to deduce them from βλώω, βεῶω, τρώω, after the Ionic form, as δῶω, ἰδῶω, for βλόω, βεῶω, τρώω, from whence comes βλώσκω, βεῶσκω, τιτρώσκω, &c. Inasmuch, that from the 1st aor. ἔβρωτας, for example, they form ἔβρωας, ἔβρωσ, and so for the rest. This seems to be countenanced by the etymol. when he says that ἐπέπλωσ is a sync. of ἐπέπλωσας, and that the participle ἐπιπλῶς, is instead of ἐπιπλώσας. Moreover Eustath. teaches, that κλάς is better derived by a sync. from κλάσας, than formed from κλήμι.

Among those that come from verbs in ΥΨΩ, we find

1. Δύμι, *to go into, to dress*, 2. aor. ἔδυν, υς, υ, &c. infin. δύναι; part. δὺς, ὕσα, ὶν; and the present imperat. δῦθι, δύτω. In like manner its compound ὑπέδυν, ὑποδύναι, ὑποδύς; the imperat. ὑποδύθι: The remainder is taken from the primitive δύω, fut. δύσω, &c.

2. Φύμι, *to spring, to rise*, 2. aor. ἔφυν, infin. φύναι, part. φύς, φύσα, φύν. The rest comes from φύω, φύσω.

3. Κλῦμι, *to hearken*, mentioned also by the etymol. has only the imperat. κλῦθι, *audi*, plur. κλῦτε, *audite*.

CHAP. V.

Of Defectives that have only the Third Person.

DEFECTIVES of the third person are those which grammarians call impersonals, by reason of their having only the use of the third person: but this denomination is absurd, as we have proved
in

in the Method of learning the Latin Tongue, and is applicable to the infinitive only, which is strictly impersonal, as having neither number nor person.

We shall take notice here of some of these verbs.

Ἀνέκει and προσήκει, *convenit, it is meet*; ἀνῆκε and προσήκε, *it was meet, or proper*.

Ἀεῖσκει, *it is judged proper*; ἤρεσκε, *it was judged proper*; ἀεῖσει, *it will seem proper*; ἤξετε, *it has been thought proper*.

Δεῖ, *oportet, it is necessary*; ἔδει, *it was necessary*; δεήσει, *it will be necessary, &c.*

Δοκεῖ, *videtur, it seemeth*; ἔδοκε, *it seemed*; δόξει, *it will seem, &c.*

Μέλει, *it is minded*; ἔμελε, *it was minded*; μελήσει (as if it came from μελέω, or μελέει), *it will be attended to, or minded*.

Πρέπει, *deceit, it is seeming, or becoming*; ἔπρεπε, *it was becoming, &c.*

Συμβαίνει, *contigit, it happens*; συνέβαινε, *it happened, &c.*

Συμφέρει, *confert, it is of service, &c.*

Φιλεῖ, *it is the practice, it is customary*; ἐφίλει, *it was customary*.

Χεῖν, *oportet, it behoveth*. It comes from χεῖμι, χεῖς, χεῖσι, by dropping the last syllable: which makes it very strange that Apollon. should puzzle himself so prodigiously in his third book, Chap. XV. to know whether χεῖν and δεῖν are adverbs or not. The imperf. is ἐχεῖν, or χεῖν, *it behoved*; the fut. χεήσει, *it will behove*; &c.

Its compound ἀπόχεν, *it is sufficient*; ἀπέχεν, *it was sufficient*; the infin. ἀποχεῖν, *to be sufficient, by apocope, for ἀποχεῖναι*.

We likewise find in the passive λέγεται, *it is reported*; λείπεται, *there remains*; and such others. In the fut. εἰρήσεται, *it will be quickly said*. In the perf. ἐγνωται, *it has been known*; ἐξηται, *it has been said*; ἡκουται, *it has been heard*; ἐμαρται, *it was so destined, &c.*

To these we may add the mid. ἐνδέχεται, *it happens*; ἐπίσχηται, *it occurs, it offers*; and the like.

The RESOLUTION of VERBS;

OR

INVESTIGATION of the THEME.

CHAP. VI.

Of the Nature and Manner of the Investigation of the Theme.

THE present of verbs is by the Greeks called theme, and this verb comes from τίθημι, *pono*; because it is the first tense, and is laid as a foundation for the rest.

The

The manner therefore of finding the theme is, to reduce all the tenses to their present: which supposes a complete knowledge of the conjugation of verbs in ω , barytons as well as circumflex; and of the regular and irregular verbs in μ ; and implies also a perfect knowledge of the manner of forming these tenses: the simplest and easiest being without doubt that which we have followed in the conjugations, reducing the greatest part of the tenses at once to the active future: without making so great a circuit as is commonly practised, which only fatigues the understanding, and renders it less capable to judge readily of the right theme of the verb.

Wherefore, if I chance to meet with the 1st aor. pass. ᾤφθην, I perceive immediately, that it comes from the 1st future pass. ὀφθήσομαι, or from the active ὀφίω; and consequently that its theme must be in βω, πω, φω, or ψω, or else passively in βομαι, πομαι, φομαι, or ψομαι: upon which consulting the Lexicon I find it is ὀπλομαι, to see. In like manner we must proceed in the other tenses and moods, according to what we have mentioned, Book III. Chap. xvi. page 151.

But here we are to observe, that with regard to compound verbs, the prepositions must be always previously rejected, in order to discover more easily the formation of the tenses of the simple verb: thus παρήμενα, permansi, *I have remained*, ought to be considered as ἔμεινα alone, which is the 1st aor. of μένω; παροδίσεν, *I passed first*, being composed of πρὸ and δίδω, ought to be considered as ἔσεν only, which comes from βαίω, or βῆμι, to walk.

But because, as we have made appear in the preceding chapters, there are a vast number of defective verbs, some of which have only one sort of tenses, and others another; it often falls out in Greek, that a verb shall derive its tenses from several themes, though sometimes obsolete or unusual, and which even are not to be always met with in the Lexicon.

Hence in that case recourse may be had to the preceding table of Chap. III. which points out the usual themes corresponding to those that are unusual.

Nevertheless, as it is very proper that these matters should be a little better digested for beginners, and as these unusual themes, never falling in our way, cannot be supposed to offer themselves easily to the mind; and moreover as there are several particulars to be observed in some tenses and verbs, which it is impossible to reduce always to this general analogy, I have therefore comprised all these difficulties in the following rules, which will be so much the more useful, as they are easy to retain, and include at the same time all that can be desired upon this subject.

RULE I.

General for the investigation of the theme.

1. *The derivative generally borrows its tenses from its primitive;*

2. *But*

2. But the primitives form their tenses either by changing a circumflex verb into a baryton,
3. Or a baryton into a circumflex,
4. Which is often taken from the second future ;
5. Otherwise the primitives deduce their tenses from different themes put together.

EXAMPLES.

In order to find out the theme, we must observe here in general,

1. That if the verbs are DERIVATIVES, they generally form the tenses that are wanting from their primitives; as *ἰκάνω*, to come, derived from *ἴκω*, from thence borrows the future *ἵξομαι*, and the 2d aor. *ἰκόμην*; in the like manner several others, which we shall see hereafter.

2. But if the verb be a PRIMITIVE, it frequently forms its tenses from itself.

EITHER BY CHANGING the circumflex verb into a baryton, which is a very common practice with the Attics; thus

Γαμέω, to marry, making regularly *γαμήσω*, 1. aor. *ἐγάμησα*, borrows also of *γάμω*, *ἐγημα*, from whence comes the participle *γήμευς*.

Δοκέω, videor, I seem, forming from itself the fut. *δοκήσω*, 1. aor. *ἐδόκησα*, perf. *δεδόκηκα*; forms also from *δόκω*, the fut. *δόξω*, perf. *δέδοχα*, pass. *δέδογμαι*, 1. aor. *ἔδοξα*, part. *δόξας*; from whence comes the neuter *δόξαν*, having found proper.

Ὠθέω, to push, to run against, forming the fut. *ὠθήσω*, in Hesych. borrows also of *ᾠθω* the fut. *ᾠσω*; pass. *ᾠσθήσομαι*; 1. aor. *ᾠωτα*; pass. *ᾠσθην*, with the Attic augment, according to the 16th rule of the third book: perf. pass. *ᾠωμαι*; part. *ᾠσθείς*, from whence comes *ἔξωσθείς*, expulsus, driven out.

3. OR VICE VERSA, by changing the barytonous verb into a circumflex; thus

Ἀλέξω, to repulse, 1. fut. *ἀλεξήσω* from *ἀλεξέω*, whence comes *ἀλεξείν*, to succour, in Xenoph. But we likewise meet with the 1st aor. infin. *ἀλέξαι*, mid. *ἀλέξασθαι*, which is formed either by sync. for *ἀλεξήσασθαι*, or regularly from *ἀλέξω*.

Αὔξω, fut. *αὐξήσω*, aor. *ἠύξησα*, from *αὐξέω*, *augeo*, to increase.

Ἀχθομαι, gravor. to be oppressed; fut. mid. *ἀχθήσομαι*; 1. aor. pass. *ἠχθέσθην*, from *ἀχθείομαι*. We read also *ἀχθήσομαι* with an η: and *ἀχθήσας*, onerans, is to be found in Hesych.

Βέλομαι, to be willing; 1. fut. *βελήσομαι*; perf. *βεβέλημαι*; 1. aor. *ἔβελήθην*, Att. *ἠβελήθην*, as if they came from *βελίομαι*.

Δέομαι, to ask, to want, 1. fut. *δεήσομαι*, 1. aor. pass. *ἔδεσθην*, as coming from *δείομαι*.

Ἐθέλω, to be willing, 1. fut. *ἐθελήσω*, aor. *ἠθέλησα*, as coming from *ἐθελέω*.

Ἐρῶμαι, to interrogate, 1. fut. *ἐρήσομαι*, as from *ἐρέομαι*: its second aor. mid. is *ἠρόμην*: but *εἰρόμην* comes from *εἴρομαι*, which signifies the same thing.

"Εἶρω, *to be ruined, or undone*; 1. fut. ἐῤῥήσω; 1. aor. ἤῤῥησα, in Aristoph. as coming from ἐῤῥέω.

Θέλω, *to be willing*, 1. fut. θελήσω, aor. ἐθέλησα, as from θελέω.

Κυλινδω, *to roll*, 1. fut. ἥσω, from κυλινδέω. But it makes likewise κυλίσσω. See hereafter, rule XXI.

Μαρτυρομαι, *to bear witness*, forms from itself the fut. μαρτυρεῖμαι, and the 1st aor. ἐμαρτυράμην. But it forms also from μαρτυρέομαι (for which there is authority) the 1st fut. μαρτυρήσω, and ἥσομαι.

Μάχομαι, *to fight*, forms regularly the 2d fut. μαχῆμαι; but it makes the 1st fut. μαχήσομαι, and the aor. ἐμαχισάμην, as from μαχέομαι. We find likewise μαχήσομαι, ἐμαχησάμην, with an η and the perf. μεμάχημαι.

Μέλομαι, *to have care*, 1. fut. μέλήσομαι, 1. aor. pass. ἐμελήθην, part μεληθεῖς, in Sophoc. as from μελέομαι. The perf. mid. is μεμνηλα.

Μένω, *maneo, to remain*, perf. μεμίνηκα; its other tenses are regular.

Ὀδάζω, *to bite*, 1. fut. ὀδαξήσω, from ὀδαξέω, whence comes ὀδαξησθῶσι, mordicata fuerint in Eroti. retaining the σ.

Ὄζω, *to smell*, forms from itself the perf. mid. ὠδα, Att. ὄωδα, and borrows of ὀζέω the fut. ὀζήσω, or ὀζέσω, from whence comes the 1st aor. ὤζεσα.

Οἶμαι, *to think*, (by sync. οἶμαι, whence the imperf. ὤμην) makes the fut. οἴησομαι, 1. aor. pass. ᾤήθην, as from οἶομαι.

Οἶχομαι, *to go, to depart*, makes οἰχήσομαι, as if it came from οἶχομαι.

Χαίρω, *to rejoice*; 1. and 2. fut. χαρῶ; 2. aor. pass. ἐχάρην; infin. χαρῆναι; part. χαρεῖς; in which it is regular: and also χαρήσω, κεχάρηκα, from χαρέω, taken from the second fut. χαρῶ. So that χαρήσομαι may be the 2d fut. pass. according to the 53d rule of the 3d book; and also the 1st mid. according to the 65th rule of the same book.

In short, there is nothing more common than this rule, of which we shall see more examples hereafter, when we come to the verbs in σκω, νω, and others.

4. But we must take particular notice here, that the verbs themselves sometimes form this circumflex from their second future, shortening their penultima; and afterwards from thence are formed all their tenses; as

λήσω,	λαβῶ,	λαβέω,	λελάβηκα,	capio, <i>to take.</i>
τεύχω,	τυχῶ,	τυχέω,	ἦσω, ἦκα,	to be, <i>to obtain, to meet.</i>
λήθω,	λαθῶ,	λαθέω,	λελάθηκα,	lateo, <i>to be hid.</i>
μήθω,	μαθῶ,	μαθέω,	μεμάθηκα,	disco, <i>to learn.</i>
πήθω,	παθῶ,	παθέω,	πεπάθηκα,	patior, <i>to suffer.</i>
πῆδω,	παρῶ,	παρδέω,	παρδήσομαι,	pedo.

Its compound ἀποπαρδήσομαι, in Aristoph.

Χαίρω, χαρῶ, χαρήσω, as above, χαρήσομαι, κεχάρηκα, and others of the same sort. To these we may likewise refer the verbs in μω, that assume an η in the perf. as if it came from a fut. in ἥσω.

For the 1st fut. of these verbs being in $\tilde{\omega}$ circumflex, can of itself form by extension a verb in $\iota\omega$. See Book III. Rule xxxix.

5. Excepting the above-mentioned cases, the primitive verbs derive their tenses from two or more different themes put together, as we shall see in the sequel, intending to comprise all these verbs in three chapters: the first shall be of those that borrow their tenses of their primitives; the second of those that derive them from divers synonymous verbs, either drawn from themselves, or collected from elsewhere; and the third of those, which conforming in some measure to the general analogy, have nevertheless something particular, either with regard to the augment, or to the addition or omission of some syllable, or some other extraordinary manner.

CHAP. VII.

Of Derivative Verbs that borrow their Tenses of their Primitives.

AS this chapter is particularly designed for derivatives, which must be reduced to their primitives by certain general rules, it will be therefore more convenient and useful, to range these verbs according to the order of their termination, as $\delta\omega$, $\sigma\kappa\omega$, $\gamma\omega$, $\nu\acute{\omega}\omega$, and the like, and not according to the alphabetical order, which we shall however conform to in the two ensuing chapters.

RULE II. Of $\Sigma\pi\acute{\epsilon}\nu\delta\omega$.

$\Sigma\pi\acute{\epsilon}\nu\delta\omega$, *libo*, following $\sigma\pi\epsilon\acute{\iota}\delta\omega$, takes $\sigma\pi\epsilon\acute{\iota}\sigma\omega$, and $\epsilon\sigma\pi\epsilon\iota\kappa\alpha$.

EXAMPLES.

$\Sigma\pi\acute{\epsilon}\nu\delta\omega$, *libo*, to offer up, to sacrifice, makes its 1st fut. $\sigma\pi\epsilon\acute{\iota}\sigma\omega$, from the unusual verb $\sigma\pi\acute{\iota}\delta\omega$, whence it is formed according to the Æolic manner, which is, to change the subjunctive vowel into a consonant, as $\sigma\pi\epsilon\acute{\iota}\rho\omega$, $\sigma\pi\acute{\epsilon}\rho\omega$, to sow, &c.

From $\sigma\pi\epsilon\acute{\iota}\sigma\omega$ comes the 1st fut. pass. $\sigma\pi\epsilon\iota\sigma\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, the 1st aor. $\epsilon\sigma\pi\epsilon\iota\sigma\theta\eta\nu$. The perfect is $\epsilon\sigma\pi\epsilon\iota\kappa\alpha$, from whence is formed the pass. $\epsilon\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$.

RULE III. Verbs in $\zeta\omega$, which make $\gamma\acute{\zeta}\omega$.

$\Lambda\acute{\iota}\zeta\omega$, $\kappa\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\alpha}\zeta\omega$, require a γ before $\xi\omega$ in the future.

EXAMPLES.

These three verbs make the future in $\gamma\acute{\zeta}\omega$, assuming a γ before the termination, to render the voice more sonorous, as if they came from a primitive in $\gamma\zeta\omega$.

$\Lambda\acute{\iota}\zeta\omega$, to fall, to make a sweet sound, to play, to sing, to rebound, to make a noise in the air, stridere; fut. $\lambda\acute{\iota}\gamma\acute{\zeta}\omega$, 1st aor. $\epsilon\lambda\gamma\acute{\zeta}\alpha$, from whence comes $\lambda\acute{\iota}\gamma\acute{\zeta}\epsilon$ $\beta\acute{\iota}\acute{\omicron}\varsigma$, Il. δ . without the augment, *stridit areus*.

Αἰζω is to be met with in Hesych. The Etymol. takes notice also of λίγω, and the dictionaries of λίγγω, of which we find no example at all in the present.

Κλάζω, to make one's voice heard, to make a noise in the air like an arrow, fut. κλάγξω, perf. κέκλαγχα, as if it came from κλάγγω. But the 2d aor. is regularly ἐκλαγον; and the perf. mid. κέκληγα, part. κελληγώς, Hom.

Πλάζω, to stray, to disperse, to lead astray, to deceive, to seduce; fut. πλάγξω, 1. aor. ἐπλαγξα; perf. πεπ्लाγχα; 1. aor. pass. ἐπλάγχθην, as if it came from πλάγγω.

RULE IV. General for the verbs in ΣΚΩ.

ΣΚΩ and ΣΚΟΜΑΙ come from ω pure, whence they take their perfect and future.

EXAMPLES.

The verbs in σκω and σκομαι are formed from verbs in ω pure; therefore they always borrow their tenses from those primitives, let the vowel of their termination be what it will: for example,

Those with an α; as

ἡδάσκω, to come of ripe age, from ἡδάω, ἡδήσω.

φάσκω, to say, to speak, from φάω, φήσω.

ἰλάσκω, to appease, to reconcile, from ἰλάω, ἰλῶσω.

Those with an ε; as

ἀρέσκω, to please; ἀρέσω, ἤρεκα, from the verb ἀρέω, taken from the 2d fut. of ἄγω, to fit, to accommodate.

Even those that change the penultima of the primitive into ι in the present, conform nevertheless to this primitive in those tenses, which they borrow from thence; as

Εὐρίσκω, to find, to invent, from the second person of εὐρέω, εἰς; fut. εὐρήσω, perf. ἤκα; in the pass. εὐρημαί; but the 1st aorist takes an ε, εὐρέθην; see Book III. Chap. xvi. Rule 52 and 54. The 2d aor. act. εὐρον is regular; see Book III. Rule lxxvi.

Μολίσκω, to go away, to depart, from μολέω, ἦσω, ἤκα.

Ῥύσκω, to flow, from ῥυέω, ἦσω, ἤκα.

Στερίσκω, to deprive, from στερέω, ἦσω, ἤκα.

Τελίσκω, to finish, to complete, from τελέω, ἦσω, ἤκα.

Those with an η; as

Ἀλδήσκω, to increase, from ἀλδέω, ἦσω, ἤκα.

Μιμνήσκω, to recollect, from μνάομαι, μνήσομαι, μέμνημαι, μνησθήσομαι, ἐμνήθην.

Those with an ι; as

Πίπινσκω, to give to drink, from πίω, bibo, fut. πῶσω, 1. aor. ἔπισα, the infin. πῖσαι, the part. πῖσας.

Στερίσκω, to deprive, to cut off, to take away; fut. στερήσω, aor. ἐστέρησαι, the pass. στερηθήσομαι, ἐστέρθην, perf. ἐστέρηκα, pass. ἐστέρημαι, as if it came from στερέω.

Those with an ο; as

Βόσκω, pasco, to feed, from βόω, όσω, οκα, with a short ο, according to Gaza.

But

But we likewise say βοσκήσω, *ηκα*, as if it came from βοσκέω: whence we have βοσκή, *forage, pasturage, place for pasturage*; βοσκημα, *a stud, a flock*; βοσκησις, *pastio, pasturage, or pasturing*.

Those with ω; as

Ἀμειλώσω, *abortior, to procure a miscarriage*, from ἀμειλόνω, ἀμειλώσω.

Βιώσω, *to live*, from βιώνω, βιώσω.

Βρώσω, *edo, to eat*, from βρώω, βρώσω.

Those with α υ; as

Μεθύσω, *to make drunk*, from μεθύω, μεθύσω.

Some of these verbs are formed by reduplication; as πιπίσκω, *to give to drink*, from πίνω, *bibo*; βιβρώσκω, *to eat*, from βρώω; τήγρώσκω, *vulnero, to pierce, to wound*, from τρέω. But their future is simple, because, as we have already observed Chap. I. these verbs are not conjugated beyond the imperfect.

Those with an η or ω, are easier formed from the Future, than from the present, as may be seen in the preceding examples.

But it must be observed here, that there are some which are formed by sync. as καλέω, *to call*, fut. καλήσω, and κλήσω; from whence comes κικλήσκω, *to call*: from πωράω, fut. πωρήσω, and πωράσω; whence we have *πωπράσκω, to sell*.

Others add some letters; as from φάω, φάσκω, or *πιφάσκω*, are formed also *πιφάυσκω*, and *πιφραύσκω*, *dico, to say*.

RULE V. Of verbs in ΣΚΩ that have the second aorist in αν.

Γηράσκω and διδράσκω take their tenses from αώ; but their aorist, ending in αν, comes from γήρημι and δρῆμι.

EXAMPLES.

Γηράσκω, *senesco, to wax old*, fut. γηράσω, comes from γηράω, *to be old*.

But the 2d aor. is ἔγηεν; whence comes the infin. γηέναι, *to be old*, (its compound *καταγήεναι*) and the part. γήεις, *αντ*, broken with age, taken from γήημι, like ἴημι.

Διδράσκω, *fugio, to take flight*; 1. fut. διδράσω, 1. aor. ἔδρασα, perf. δίδρακα, from δράω; in like manner ἀποδιδράσκω, *to run away*, from διαδιδράσκω, *to escape, to get away*.

We likewise meet with δράσω, Ion. δρήσω, from whence the opt. should be ἀποδράσοι, instead of which Aristotle has used the Attic ἀποδράω, *aufugeret*.

The 2d aor. is ἔδραν, *ας, α*; in like manner ἀπέδραν, διέδραν, for ἔδρην, ἀπέδρην, διέδρην: and in the 3d pers. plur. also ἔδραν, ἀπέδραν, διέδραν, by sync. for ἔδρασαν, ἀπέδρασαν, from δρῆμι.

In the other moods this aor. conforms to ἴημι; in the optat. δράιν, the infin. δράναι, part. δράς, and its compounds in the like manner.

RULE VI. Of verbs in ΣΚΩ that form the second aorist in ων.

Ἀλίσκω, βρώσκω, βιώσκω, and γινώσκω, take their tenses from verbs in ὦω, but their second aorist is in ων, coming from ωμι; and the ω is continued through all the moods.

EXAMPLES.

Those three verbs likewise borrow their tenses from verbs in ω pure; but they take their 2d aor. from a verb in ωμι, which retains ω through all the moods.

Ἀλίσκω, to take, or ἀλίσκομαι, to be taken, borrows of ἀλώω the future ἀλώσω, and ἀλώτομαι; perf. ἤλωκα, and, by resolution, ἐάλωκα; pass. ἐάλωμαι, (see Book III. Rule xvi.) from whence comes ἄλωσις, captivity; ἄλωις, captive

It borrows of ἄλωμι (like δίδωμι) the 2d aor. ἤλων, ἐάλων, which retains the ω through all the moods, and is conjugated thus:

Sing.	ἐάλων,	ἐάλως,	ἐάλω.
Dual . . .	ἐάλωτον,	ἐάλωτην.	
Plur. . . .	ἐάλωτε,	ἐάλωσαν.	

The subjunctive is ἀλῶ, ἀλῶς, ἀλῶ; opt. ἀλοίην, and ἀλόην; infin. ἀλῶναι; part. ἀλής, ὄντος.

But take notice here, that all these tenses, which follow the active conjugation, are nevertheless taken in a passive signification. Which is also frequently practised in the compounds of ἵστημι, as καθιστῶτα, constituta.

We shall give its compound ἀγαλίσκω in the ninth chapter, Rule XLI.

Βρώσκω, to eat, borrows of βρώω the fut. βρώσω, perf. βέβρωκα. We likewise use, by reduplication, βιβρώσκω, to eat; and this reduplication is preserved even in the fut. βιβρώσω.

It borrows of βρωῖμι the 2d aor. έβρον: we find also (though not frequently) in the perfect middle βέβρωθα, which it takes from βρωῖθω.

Βιώσκω, vivisco, to live, to take life, (from whence comes the compound ἀναβιώσκεσθαι, to rise to life, in Suidas) borrows of βιώω, the fut. βιώσομαι, perf. βεβίωκα, part. βεβιωκώς. The third person of the passive preterperfect is a sort of impersonal; βεβίωτα, vita peracta est, life is spent; and the part. τὰ βεβιωμένα, what has been transacted during life.

It borrows of βίωμι, the 2d aor. έβίων, the optat. βιόιην, like δοίην; from whence comes βιῶην, like δῶην, Att. imper. βίαθι, βιώτω; the infin. βιῶναι; the part. βιές, ὄντος.

Γινώσκω, or γινώσκω, cognosco, to know, borrows of the unusual γνόω (formed from νοίω by adding γ and cutting off ε) the 1st fut. mid. γνώσομαι; pass. γνωσθήσομαι; perf. act. έγνωκα; pass. έγνωσμαι; part. έγνωσμένος, decretus, sancitus, ordered, decreed; 1st aor. of the compound επεγνώσθην, I have been known; the 2d aor. έγνων, I have known; έγνωσαν, they have known; subjunc. γνῶ, γνῶς, γνῶ, &c. optat. γνοίην, and γνῶην; imperat. γνῶθι, γνώτω; infin. γνῶναι; part. γνῆς,

γνές, from γνῶμι. In like manner ἀναγινώσκω, to read; ἀνίγνωκα, ἀνίγνων, &c.

RULE VII. Of Τίλω.

Τίλειν, to bring forth a child, borrows of τέκω, τέτεχα, τέτοκα, τέξω.

We have placed this verb with the others in κω, because the τ is only a letter inserted, that has nothing to do with the formation.

Τίλω, to be brought to bed, follows τέκω, whence it is formed, making the fut. τίξω and τίξομαι, 1. aor. ἔτεξα, perf. τέτεχα, pass. τέτεγμαι, 2. aorist act. ἔτεκον, the mid. ἐτεκόμην, perf. mid. τέτοκα; from whence comes τόκος, delivery.

Of the verbs in ΝΩ.

We shall range the verbs in ω according to the five classes above mentioned, Chap. I. The 1st of verbs in άνω; the 2d in άνω; the 3d in ένω; the 4th in ίνω and ύνω; and the 5th in νω, preceded by a consonant. Which shall be all comprised in the following rules.

RULE VIII. Of verbs in άνω.

1. Verbs in άνω take their tenses from their primitives. and may be derived either from άω, or from έω, as αυξάνω from αυξέω, to increase.
2. Others are derived from a verb in ω impure, by changing ω into άνω, as ικάνω from ικω.
3. In others the antepenultima often assumes αν; thus from λήθω comes λανθάνω, from τεύχω, τυγχάνω!

EXAMPLES.

1. Verbs in άνω may be derived from a primitive in άω, or in έω, and from thence take their tenses; as

Καθισάνω, to establish, to fix, to re-establish, to restore, to reinstate, from καθισάω, fut. ήσω, perf. -άκα, like καθίστημι.

Κλάνω, to break, to shatter, from κλάω, άσω.

Πιπλάνω, to fill, from πλάω, ήσω.

Others are derived from a verb in έω; as

Άμαρτάνω, to go astray, to err, to sin, from άμαρτέω, fut. άμαρτήσω, perf. ήμάρτηκα, 2. aor. ήμαρτεν.

Αυξάνω, augeo, to increase, to augment, from αυξέω, αυξήσω, 1st aor. ήύξησα, perf. pass. ήύξημαι.

Άπεχθάνομαι, to be odious, to displease, to be troublesome or disagreeable, from άπεχθέω, άπεχθήσομαι.

Αισθάνομαι, sentio, to perceive, to apprehend, to be informed, to discover, to understand, to judge well, takes from αισθίομαι the fut. αισθήσομαι, perf. ήσθημαι, 2. aor. ήσθόμην, by reason that the verb αισθέω would be impure after the contraction; from whence comes the infin. αισθίσθαι, and the part. αισθόμενος.

But

But take notice, that ἡσθην, without an *i* subscribed, is formed regularly from ἡδομαι, to rejoice, fut. ἡσομαι, perf. ἥσμαι, &c.

Βλασάνω, to bud, to shoot up, to grow, to spring, from βλασῖω. βλασῆσω, 2. aor. ἔβλασον.

Δαρθάνω, to sleep, from δαρθέω, fut. δαρθήσομαι, perf. δεδάρθηκα; from whence comes καλαδαρθηκώς, in Plato, without the augment: the 2d aor. ἔδαρθον; infin. δαρθεῖν; part. δαρθῶν, for which the poets use, by metathesis, ἔδραθον, δραθεῖν, δραθῶν.

Ἐχθάνομαι, to be hated, or envied, from ἐχθέομαι, ἥσομαι.

Ἰζάνω, to sit down, to repose, to descend, from ἰζέω, ἰζήσω.

Κικάνω, to find, to compass, to invent, to approach, to meet, to lay hold of, from κιχέω, ἥσω, ἡκα.

Μανθάνω, to learn, to understand, to know, to discover, to instruct, to teach, to be informed, from μαθῖω, fut. μαθήσομαι, perf. μεμάθηκα, 2. aor. ἔμαθον.

Ὄσφραίνομαι, odoror, to smell, makes its future ὀσφρήσομαι, from ὀσφράομαι; as likewise the 2d aor. mid. ὠσφρέμην, the infin. ὀσφρέσθαι, the part. ὀσφρέμενος.

2. Others come from a verb in *ω* impure, changing only *ω* into *άνω*; as Δηγάνω, acuo, to whet, from δήγω, fut. δήξω, 1st aorist ἔθηξα, the infin. θῆξι.

Ἰζάνω, to sit down, to go to the bottom, from ἰζω, fut. ἴσω, besides ἰζήσω, from ἰζεω, above mentioned.

Ἰκάνω, to come, to arrive, to lay hold of, to touch, from ἴκω, fut. ἴξομαι, 1. aor. ἰκόμην.

Ὀπλάνω, to see, to perceive, to discover, from ὀπλῶ or ὀπλομαι, fut. ὀψομαι, pass. ὀφθήσομαι, 1. aor. ὤφθην.

And some of these frequently make their antepenultima short, being often formed from the second future; as

Πυνθάνομαι, to hear say, to discover, to know, to inquire, to be informed, is formed from πυνθεμαι, 2d fut. of πτεύδομαι; from whence it takes its first fut. πτεύσομαι, 2d aor. mid. ἐπυνθόμην. But the passive preterite is πτέπυσμαι, instead of πτέπευσμαι, in the same manner as τίτυκται, it has been got ready, prepared, or fitted, for τέτευκται, according to the 60th rule of the third book. And from πτέπυσται comes ἐκπυστος in Dion. Thucyd. and others, published, divulged, or heard of; as ἀφυκλος for ἀφεικλος, unavoidable, from φεύγω, fugio.

3. But these verbs assume frequently a *ν* or a *γ*, or a *μ*, if the subsequent consonant require it. Thus from ἡδω, delecto, to please, to rejoice, 2d fut. ἀδῶ, is formed ἀνδάνω, placeo; 1st future ἥσω; 1st aor. ἥσα; 2d fut. ἀδῶ. From thence also arises another circumflex verb, ἀδέω; fut. ἀδήσω, according to the first rule; and the rest in the same manner.

Λασχάνω, to draw lots, to obtain, to enjoy, to compass, from λήχω; 1st fut. λήξω and λήξομαι, or λάξομαι; 2d aor. ἔλαχον; 2d fut. λαχῶ; perf. act. εἴληχα, Att. for λέληχα; from whence comes the pass. εἰληγμένος, cast for by lots. But the perf. mid. λέλογχα, comes regularly from the verb λίσχω.

Λαμβάνω, to take, to catch, to receive, to fall upon, to surprise, to undertake, to suffer, to convict, to condemn, from λήβω; fut. λήψομαι;

μαι; perf. ἔληθα; 2d aor. ἔλαβον; 2d fut. λαβῶ, whence comes λαμβάνω.

Λανθάνω, to be concealed, from λήθω, 1st fut. λήσω, 2d fut. λαθῶ, 2. aor. ἔλαθον, perf. mid. λέληθα, pass. λέλησμαι, poet. λέλασμαι, I have forgot.

Λιμπάνω, to leave, 1st fut. λείψω, &c. from λείπω, *linguo*.

Πανθάνω, to suffer, to endure, to be affected with, from πνήθω. See πᾶσχω, hereafter.

Χανθάνω, or χανθάω, *capio*, fut. χαθήσω, taken from χαδέω, formed from χαδῶ, the fut. of χάζω.

Thus the diphthongs ει and ευ lose their prepositive: λιμπάνω, *linguo*, to leave, from λείπω, fut. λείψω, 1st aor. ἔλιπον, 2d fut. λιπῶ.

Φυγάνω, to take flight, to run away, from φεύγω, fut. φεύξω, 2d aor. ἔφυγον, 2d fut. φυγῶ.

Τυχάνω, to be, or to obtain, from τεύχω, 1st fut. τεύξομαι, 2d aor. ἔτυχον, 2d fut. τυχῶ. The perf. τεύχηνκα comes from this future changed into a new theme, τυχῶ, τυχέω. When it signifies to be, it does not assume the fut. τεύξομαι; but instead of it we use ἔσομαι from εἰμί, *sum*, or γενήσομαι from γίνομαι, *fio*; but it takes all the other tenses.

Ἐρυγάνω, *eructo*, to belch, to be angry, to tremble, from ερεύγω, ἔρεύξομαι, 2d aor. ἤρυγον, 2d fut. ἐρυγῶ.

RULE IX. Of φθάνω.

Φθάνω takes its tenses from άω, except the second aorist, which it takes from φθῆμι.

EXAMPLES.

Φθάνω, to prevent, to precede, to lay hold of, to catch, to compass, according to the preceding rule, borrows of φθάω the fut. φθάσω, the 1st aor. ἔφθασα, the perf. ἔφθακα, the part. ἐφθακώς.

But it takes the second aorist ἔφθην from the unusual φθῆμι; whence comes the subjunctive φθῶ, φθῆς, φθῇ; the optat. φθαίην; the infin. φθῆναι; the part. φθάς; the mid. ἐφθάμην, φθαίμην, φθάσθαι, φθόμενος.

RULE X. Of verbs in αίνω.

1. Several verbs ending in αίνω form their tenses from a verb in ω pure:
2. Others form their tenses from themselves:
3. And others have them both ways.

EXAMPLES.

1. Several verbs in αίνω form their other tenses from their primitives in έω, or in άω; as

Ἐριδαίνω, to quarrel, to irritate, 1st fut. ἐριδήσω, make ἐριδῶ, the 2d fut. from ἐρίζω.

Λυσσαίνω, to be mad or enraged, from λυσσάω, fut. λυσσήσω.

οἰδαίνω, to swell, from οἶδω, 1st fut. οἰδήσω, 1st aor. ὤδησα.

ὀλισθαίνω, to fall, from ὀλισθέω, fut. ὀλισθήσω, 1st aor. ὀλίσθησα, 2d aor. ὤλισθον.

ὀσφραίνομαι, to smell, from ὀσφράομαι, 1st fut. ὀσφρήσομαι, 2d aor. ὀσφρόμην, infin. ὀσφρῆσθαι, part. ὀσφρόμενος.

2. The following verbs are excepted from this rule, and form their tenses regularly from themselves.

Δραίνω, fut. δρανώ. It comes from δράω, to do, to plot or contrive a thing.

Θερμαίνω, fut. θερμανῶ, 1st aor. ἐθέρμανα, or ἐθέρμηνα, to heat, to ferment.

Φαίνω, fut. φανῶ, from φάω, to shine, to appear.

Χαίνω, fut. χανῶ, from χάω, hio, to gape, to crack, to be open-mouthed.

Τιταίνω, fut. τιτανῶ, from τείνω, to stretch, to bend.

Τιτταίνω, or τέτταίνω, to pierce, to make a hole, fut. ανᾶ; from whence comes the 1st aorist τέττηνε in Hom. for τέττανε, the infin. τέττηναι in Hesych. for τέτταναι, which is found in Theòphr. the part. τέττηνας, the pass. τέττανθεις in Suidas. It is formed from τρώω, and perhaps some others. But observe here the same reduplication as in verbs in μι.

Some even terminate in αίνω and αίνω, as οἰδάνω and οἰδαίνω, from οἶδω, to swell.

3. Others have a twofold perfect and future, deriving them from a verb in έω, and likewise forming them regularly from themselves; as

Κερδαίνω, to gain, takes from κερδέω, κερδήσω, κεκέρδηκα. From itself, κερδανῶ, κεκέρδαίκα, 1st aor. ἐκέρδανα.

Έρυθραίνω, to be red, to redden, takes from έρυθέω, ήσω, ηκα, ημαι; whence comes έρυθήμα τὸ, rubor. From itself it has έρυθανῶ; whence comes the first aor. part. έρυθήνας, Attic, in Hesych. for έρυθάνας.

RULE XI. Of verbs in είνω.

Polysyllables in είνω take their tenses from their primitives.

EXAMPLES.

Polysyllables in είνω borrow their tenses of the verbs, from whence they are derived; as φαείνω, to shine, to appear, from φαίω: ἀλλεείνω, to shun, to escape, from ἀλεύω: έρρεείνω, to question, from έρρομαι, &c.

Dissyllables generally speaking are regular; as δαίνω, to strike; κτείνω, to kill; τείνω, to stretch or bend; fut. δεινῶ, κτενῶ, τενῶ, &c.

Antesignanus excepts two or three; as είνω, to cover, to clothe; σείνω and σμαι, to wound.

RULE XII. Of verbs in ίνω and ύνω.

Ινω and ύνω frequently borrow their future and preterite of verbs in ω pure.

EXAMPLES.

Verbs in ΙΝΩ borrow their tenses of verbs in ίω, though unusual.

Τίτω,

τίω, to pay, to punish or be punished, from *τίω*, solvo, fut. *τίσω*.

Φθίνω, to dry, to be phthisical, from *φθίω*, consumo; 1st aor. *ἔφθισα*, perf. pass. *ἔφθιμαι*.

Verbs in *ΥΝΩ* do the same; as

Δύνω, to conceal one's self, to sink, as the sun, when it sets; 1st fut. *δύσω*; perf. *δέδυκα*: the 2d aor. is *ἔδυν*, taken from *δύμι*.

Ἰδρύνω, to place, to establish, from *ιδρύω*; fut. *ιδρύσω*; aor. *ἰδρύσα*, whence comes *ἰδρύσε* in Plato.

RULE XIII. Of ἑλαύνω.

1. ἑλαύνω borrows of ἑλάω the futures *ἐλάσω*, *ἐλῶ*;

2. The aorist *ἤλασα*, *ἔλασα*;

3. The perfect *ἐλήλακα*.

EXAMPLES.

1. ἑλαύνω, to push, to incite, to drive, to move, formed from *ἐλάω* (first by changing it into *ἐλαύνω*, and afterwards, by inserting *ν*, *ἐλαύνω*), from thence borrows the 1st fut. *ἐλάσω*, and the 2d *ἐλῶ*.

2. The 1st aor. *ἤλασα*, or without the augment *ἔλασα*, the 3d person *ἔλασαν*, sync. *ἔλσαν*, they have pushed or driven.

3. The perf. *ἤλακα*, Att. *ἐλήλακα*, plu-perf. *ἐληλάκειν*, 3d plur. *-εῖσαν*, Att. *-εσαν*, they have driven: part. *ἐληλακώς*, arrived: perf. pass. *ἤλαμαι*, or *ἤλασμαι*, contrary to the opinion of Scotus. From the first comes the first aor. *ἤλάθην*, I have been driven; and from the second, *ἔλασμα*, a copper-plate.

RULE XIV. Of ἰκνέομαι.

Ἰκνέομαι borrows of ἵκομαι; ἰκόμην, ἵξομαι, ἵγμαι.

EXAMPLES.

Ἰκνέομαι, or ἰκνῆμαι, to come, to arrive, borrows its tenses of ἵκομαι; fut. *ἵξομαι*; perf. *ἵγμαι*.

Second aorist *ἰκόμην*; the infin. *ἰκέσθαι*; part. *ἰκόμενος*: thus *ἄφικνῆμαι*, to come, to arrive; *ἄφῖγμαι*, *veni*; *ἄφικτο*, Plut. *venerat*; *ἄφικόμην*, &c.

RULE XV. Of verbs in *νω* impure.

Now of an impure termination is regulated by its primitive; thus *δάκνω*, from *δήκω*, makes *ἔδακον*, *δήξω*, *δέδηχα*.

EXAMPLES.

Verbs in *νω* impure follow the same analogy as the preceding, being always regulated by their primitives.

Thus *δάκνω*, to bite, coming from *δήκω*, like it makes the 1st fut. act. *δήξω*; whence comes the passive *δηχθήσομαι*; the 1st aor. *ἔδήχθην*; the perf. *δέδηχα*, from whence the pass. *δέδηγμαι*; the 2d aor. *ἔδακον*, &c.

Thus *μένω*, to remain, conforms to *μένω*, whence it takes the perf. mid. *μέμονα*, Book III. Rule lxix. *Γίγνομαι* in the next chapter follows *γένω*. *Πίτνω*, to fall, conforms to *πίτω*. *Πίφνω*, poetic, follows *φείνω*, to kill, to put to death, &c.

RULE XVI. Of verbs in νύω or νυμι.

To find the theme of verbs in νύω, νυμι, or ννύω, ννυμι, we have only to change the syllables into ω.

EXAMPLES.

Verbs in νύω and νυμι, or with a double ν, in ννύω and ννυμι, form their tenses from their primitive, which is easily found out, only by changing these syllables into ω. Thus it will appear that some of these verbs come from others in άω, ίω, or όω, whether they take a single or a double ν,

The reduplication of the ν is found in the following verbs;

πειά-ω,	πεια-ννύω,	or	πειάννυμι,	to open.
κερά-ω,	κερα-ννύω,	or	κεράννυμι,	to mix.
κοζέ-ω,	κοξε-ννύω,	or	κοξέννυμι,	to cloy.
σθεέ-ω,	σθε-ννύω,	or	σθέννυμι,	to quench.

But verbs in όω change ο into ω; as

ζό-ω,	ζω-ννύω,	or	ζώννυμι,	to gird.
χρό-ω,	χρω-ννύω,	or	χρόννυμι,	to colour.
χό-ω,	χω-ννύω,	or	χώννυμι,	to throw up the ground,
ξύ-ω,	ξύ-ννύω,	or	ξύννυμι,	to strengthen.

Some come from dissyllables in -γω, κω, or χω; as

ζεύγ-ω,	ζεγγ-νύω,	or	ζεγγ-νυμι,	to join.
δείκ-ω,	δεικ-νύω,	or	δείκ-νυμι,	to shew.
ἄχ-ομαι,	ἄχ-νυμαι,			to be vexed, or troubled.

In like manner εἰσγνυμι, to inclose or shut up; μίγνυμι, to mingle; μόργνυμι, or ὀμόργνυμι, to wipe; οἶγνυμι, to open, &c.

But there are some whose primitives were formerly perhaps in use, which we now find terminated in σσω or ττω; as πήσσω, πηγ-νύω, -νυμι, to stick or join together; πλήσσω, πληγ-νύω, or -νυμι, to strike, to weep; ρήσσω, ρηγ-νύω, -νυμι, to break, to shatter; φράσσω, φραγ-νύω, -νυμι, to inclose, to shut up. Whose tenses are always formed according to the rule of the unusual verbs πήγω, πλήγω, ρήγω, φράγω.

Ἄγνυμι may be from ἄγω, or from ἔσσω, according to the etymologist, whence comes its compound καλύσσειν in Artemidorus.

Those in γω are regular.

Ὄγ-ω, ὀγ-νύω, or ὀγ-νυμι, to trouble, to excite.

RULE XVII. Of some particular verbs in νύω or νυμι.

1. Κτίννυμι, derived from κτείνω, from thence forms its tenses; as also πλάρνυμι, from πλάρω;

2. Verbs derived from a circumflex, from thence likewise form their tenses.

EXAMPLES.

I. The following verbs borrow their tenses of their primitives; but the diphthong loses the second vowel; thus

κτείν-ω, κτίν-νυμι, to kill; πλάτ-ω, πλάτ-νυμαι, to sneeze.

2. Several even form their tenses from the circumflex verbs, from whence they are derived.

Either by inserting the syllable *νυ* before *μι*; as

σθ-έω,	σθ-ῶ,	σθ-νυμι,	to strew.
δο-έω,	δο-ῶ,	δο-νυμι,	to leap.
ὀμ-έω,	ὀμ-ῶ,	ὀμ-νυμι,	to swear.

Or only by inserting a *ν*, and changing the accent; as

Κιν-έω, κιν-ῶ, κίν-νυμι, to move.

**Ἀγνυμαι*, to change, to buy, comes either from *αἴρω*, to take away, as *πράγνυμαι* from *πράίρω*; or else from *αἰρέωμαι*, *αἰρέωμαι*, to take, as *δογνυμαι* from *δορέωμαι*.

All the verbs mentioned in the two preceding rules, have either a single or double *ν* before *ύω*.

But there are some dissyllables, which are terminated in a different manner, of which we shall treat in the following rule.

RULE XVIII. Of ὀλλύω or ὀλλυμι.

Ὀλλύω and ὀλλυμι borrow their tenses of ὀλέω.

**Ὀλλύω*, or *ὀλλυμι*, to destroy, to kill, to ruin, to die. It comes from *ὀλλω*, fut. *ὀλῶ*, from whence arises the circumflex *ὀλέω*: and thence the fut. *ὀλέσω*, the perf. *ὤλεκα*, Att. *ὀλώλεκα*, (see Book III. Rule xvii.) the 2d aor. *ὤλον*, mid. *ὤλόμην*, infin. *ὀλέσθαι*, part. *ὀλόμενος*, the perf. mid. *ὤλα*, Att. *ὀλωλα*.

In like manner from its compound *ἀπολλύω*, or *ἀπόλλυμι*, the 1st fut. is *ἀπολέσω*, the 2d *ἀπολῶ*, &c.

ANNOTATION.

**Ἐνυμαι* seems also to be formed by sync. from *ἐρύομαι*, to preserve, to protect, whence comes the fut. *ἐρύσομαι*.

**Ἰδρυμαι* seems to be a preterite, not only because it imports situm esse, but moreover by reason that *ἰδρῦσθαι* and *ἰδρυμένος* have the accent of the preterite, and not of the present.

From what has been said, it will be easy to judge of the manner of forming and conjugating the verbs in *νυμι*. It will only be requisite to know, which of their tenses are in use; and this we have sufficiently shewn already in the second and in the fourth chapters.

CHAP. VIII.

Of Verbs that borrow their Tenses of others synonymous, or of verbs of the same signification, some of which may be considered as their primitives, or as their derivatives.

RULE XIX. Of Ἀγορεύω.

1. *Ἀγορεύω* borrows of *ἔπω* its two aorists *εἶπον*, *εἶπα*, and retains every where the augment *ει*.

2. From

2. From *ῥέω* or *ῖέω* it takes the future in *-ήσω*, whence are derived *ῖρηκα*, *ῖρημαι*, *ῖρῆμαι*, *ῖρήθην*, and *ῖρήσομαι*.

EXAMPLES.

1. *Ἀγορεύω*, to pronounce, to harangue, forms regularly its first future *ἀγορεύσω*, first aorist *ἠγόρευσα*.

2. It borrows of *εἶπω*, which in the present is unusual, the 1st aor. *εἶπα*, and the 2d *εἶπον*, *dixi*, *I have said*; which retain every where their augment, as in the imperat. *εἰπέ dic.* in the part. *εἰπών*, *who has said*.

3. It borrows of *ῥέω*, whence by apocope has been formed *ῖέω*, *to say, to speak*, the unusual fut. *ῖήσω* or *ῖρησω*, whence comes the perf. *ῖρηκα* (the augment in *αι*, like those of the 11th rule of the 3d book) pass. *ῖρημαι*, or *ῖρῆμαι*, the fut. pass. *ῖρήσομαι* in *Thucyd.* 1. aor. *ῖρήθην*, and dropping *ι*, *ῖρήθην*, or reduplicating *ε*, *ῖρρήθην*, as if it came from *ῖέω*, *ῖήσω*; likewise *ῖρρήθην* with an *ε* in the penultima.

From hence are derived several nouns; as *ῖημα*, *a word*; *ῖησις*, *a sentence*; *ῖήτης*, *a rhetorician*.

RULE XX. Of *Αἰρέω*.

Αἰρέω takes *εἶλον*, *εἰλόμην*, and sometimes *εἶλα*, *εἰλάμην*.

EXAMPLES.

Αἰρέω, or *αἰρέομαι*, to take, to choose, forms regularly the fut. *αἰρήσομαι*, and the perf. *ἤρημαι*.

Its first aor. assumes an *ε* instead of *η* in the penultima of *ῥήθην*, and in the like manner in the 1st fut. *αἰρεθήσομαι*. See Rule lii. and liv. of Book III.

It borrows of *ἔλω*, *capio*, the 2d. aor. *εἶλον*, whence comes the infin. *ἐλεῖν*, the mid. *εἰλόμην*, *ἐλέσθαι*, *ἐλόμεν* &c. The 1st aor. *εἶλα* is hardly to be met with; but we find the mid. *εἰλάμην*.

RULE XXI. Of *ἄλινδέω* and *κυλινδέω*.

Ἀλινδέω making its future in *-ήσω*, borrows also *ίσω* from *ἄλιω*; *κυλινδω*, or *κυλινδέω*, forms its future after the same manner.

EXAMPLES.

Ἀλινδέω to roll, forms regularly the fut. *ἄλινδήσω*; but it borrows also *ἄλίσω* of its primitive *ἄλιω*.

Its synonymous verb *κυλίνδω*, or *κυλινδέω*, forms regularly *κυλινδήσω*; likewise *κυλίσω* from *κυλίω*.

In like manner its compounds *ἐξήλικας*, *evolvisi*, *Aristoph.* *ἐξάλισας*, *e volutabro excitans*.

RULE XXII. Of *Βαίνω*.

1. *Βαίνω* borrows almost all its tenses of its primitive *βαίω*.
2. From

2. From itself it takes βέσσαι, and the aor. ἐβάνην:
3. But ἔνν comes from βέσσει, as also the imperative βῆθι, βᾶθι:
4. And sometimes this imperative is syncopated, as βᾶ, κατέβηθι, κατέβη.

EXAMPLES.

1. Βαίω, vado, to go, to walk, follows the rule of the other verbs in αἶνω of the preceding chapter, taking from its primitive βῶω the fut. βήσω, or βήσομαι; the 1st aor. ἐβήσασθην; the perf. βέσκηκα; sync. βέσκα; plur. βέσκαμεν for βεβήκαμεν; plu-perf. ἐβεβήκαμεν, and ἐβεβήκαμεν; 3d plur. ἐβεβήσαν, by sync. and without the augment βέβησαν, they had entered; perf. pass. βέσσημαι.

2. But it forms also from itself βέσσαι, or else βέσσομαι, according to the 58th rule of Book III. and the 1st aor. pass. ἐβάνην, whence comes παρεβάνην, and συνεβάνην, in Dion. Cassius.

From itself it forms the imperf. ἔβανον, whence comes συνεβάνον, Dion. Cassius, it happened. We find also βαῖνε, without the augment, he walked.

3. It borrows of βέσσει (whence comes βέσας in Hom. like ἐσάς) the 2d aor. ἔνν, like ἔνν, from ἔνν; and, without the augment, βῆν, ἦς, ἦ. Third dual βήθην, Dor. βάθην, they went two together; 3d plur. ἐβήσαν, without the augment βῆσαν, sync. βάν, they went. In like manner its compounds ἀναβαίω, to ascend; καταβαίω, to descend; ἀνέβην, κατέβην, &c.

4. The imperat. is βῆθι, vade, ἔμβηθι, Lucian, come in, like εἶθι; also βᾶθι, whence comes ἀνάβηθι, ascend; κατέβηθι, descend; like φάθι, say; σύμφηθι, confess.

5. But it frequently suffers a syncope; βᾶ, ἀτο, vade, for βῆθι, ἦτω; ἀνάβη, κατέβη, ἔμβη, &c. like ἀνάστα, for ἀνάσταθι, get up, or rise.

We likewise find in the participle of the perf. βεβήσας, ὡς, having ascended, Plut. for βεβήσας, like ἐβήσας for ἐβήσας.

RULE XXIII. Of γίνομαι or γίγνομαι.

1. Γίνομαι or γίγνομαι, to be,
2. Follows γένομαι, γενέομαι;
3. From the former it takes ἐγενόμενον, γεγονός, and ἐγενόμενον:
4. From the latter it has γενήσομαι, the perfect γεγέννημι, and the aorist ἐγενήσασθαι.
5. But from γεννάω it has likewise ἐγεννήσασθαι, in which tense we frequently meet with a syncope.

EXAMPLES.

1. Γίνομαι, to be, to become, to be born, comes from γένω, which was first made γίνω, or γίνομαι, changing ε into ι; and afterwards inserting a γ, they made it γίγνομαι: as in Latin, from

geno (whence comes the preterite *genui*) they formed *gino*, and afterwards *gigno*: likewise, as by changing *ε* into *ι*, from *μένω* they have formed *μῖνω*, to remain; from *πίτω* *πίπτω*, to fall; and by this addition of *γ*, from *γινώσκω* they formed *γινγνώσκω*, to know; and as in Latin from *nosco* comes *cognosco*.

2. This verb conforming to its primitive, borrows some tenses of *γένομαι*, and others of *γενέομαι*, formed by resolution from the 2d fut. *γενῆμαι*, according to Rule I. but it frequently admits of a syncope in the formation of its tenses, as we shall see presently.

3. It borrows from the 1st verb *γένομαι* the 2d aor. *ἔγενόμην*, *ἔγενε*, *ἔγενετο* and by sync. *ἔγεντο*, he was born; the perf. mid. *γέγονα*, the 1st aor. *ἔγεινάμην*, whence comes *γείνατο*, Ion. for *ἔγεινάτο*. See Book III. Rule xxi.

4. From the second verb, which is *γενέομαι*, it takes the 1st fut. mid. *γενήσομαι*, ; 1st. fut. pass. *γενηθήσομαι*; 1st aor. *ἔγενήθη*; the perf. *γεγένημαι*; the 1st aor. mid. *ἔγενησάμην*.

5. But we find also *γεννάω*, to produce, to generate, whence comes the 1st aor. *ἔγεννησα*, mid. *ἔγεννησάμην* ἥσα, ἥσατο, and by sync. *ἔγέννω*, *ἔγέννατο*, or, according to the Ionics, *γέννατο*, as above they said *γείνατο*.

RULE XXIV. Of *ἔρχομαι*.

1. *ἔρχομαι* borrows of *ἐλεύθω*, *ἤλευκα*, *ἐλεύσομαι*, *ἤλυθον*, *ἤλθον*, and the perf. mid. *ἤλυθα*.
2. The Attics use a reduplication in the perfect and plu-perfect.

EXAMPLES.

1. *ἔρχομαι*, to come, to arrive, borrows its tenses of the unusual verb *ἐλεύθω*, fut. *ἐλεύσομαι*, part. *ἐλευσόμενος*; the perf. *ἤλευκα*, whose passive should be *ἤλειμαι*, whence comes the gerund *μετελευτέος*, taken from *μετέρχομαι*, to pursue, to search, to compass, or obtain; the 2d aor. *ἤλυθον* in verse, and by sync. *ἤλθον* in prose, whence comes *ἔλθοιμι*, *ἔλθέ*, *ἔλθειν*, *ἔλθῶν*. The perfect mid. is *ἤλυθα*, the plu-perfect *ἤλύθειν*.

2. The Attics use a reduplication here in all the preterites, *ἔλθουκα*, *ἔλγλυκεῖν*, *ἔλγλυθα*, *ἔλγλυθῆναι*, &c. See Book III. Rule xvii.

RULE XXV. Of *ἔσθίω*.

1. *ἔσθίω* borrows of *ἔδω*, *ἔδα* and *ἔκα*, which is changed into *ἔδηκα* and *ἔδήδοκα*:
2. Thence, in the perfect passive, it takes *ἔδήδομαι* and *ἔδήδεσμαι*:
3. Thence also it has in the second future middle, *ἔδῃμαι*, or *ἔδομαι*: and from *φάγω* it borrows *φαγῆμαι*, *φάγομαι*, and *φάγον*.

EXAMPLES.

1. *ἔσθίω*, to eat, borrows of *ἔδω* the perf. mid. *ἔδα*, Att. *ἔδηδα*, according to Book III. Rule xvii. likewise the perfect active *ἔκα*,
At.

Att. ἔδνα, and inserting δο, ἐδήδονα, which alone is usual. *Except we should like to follow Eustathius's method of forming it from ἔδω, and thence ἦδονα, Att. ἐδήδονα.*

2. From ἔδω is formed regularly the perf. pass. ἐδήδομαι; but we say also ἐδήδεσμαι, whence comes ἔδεσμα, *edulium*; ἔδεσς, *esculentus*; and others. The particip. ἐδηδεσμένος.

3. The 2d fut. mid. ἔδῃμαι (whence comes προκατεδῆμαι, *to eat beforehand*, Lucin.) or ἔδομαι, like πίομαι: likewise φαγῆμαι, or φάγομαι, from φάγω, *to eat, to devour*, whence also comes the 2d aor. act. ἔφαγον, or, without the augment, φάγον.

RULE XXVI. Of ἔχω.

1. ἔχω makes εἶχον, ἔξω;

2. And from σχέω it takes also ἔσχον, σχήσω, and ἔσχηκα.

3. From σχέω likewise comes σχῆμι, and thence the imperative σχές, and the perfect passive ἔσχημαι.

EXAMPLES.

1. ἔχω, *to have, to obtain, to possess*, forms from itself the imperfect εἶχον, the augment in εἰ (according to Book III. Rule xi.) and, also, without the augment, ἔχον, the fut. ἔξω, with a rough breathing, according to Book V. Rule xxviii. mid. ἔξομαι. From thence comes παρεξήτε, 1st aor. of the subjunct. in Cebes.

2. It borrows of σχέω the fut. σχήσω, the perf. ἔσχηκα, the 2d aor. ἔσχον, the mid. ἰσχύμην, whence comes ἠνεσχύμην, *I have suffered*. But ἰσχύμην, *I refrained, or restrained myself*, comes from ἰσχω, *to have, to keep, to refrain*. The imperat. σχές, whence we have πάσασχε, *offer, represent*; κάτασχε, *retain, hinder*; the mid. σχῆ, whence comes ἀπόσχε, *refrain, or keep from*.

3. From σχέω is also formed σχῆμι, or ἰσχημι, whence comes the imperat. σχές; ἰπίσχε, *wait, differ*; πρέσχε, *attend to, or apply*; in the same manner as φεῖς, *fer, fetch, or carry*, from φεῖμι; σπές, *say, or follow*, from σπῆμι; and δές from τίθημι, &c. The perf. pass. is ἔσχημαι, ἔσχεσαι, ἔσχεται, whence comes σχετός, *sufferable*; its compound ἀσχετος, *unsufferable*; as also σχέσις, *habit, disposition*; the 2d aorist pass. ἐσχέθην is likewise from thence.

Insomuch that it may be said, that the aorists, which assume an εἰ in the penultima, εὔρεθην, ἤξεθην, ἔπνεθην, ἔρρεθην, and the like may be formed regularly from the perfect passive of the verbs in μι: and likewise, that verbal nouns, with a long vowel, are generally derived from circumflex verbs; whereas those that have a short vowel, are derived from verbs in μι, which assume a short vowel, in the penultima of the passive perfect, whence those nouns are derived.

Thus σχῆμα. figure, form, appearance, scheme, comes from ἰσχημαι, the perfect of σχέω; and σχέσις, situation, disposition, inclination of mind, comes from ἔσχημαι, the passive perfect of σχῆμι; ἄλωσις, captivity, and ἄλωτος, captive, are from ἔάλωμαι, *I have been taken*,

taken, the perfect passive of ἀλόω; δόσις; gift, donation, distribution, from δίδομαι, I have been given, the passive perfect of δίδωμι.

RULE XXVII. Of Θνήσκω.

1. Θνήσκω has from itself θνήξω;
2. From θείνω it has ἔθανον, θανῆμαι;
3. From θνάω it takes θνήσω, τέθνηκα, τέθναα, τέθνεικα, τεθνηκῶς, τεθνεικῶς, τεθνεῶς;
4. But τέθνημι is likewise used, which conforms intirely to ἵσημι.

EXAMPLES.

1. Θνήσκω, to die, comes from the fut. of θνάω, ἥσω. It forms first from itself the fut. θνήξω, whence comes the paulo-post-fut. τεθνήξομαι, conjugated with εἰ, τεθνήξει, according to the analogy of the 51st Rule of Book III.

These futures are formed regularly, excepting that they drop their σ by reason of the subjunctive ξ; θνήξω, and not θνήσξω; just as διδάσκω, to teach, makes διδάξω, and not διδάσξω, which is done in order to soften the sound.

2. It borrows of θείνω, the 2d aor. ἔθανον, and the 2d fut. θανῆμαι.

3. From its primitive θνάω, it has the future θνήσω, the perfect τέθνηκα and τέθναα, like βέβηκα, βέβηαα, ἵνι; ἕστηκα, ἕσταα, στήτι; and thence may be derived the 3d person plural τεθνήασι, by contraction, for τεθνήασι; and likewise the infinitive τεθνήαι, with an ̃ circumflexed, for τεθναίαι.

The Bæotians also form the perfect in εἰ, τέθνεικα, whence comes the part. τεθνεικῶς, and τεθναέναι, afterwards casting away the ι, τεθνεῶς, and among the poets likewise τεθνηῶς, dead.

4. But we find also τέθνημι, which makes the reduplication in ε, and is conjugated like ἵσημι, whence we may also derive the 3d pers. plur. τεθνήασι, like ἵασι; unless we should choose to derive it from the perfect, according to what has been already said. The imperfect is τέθναθι; the optative τεθναίην; the infinitive τεθναίαι; the participle τεθνῶς.

RULE XXVIII. Of Πάσχω.

1. Πάσχω forms from πῆθω the future πείσομαι instead of πῆσομαι; from πῆθω likewise it has ἔπαθον;
2. Its preterites are from παθίω, πεπάθηκα;
3. And from πανθάω, πέποιθα.

EXAMPLES.

1. Πάσχω, patior, to suffer, to endure; imperf. ἔπασχον, Dion. Cassius. Fut. πείσομαι, I shall or will suffer, instead of πῆσομαι, assuming εἰ instead of the η of πῆθω, whence it derives its tenses.

But πείσομαι, I will believe, I will obey, comes from πείθομαι the pass. of πείθω, to persuade.

The 2d aor. ἔπαθον comes from the same πῆθω, whose second fut. is παθῶ, the infin. παθεῖν, part. παθών.

2. The act. perf. is πεπάρθηκα, from παθῆω, formed from the 2d fut. παθῶ; the perf. mid. is πέπονθα, by inserting θ, instead of πείπονθα, from πονέω, laboro; the part. πεπονθώς, ότος.

3. Otherwise πέπονθα may be derived from παρθάνω, to suffer, as λέλογχα from λαγχάνω; which seems the most reasonable, since the α is likewise changed elsewhere into ο: whence Epicharmus in the etymol. says πίποσχε for πίπασχε, passus est, he has suffered. See Book III. Rule lxviii. in the annotation.

RULE XXIX. Of Πέσσω.

Πέσσω, or πέττω, takes its future, preterite, and aorist from πέπιω.

EXAMPLES.

Πίσσω, Att. πέττω, borrows of the old verb πέπιω, to boil, to digest, to soften, to ease, to make boil, the 1st fut. πέψω; the 1st aor. ἔπειψα; the pass. πεφθήσομαι, ἐπέφθην: perf. πέπεμμαι.

RULE XXX. Of Πίνω.

1. Πίνω has from πῖω, πιῖμαι, and ἔπιον:

2. From πῶω it takes πώσω, πέπωκα, and πέπομαι with a short ο:

3. In the imperative it has πῖθι from πῖμι; and πῶθι from πῶμι.

EXAMPLES.

1. Πίνω, coming from πῖω, to drink, forms regularly the 2d fut. πιῖμαι, whence comes πιῖσθαι; it forms also πῖδμαι, πῖσαι, I will drink; and the 2d aor. ἔπιον, I have drunk; like φάγομαι, ἔδομαι, -ισαι, I will eat. See Rule XXV.

2. It borrows of πῶω the fut. πώσω, perf. act. πέπωκα. But in the pass. it has πέπομαι with an ὁμιζόν (according to the analogy of the verbs in μι) whence comes πώμα, drink, potion, physis; πόσις, drink, or the manner or custom of drinking together; and several others. The 1st fut. ποθήσομαι, 1st aor. ἐπόθην.

3. From thence also comes the imperat. πῶθι, whence σύμπωθι, compota; as it takes πῖθι from πῖμι.

RULE XXXI. Of Πίπλω.

1. Πίπλω, from πέτω, makes πέσω, ἔπεσα:

2. From πέσω comes πεσέω, which forms πεσῖμαι, ἔπεσον:

3. From πλώω it has also πλώσω, πέπιωκα, πεπιωκώς, whence πεπιώς and πεπιεώς.

EXAMPLES.

1. Πίπλω, to fall, to decay, follows its primitive πέτω, which should make the 1st fut. πέσω; but this last is unusual, however from it is derived the 1st aor. ἔπεσα.

2. From

2. From this future, circumflexed after the Doric form, *πείσω*, is formed a new theme *πείσειω*, whence is derived the 2d fut. *πείσειμαι*, the 2d aor. *ἔπεισον* (according to Book III. Rule lxxvi.) opt. *πέσοιμι*, infin. *πείσειν*. part. *πείσων*, *όντος*, and (as some are of opinion) the 1st fut. *πείσῃσω*, and the aor. *ἔπεισησα*, from whence they insist, that *ἔπεισα* is formed by syncope. Thence also is derived the noun *πέσημα τὸ*, a ruin, or fall, or what falls, or is ruined.

3. It borrows likewise of *πίω* the fut. *πιώσω*, and the perf. *πέπιωκα*, whence comes the part. *πεπιωκώς*, and by sync. *πεπλώς*, *ῶτος*, *πεπιώσα*, *ης*, like *ἔσως*, *ῶτος*; and inserting an *ε*, *πεπλίεως*.

ANNOTATION.

Concerning *δάπω*, *βάπω*, and such like, see Book III. Rule xxxiv.

RULE XXXII. Of 'Πέω.

1. 'Πέω takes *ρεύσω*, and *ἔρρευσα*, from the Æolic *ρεύω*:
2. From *ρύέω* it has *ἔρρύνν*, *ἔρρύνηκα*, *ρύήσω*.

EXAMPLES.

1. 'Πέω, to flow, borrows of the Æol. verb. *ρεύω* the fut. *ρεύσω*; the 1st aor. *ἔρρευσα*, which is very little used; part. *ρεύσας*. See Book III. Rule xxvii.

2. It takes from *ρύέω* the 1st fut. *ρύήσω*, very little used; the mid. *ρύησομαι*; perf. act. *ἔρρύνηκα*.

Ἐρρύνν is the imperf. or the 2d aor. act. of *ρύημι*, fluo, evanesco; or else it is the 2d aor. pass. of *ρύέω*, though *ρύῶ* after contraction is in *ω* pure: the same must be said of the infin. *ρύῆναι*, and of the part. *ρύεις*.

Πυῶ may be either the 2d fut. act. of *ρεύω*, fluo; or the pres. subjunct. of *ρύημι*, fluam; or the 2d aor. of the act. or pass. subjunct. of the same verb fluxero. *Ῥύησομαι* is also either the 2d fut. pass. or else the 1st mid.

Its compounds follow their simple; as *ἐπιρρέω*, to flow upon; *διὰρρέω*, to flow all about; where it is observable, that *ε* is reduplicated in the same manner as in the syllabic augment, (see Book III. Rule vi.) which happens to all prepositions ending with a vowel; as *ρήννυμι*, to break; *καταρρήννυμι*, to break in pieces; *ῤῆξαι*, to have broke; *πεγίρρῆξαι*, to have broke all round.

Wherefore *καταρράσιν*, cataracta, a cascade or fall of water, ought to be derived from *ράσσω*, to break, whose compound is *καταρράσσω*, to precipitate. But *καταράσιν*, which is likewise used, and is also taken for the bar of a door, as well as the other, comes from *ἀράσσω*, which signifies the same as *ράσσω*, whence is formed *καταράσσω*, with a single *ε*; instead of which we find also *ἀρράσσω*, whence *συναρράσσω*, to batter one against the other; but *συρράσσω*, comes from *ράσσω*.

RULE XXXIII. Of Σεύω and Σεύομαι.

1. Σεύω, from σέυσω, forms ἔσεινα :
2. From σύω it has ἰσύομην, σέσσυμαι, ἔσσυμαι, ἰσύθην, συθῆναι.

EXAMPLES.

1. Σεύω, or σέυομαι, to excite, to stir up, to shake, takes from the fut. σέυσω, the 1st aor. ἔσεινα, instead of ἔσεινσα, and among the poets ἔσσεινα, mid. ἔσσεινάμην. See Book III. Rule xxxi.
2. It borrows also—cf σύω, ἰσύομην; 3d person ἰσύετο, by sync. ἔσυτο; the pass. perf. σέσσυμαι, and by transposition ἔσσυμαι, also ἔσσειμαι; 1st aor. ἰσύθην, ἔσσύθην, duplicating in verse the σ after the augment; infin. συθῆναι; part. συθείς, concitatus.

RULE XXXIV. Of Τέμνω.

1. Τέμνω makes its second aorist ἔταμον, ἔτεμον :
2. For its preterperfect it has τέτμηκα :
3. But from τμήγω it takes τμήξω, the active aorist ἔτμαγον, and the passive aorist ἐτμάγην.

EXAMPLES.

1. Τέμνω, to cut, takes from itself the 2d aor. ἔτεμον and ἔταμον, infin. τεμείν and ταμείν, part. τεμών and ταμών.
2. The perf. τέτμηκα, pass. τέτμημαι, comes from τμάω, formed by metathesis from the fut. ταμῶ.
3. But it borrows also of τμήγω, the 1st fut. τμήξω, the 2d aor. ἔτμαγον, pass. ἐτμάγην, part. τμαγείς. From this same τμήγω comes the compound ἀποτμήγῃσι in Hom. they cut.

RULE XXXV. Of τρέχω, curro.

1. Τρέχω forms the future θρέξω :
2. From δρέμω it borrows ἔδραμον and δέδρομα :
3. From δραμῶ it takes δραμῆμαι, and the perfect δεδράμηκα.

EXAMPLES.

1. Τρέχω, to run; 1st fut. θρέξω, mid. θρέξομαι, 1st aor. act. ἔθρεξα, mid. ἔθρεξάμην, part. θρέξας, all with a θ, which it has not in the present, because of the other aspirate. See ἔχω above, Rule XXVI.
2. It borrows the other tenses of δρέμω; thus the 2d aor. ἔδραμον, infin. δραμεῖν, perf. mid. δέδρομα, whence comes δρόμος, a race; δρομάς, a courier, a postillion, a prostitute, a dromedary; δρομαλός, a hare, Hesych. likewise several other nouns. The 2d fut. mid. δραμῆμαι is taken from the act. δραμῶ.
3. From thence also is formed by resolution a verb in ἔω, δράμῃω, whence comes the perf. act. δεδράμηκα, &c.

RULE XXXVI. Of ὑπισχνέομαι.

Ὑπισχνέομαι takes its tenses from ὑποσχεόμαι.

EXAMPLES.

Ὑπισχνέομαι, to promise, to obligate one's self, borrows its tenses of ὑποσχεόμαι, -ῶμαι; the fut. ὑποσχήσομαι; perf. ὑπέσχημαι, -ησαι, -ηται. But the first aor. takes an *σ* instead of *η*, ὑπέσχεθην. The 2d aorist mid. is ὑπέσχομην, the imper. ὑπόσχε, Ion. ὑποσχεό, infin. ὑποσχεσθαι, part. ὑποσχόμενος.

We find likewise the future ὑποσθήσομαι, promittam; but it is derived from ὑφίσταμαι, to charge one's self with, or to be answerable for, whence comes also the second aorist ὑπέστην.

RULE XXXVII. Of φέρω, fero.

1. Φέρω takes its futures from οἶω;
2. Its aorists -κα, -κον, from ἐνέγκω;
3. Its passive and middle preterites from ἐνέχω;
4. It borrows also φέρσω from φρέω; and φέρεις from φρήμι.

EXAMPLES.

Φέρω, fero, to carry, to suffer, takes what tenses it wants from four different themes.

1. It takes its futures from οἶω, the act. οἶσω, mid. οἶσομαι, pass. οἰσθήσομαι. Likewise the pass. aor. ᾤσθην, the infin. οἰσθῆναι, part. οἰσθεῖς, the gerund, οἰσέον, *ferendum*; προσοἰσέον, *proferendum*.

2. It takes its aorists from ἐνέγκω; the 1st aor. act. ἤνεγκα, (see Book III. Rule xxxi.) infin. ἐνέγκαι, part. ἐνέγκας, mid. ἐνεγκάμην, whence comes the optat. ἐνέγκαιτο, Lucin. *utinam, ferat*, and the imperative of its compound ἀπένεγκαι, *deser*.

The 2d aor. ἤνεγκον, infin. ἐνεγκεῖν, part. ἐνεγκών.

But the Ionics say ἐνέικω, 1st aorist ἐνεῖκα, part. ἐνεῖκας, mid. ἐνεικάμην, and with the augment ἐνεῖκα.

3. It borrows of ἐνέχω the Att. perf. mid. ἐνήνοχα; διενήνοχα, *excellui, I have surpassed*; ἐπενήνοχα, *intuli*: where we meet with *ο* after the manner of dissyllables; as if it came from the simple ἔχω. See Book III. Rule lxviii. The 1st fut. pass. ἐνεχθήσομαι, 1st aor. ἤνέχθην, part. ἐνέχθεις, perf. ἤνεγμαι. Thus ἀναφέρω, *to raise, to bring back, to recover one's health*; ἀννήχθην, ἀνενεχθεῖς, *being a little recovered*.

4. It borrows also the fut. φέρσω, and the aor. ἔφερσα, from φρέω; which is either formed by transposition from φέρω, or, by syncope, from its derivative φορέω, φρέω, which is oftener used in compounds; as εἰσφέρω, *infero*, imperf. εἰσφέρειν, 1st fut. εἰσφέρσω, 1st aor. εἰσφερσα, perf. εἰσφερκα; ἐκφέρω, *to carry away, to put out*, 1st fut. ἐκφέρσω, 1st aor. ἐξέφερσα; 1st aor. part. ἐκφενσθεῖς, *driven, or put out*, retaining *σ*, according to Book III. Rule lii.

From thence is formed the verb φεῖμι, which is used in the imperative φεῖς, *fer*, whence comes the compound εἰσφεῖς, *infer*; like δῖς, *pone*, from τίθημι.

A N N O T A T I O N.

The imperat. $\phi\acute{\epsilon}\gamma\epsilon$ is sometimes taken for an adverb, as *age* in Latin, either by itself, or along with another particle, $\phi\acute{\epsilon}\gamma\epsilon\varsigma\delta\eta$, *age vero*.

Sometimes it signifies, *for example*, especially being joined to the infinitive $\epsilon\acute{\iota}\pi\epsilon\acute{\iota}\nu$, $\phi\acute{\epsilon}\gamma\epsilon \epsilon\acute{\iota}\pi\epsilon\acute{\iota}\nu$, *exempli gratiâ*, or else *etenim, sin verò*. But properly it signifies *give me leave to say*.

The participle $\tau\omicron \phi\acute{\epsilon}\gamma\omicron\nu$, in the neuter, is taken sometimes for chance; or for Providence; $\tau\omicron \phi\acute{\epsilon}\gamma\omicron\nu \epsilon\kappa \Theta\epsilon\acute{\varsigma}$, Soph. *what God sends*: $\epsilon\acute{\iota} \tau\omicron \phi\acute{\epsilon}\gamma\omicron\nu \sigma\epsilon \phi\acute{\epsilon}\gamma\epsilon\iota$, Pallas in Anthol. *if any accident happens*.

RULE XXXVIII. Of $\chi\acute{\epsilon}\omega$, fundo.

1. $\chi\acute{\epsilon}\omega$ makes $\chi\acute{\epsilon}\sigma\omega$, $\acute{\epsilon}\chi\epsilon\omicron\nu$, $\acute{\epsilon}\chi\acute{\epsilon}\theta\eta\nu$, $\chi\epsilon\theta\eta\nu\alpha\iota$, $\chi\epsilon\theta\epsilon\acute{\iota}\varsigma$:
2. From $\chi\acute{\epsilon}\omega$, it has $\chi\epsilon\acute{\upsilon}\sigma\omega$ the aorist $\acute{\epsilon}\chi\epsilon\upsilon\alpha$, $\acute{\epsilon}\chi\epsilon\alpha$
3. But from $\chi\acute{\upsilon}\omega$ it takes $\kappa\acute{\epsilon}\chi\upsilon\kappa\alpha$, $\chi\acute{\upsilon}\sigma\omega$, and $\kappa\acute{\epsilon}\chi\upsilon\mu\alpha\iota$.

E X A M P L E S.

1. $\chi\acute{\epsilon}\omega$, to pour out, according to some grammarians, takes from itself the fut. $\chi\acute{\epsilon}\sigma\omega$, but very little used. We likewise find in the imperf. or 2d aor. $\acute{\epsilon}\chi\epsilon\omicron\nu$, and the 2d fut. $\chi\epsilon\acute{\omega}$, $\epsilon\kappa\chi\epsilon\acute{\omega}$, *I will pour out*.

From thence also comes the 1st aor. pass. $\acute{\epsilon}\chi\acute{\epsilon}\theta\eta\nu$, infin. $\chi\epsilon\theta\eta\nu\alpha\iota$ part. $\chi\epsilon\theta\epsilon\acute{\iota}\varsigma$.

2. It takes from $\chi\acute{\epsilon}\omega$ the 2d fut. $\chi\epsilon\acute{\upsilon}\sigma\omega$, and among the poets $\chi\epsilon\upsilon\acute{\omega}$, whence comes the 1st aor. $\acute{\epsilon}\chi\epsilon\upsilon\alpha$ and $\acute{\epsilon}\chi\epsilon\alpha$ (see Book III. Rule xxxi.); the imperat. $\chi\acute{\epsilon}\omicron\nu$, $\epsilon\kappa\chi\epsilon\omicron\nu$, *effunde*; the infin. $\chi\acute{\epsilon}\alpha\iota$, $\epsilon\kappa\chi\acute{\epsilon}\alpha\iota$; the part. $\chi\acute{\epsilon}\alpha\varsigma$, $\epsilon\kappa\chi\acute{\epsilon}\alpha\varsigma$.

3. It borrows also of $\chi\acute{\upsilon}\omega$ the fut. $\chi\acute{\upsilon}\sigma\omega$, 1st aor. $\acute{\epsilon}\kappa\chi\upsilon\sigma\alpha$, 1st fut. pass. $\chi\upsilon\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, 1st aor. $\acute{\epsilon}\chi\acute{\upsilon}\theta\eta\nu$, perf. $\kappa\acute{\epsilon}\chi\upsilon\kappa\alpha$, pass. $\kappa\acute{\epsilon}\chi\upsilon\mu\alpha\iota$.

CHAP. IX.

Of those Verbs, which though they form their Tenses from themselves, yet admit of some extraordinary Changes proper to be observed.

RULE XXXIX. General for those changes.

These verbs have sometimes a letter or syllable cut off; sometimes they have it added: others vary in their augment; or else admit of some other change.

E X A M P L E S.

THESE changes may be reduced to four sorts: the first is when a letter or syllable is syncopated, or cut off in the middle of a word: the second is an epenthesis, when a letter or syllable is inserted in the middle of a word: the third is the variation of the augment: and the fourth consists in something else extraordinary.

Among

Among all those changes, the syncope is that which is most frequent: the others may be easily seen in the particular rules, where we shall likewise produce examples of this here: but there are moreover several verbs, which conforming to the general rules, are afterwards syncopated, and ought therefore to be referred hereto, as

Δέμω, *to build*; fut. δεμῶ; perf. δεδέμηκα; by sync. δέδμηκα.

Κάμνω, καμῶ, *to be tired*; κεκάμηκα, κέμηκα, ἐκεμήκησαν, Dion. Cassius, 3d plur. plu-perf.

Τέμνω, *to cut*, τεμῶ, τετέμηκα, τέτμηκα; pass. τέτμημαι.

Thus καλέω, *to call*; fut. καλέσω and ἴσω; perf. κεκάληκα, and by sync. κλήσω, κέκληκα; pass. κέκλημαι; paulo-post-fut. κεκλήσομαι.

Περατῶ, *to end, to bound*; perf. πεπεράτωμαι for πεπεράτωμαι, and by a 2d syncope πίπτωμαι; 3d pers. πίπτωται, *it is decreed*, whence comes ἐπίπτωτο, Dion. *fatis destinatum fuit*; πεπερωμένος, *fatal*, Plut.

Thus from οἶμαι, *to think*, by sync. is formed οἶμαι; imperf. ὥμην, sync. ὦμην.

Thus from ὀφείλω, *to owe*, comes ὄφλω: of which hereafter. And in the same manner several others, which may be seen in their proper place.

RULE XL. Of ἄγω.

1. ἄγω makes ἄξω, ἦχα, ἄγηχα, and ἀγήνοχα:

2. The aorist ἦγον makes ἦγαγον, from whence the other moods take ἀγάγω, ἀγάγοιμι, ἄγαγε, ἀγαγεῖν, ἀγαγών.

EXAMPLES.

1. ἄγω, *duco, to lead, to think, to act*, forms the fut. ἄξω, perf. ἦχα, and, by reduplication, ἄγηχα: but instead of these preterites we likewise make use of ἀγήνοχα, which is formed by inserting ο; and the Boeotians say also ἀγείοχα, changing η into ει.

2. The 2d aor. is ἦγον, whence is formed ἦγαγον and ἦγαγόμην, by inserting γα, which is retained through all the other moods; subjunct. ἀγάγω; optat. ἀγάγοιμι; imperat. ἄγαγε; infin. ἀγαγεῖν; and the part. ὁ ἀγαγών, instead of which is also used ἀγαγῶς, Hesych. as coming from ἀγάγημι.

ANNOTATION.

ἄξω follows also the same analogy, ἦξον, ἦξαρον, whence comes the part. ἀξαρῶν in Hom.

RULE XLI. Of ἀναλίσκω.

Ἀναλίσκω varies its augment, making the perfect ἀνάλωκα, ἀνήλωκα, and ἠνάλωκα.

EXAMPLES.

Ἀναλίσκω, *to consume, to abolish, to lavish*, is composed of ἀλίσκω, and follows its simple; but admits of great variety with regard

to its augment. For besides the perf. ἀνάλωκα, *consumpsi*, without the augment, as also ἀνάλωται, we say likewise ἀνήλωκα, with the augment of the simple, and ἠνάλωκα, with the augment before the preposition. In like manner the 1st aor. ἀνάλωσα, ἀνήλωσα, and ἠνάλωσα; the pass. perf. ἀνάλωμαι and ἀνήλωμαι; plu-perf. ἠναλώμην. These tenses are all derived from ἀναλῶ, which is used even in the pres. and the imperf. as ἀνάλεν, Aristoph. *insumebant*, for ἀνήλεν; pres. infin. ἀναλεῖν, Thucyd. part. ἀναλέμενος, Xenoph. and likewise ἀναλεῖτο, 3d pers. of the pass. imperf. In like manner the other compounds of this verb, ἐπικαλίσκω, *to lay out money for a thing*; ἐξακαλίσκω, *to consume entirely*, &c. See ἁλίσκω above, Chap. VII. Rule VI.

RULE XLII. Of Ἀνοίγω.

Ἀνοίγω is compounded of ἀνὰ and οἶγω: it receives the augment of the simple; has an ε inserted afterwards; and changes the α of the preposition into η.

EXAMPLES.

Ἀνοίγω, *to go out, to open*, compounded of ἀνὰ and οἶγω, takes the augment of the simple, changing οἰ into ω subscribed, to which the Attics add afterwards an ε, and sometimes they even change the α of the preposition into η in the beginning: thus this verb receives three different sorts of augments; for instance, the 1st aor. act. ἀνέωξα; perf. ἀνέωχα; pass. ἀνέωγμαι; mid. ἀνέωγα and ἠνέωγα; perf. part. mid. ἠνεωγώς, ὅτος, &c. The 1st aor. pass. ἀνεώχθην and ἠνεώχθην, or, with the augment of the simple only, ἀνῶχθην *I have been opened*.

We meet also with ἠνοίγη in the 3d pers. of the 2d pass. aor. and with ἠνοιξε in the 3d pers. of the 1st act. aor. where the augment is only used in the beginning.

We also find in the 1st fut. mid. ἀνοιγήσομαι, as if it came from ἀνοιγιέω.

RULE XLIII. Of Ἀνώγω or Ἀνωγέω.

Ἀνώγω, or ἀνωγέω, makes the imperfect ἀνωγον, the perfect middle ἀνωγα, the imperative ἀνωχθι.

EXAMPLES.

Ἀνώγω, or ἀνωγέω, *to command*, forms regularly the 1st aor. ἥνωξα. Its imperf. is ἀνωγον, instead of ἥνωγον, or even ἀνώγεν; perf. mid. ἀνωγα for ἥνωγα; 2d aor. imperat. ἀνωχθι, *jube*, for ἀνώγηθι, which comes from ἀνώγομαι.

RULE XLIV. Of Δαίω and δαίομαι.

Δαίω either forms its tenses regularly, or drops ι.

EXAMPLES.

Δαίω, or δαίομαι, *to divide, to entertain at table, to burn*. It forms its tenses regularly: as, the fut. δάισω: mid. δάισομαι, among the poets.

Afterwards, by dropping *ι*, it makes δάσσομαι; the 1st fut. pass. δασθήσομαι; 1st aor. ἔδασθην; perf. δέδασμαι.

But δαίω, to learn, having formed the 2d fut. δαῶ, from thence makes a new theme, δαίω; whence comes the 1st fut. δάησω; mid. δαήτομαι; the perf. δεδάηκα, I have learned; pass. δεδάημαι, I have been taught

We meet also with ἑδάνη, the 2d aor. act. of δάημι, or the 2d aor. pass. of δαίω, 2d fut. δαῶ, whence comes the part. δαείς, knowing, or having learned; as, from καίω comes καείς, burnt.

RULE XLV. Of Δεῖδω.

1. Δεῖδω makes δέισω, δέδεικα;
2. The middle δέδοικα;
3. The plural δέδοίκαμεν is by syncope changed into δέδοικμεν:
4. The Ionics use δέδια instead of δέδοικα:
5. The imperative is δέδιθι.

EXAMPLES.

1. Δεῖδω, to fear, to be afraid, forms regularly the fut. δέισω, the perf. δέδεικα.

2. The perf. mid. is δέδοικα instead of δέδοικα, to avoid putting three δ successively.

3. But the plural δέδοίκαμεν is changed into δέδοικμεν, by syncope, in the same manner as ῥοιγμεν for ῥοίκαμεν, *visi sumus*; ἑλθμεν for ἑλθόμεν, *lavabamus*.

4. Instead of δέδοικα, the Ionics use δέδια, casting away the *κ*, and the prepositive *ο*, from whence comes the infinitive δεδιέναι, and the participle δεδίως, ότος.

5. The imperative is δέδιθι, be thou afraid, and among the poets δειδιθι, as if they came from δέδιμι and δειδιμι.

Some will have it, that δέδια is formed regularly from δίω, to run away, or from δαίω.

RULE XLVI. Of Εἶδω, εἶδω, and εἶδημι,

1. Εἶδω makes εἶτομαι and εἶδον, and sometimes omits *ε*:
2. The Attics change the aorist εἰσάρην into εἰσάρην:
3. The perfect middle is οἶδα; but οἶδας forms also οἶδασθα, οἶσθα.
4. From εἰδήσω, εἶδηκα, εἶδῃκειν, comes εἶδα, εἶδεν, ἦδεν: And from ἦδειμεν, ἦδείτε, ἦδείσαν, comes ἦσμεν, ἦσε, ἦσαν:
5. But εἰδείν is formed from εἶδημι; as also the infinitive εἰδέναι.

EXAMPLES.

1. Εἶδω, to know, to see, makes regularly the fut. εἶτομαι; 2d aor. εἶδον. But it frequently drops the *ε*, ἴσμαι, ἴδον; which it observes likewise in the other moods: ἴδω, ἴδοιμι, ἴδε, ἴδειν; part. ἴδων.

2. The

2. The 1st aor. mid. εἰσάμην, and adding ε, Att. εἰσάμην.

3. The perf. mid. οἶδα, οἶδας, Æol. οἶδασθαι, and sync. οἶσθα.

We have already taken notice, that this addition of the syllable *θα* to the persons terminated in *σ*, is very common, as εἶσθα, is, or ibis; ἦσθα, eras; παρέσθαι, aderas, or adfuisti, interfuisti; ἐφυσθα, dicebas, or dixisti; ἐπεξίσθαι, eruperis; πίνεσθα, biberis; ἥδειςσθα, or ἥδισσθα with an *η* in the second syllable, noveras.

4. We likewise say εἰδῶ, whence is formed the fut. εἰδήσω, the perf. εἶδον, the plu. perf. εἰδήκειν, and by sync. εἶδα, εἶδεν, εἰς, εἰ, and Att. changing εἰ into *η* subscribed, ἦδεν, from whence comes the plural ἦδμεν, ἦδειτε, ἦδισαν, instead of which we say likewise ἦσμεν, ἦσε, ἦσαν, by syncopating the εἰ, and changing δ into σ: as vice versâ the σ is changed into δ in ἴδμεν for ἴσμεν, taken from ἴσθαι, to know, of which we have treated already Book IV. Rule xxvi. But we meet with ἦδη in Hom. for εἶδει, noverat, he had known, by a double Atticism of εἰ changed into *η*.

5. We likewise say εἶδον, from whence comes the optat. εἰδείην, and the infin. εἰδέναι, unless one would choose to form it by sync. for εἰδονέναι, as the part. εἰδώς, ότος, for εἰδονώς, from the perf. εἶδα, for εἶδον, above mentioned.

RULE XLVII. Of Καθαίρω.

Ἐκάθηρα, with *η* subscribed, communicates this *η* to the rest of the moods.

EXAMPLES.

Καθαίρω, to purge, to purify, forms the 1st aor. ἐκάθηρα, which according to the Attics retains this *η* with the point under it through all the moods, and in the part. as well act. as mid. infin. καθῆραι, part. καθηρόμενος, purified, &c.

RULE XLVIII. Of Μείρω.

Μείρω, μερῶ, makes the perfect middle ἔμμορα instead of μέμορα.

EXAMPLES.

Μείρω, to divide, forms regularly the fut. μερῶ, the perf. pass. μέμαρμαι, and, according to the Attics, εἴμαρμαι.

The perf. mid. should be μέμορα, but by transposition we say ἔμμορα.

RULE XLIX. Of Ὀφείλω.

1. Ὀφείλω and ὀφλω borrow their tenses from a verb in εω:

2. Βάλλω follows βλέω and βλήμι, which it forms by syncope.

EXAMPLES.

1. Ὀφείλω, to owe, to be indebted, borrows of ὀφείλω, the fut. ὀφειλήσω, perf. ὠφείληκα. We say likewise by sync. ὀφλω, ὀφλήσω, ὠφληκα

ὄφληκα, 1st aor. ὄφλησα, Dion Cassius, Book 39. according to Leuncl. The 2d aor. is ὄφελον, from ὀφείλω, and by sync. ὄφλον.

But ὄφελον, or, without the augment, ὄφελον, is often explained by an adverb, utinam ego; ὄφελες, or ὄφελες, utinam tu; ὄφελε, or ὄφελε, utinam ille; or, in a better manner, by the verb debeo, utinam debuissē, &c. Of which we shall speak more particularly in the eighth book.

From ὀφλέω is also formed ὀφλάνω, likewise ὀφλίσκω, and ὀφλισκάνω, to run in debt, to be fined.

2. Βάλλω, to throw, to send, to strike, forms from itself the 2d aor. ἔβαλον, mid. ἔβαλόμην, 2d fut. βαλῶ, whence, according to the first rule, should be formed ἔβαλον, from whence the fut. βαλήσω in Aristoph. But there is another formed by sync. βλέω (for βαλέω) whence comes the perf. βέβληκα, pass. βέβλημαι, 1st fut. βληθήσομαι, 1st aor. ἔβληθην, whence comes the part. βληθείς, ictus, and by sync, βλείς.

From βλέω is also formed βλήμι, whence the 2d aor. of the optat. mid. βλείμην, βλείω, I wish thou hadst been struck.

RULE L. Of Μέλω.

1. Μέλω forms ἦσω from ἔω;

And by syncope the perfect μέμλωκα, inserting β, and changing η into ω.

2. The same is also observed in the perfect of μολέω.

EXAMPLES.

1. Μέλω, to be careful, to be uneasy, borrows of μελέω, the fut. μελήσω, whence comes μεταμελήσει, he will repent; and sometimes reduplicating the λ, μελλήσει, and the optat. Æol. μεταμελήσειε, I wish he would repent. In the perf. instead of μεμέληκα, it makes μέμλωκα, I have taken care, formed by sync. and by the addition of β, (because μ is never put before λ) and then changing η into ω, which happens also to other verbs, as ἔρρωγα for ἔρρηγα, I have broke.

2. But μέμλωκε signifies also venit, instead of μεμόληκε, from μολέω, to go, or come, and is formed by the same figures above mentioned; from whence comes παραιμέμλωκε, and, among the poets, παραιμέμλωκε, curavit, advenit, adstitit.

BOOK VI.
OF
INDECLINABLE. PARTICLES,
AND

Of the Derivation, Composition, and Affection
or Proper Signification of Words.



WE design to treat in this sixth book of indeclinable particles, and likewise of some independencies of nouns and verbs, which could not be conveniently discussed in the preceding books.

CHAP. I.

Of Adverbs and Interjections.

THE adverb ought to be considered with respect to its force, and its accidents.

I. *The force of adverbs.*

The force of adverbs is in particular to mark, 1. quantity: 2. quality: 3. the manner of action: 4. relation.

1. Quantity; as πόσον, *how much*: τόσον, *so much*: πολὺ, *a great deal*: ὀλίγον, μικρὸν, *a little*.

Hereto we may refer adverbs of number; πρῶτον, *first*; δεύτερον, *secondly*; τρίτον, *thirdly*, &c. Likewise ἅπαξ, *once*; δις, *twice*; τρίς, *thrice*, and such like. Also those in ἅκις; τετράκις, *four times*; πεντάκις, *five times*; δεκάκις, *ten times*, &c. In like manner ποσάκις, *how often*; τοσάκις, *so often*; πολλάκις, *often*, &c.

Adverbs of multitude; πολὺ, *a great deal*; ἅλις, *enough*.

Adverbs signifying extension; μάλα, λίαν, *very much, vastly*; ἄγαν, *too much*; σφόδρα, *excessively*.

Adverbs of diminution; μόγις, μόλις, *scarce, hardly*; ἡεῖμα, *softly*; ἄνα, *insensibly*.

Adverbs

Adverbs of motion ; *ταχίς*, *speedily*.

Adverbs of time ; *νῦν*, Att. *νῦν*, *now*, at present ; *τότε*, *then* ; *ποτέ*, *sometimes* ; *σήμερον*, *to day* ; *αὔριον*, *to-morrow* ; *μεταύριον*, *after to-morrow* ; *χθές*, *yesterday* ; *προχθές*, *the day before yesterday* ; *πάλαι*, *heretofore* ; *πρόπαιλαι*, *a long while ago* ; *παρὰ χεῖρμα*, *instantly*, &c.

Adverbs of place, as *ἐντός*, *within* ; *πῶς*, *where* ; and others, of which we shall treat more particularly hereafter.

2. Quality : and these are either terminated

In *ως* ; *πραῶς*, *mildly* ; *κακοῦθως*, *maliciously*.

In *α* subscribed, such as the modal ablatives taken adverbially ; *βία*, *vi*, *by force* ; *παρρησία*, *freely* ; *ἰδίᾳ*, *separately*, *in particular* ; *δημοσίᾳ*, *in public*.

In *ῆ* subscribed, such as the like sort of ablatives ; *ῆ*, *which way*, *from whence*, *in what manner*, *wherefore*, *insomuch that*, &c. whose ordinary correlatives are *ταύτη*, *that way*, *thus* ; *σπεῖδῆ*, *carefully* ; *κοινῇ*, *commonly* ; *διχῇ*, *doubly*.

In *η*, without a point under it ; *εἰκῇ*, *rashly* ; *κευφῇ*, *secretly*.

In *ι* ; *ἀωγὶ* for *ἀωγία*, *out of season*, *untimely* ; *αὐτοχειρὶ*, *with his own hand*, for *αὐτοχειρίᾳ* : in like manner *ἀναιμωτὶ*, *sine sanguine*, *without fighting* ; *ἀκονιτὶ*, *sine pulvere*, *without raising the dust*, that is, *without trouble*, *without stirring*.

In *ει* ; *ἀναιμει*, *without bloodshed* ; *ἀθεῖι*, *atheistically*.

In *δον* ; *κυνήδον*, *like a dog*.

In *δην* ; *ἐκτάδην*, *by extension*, *dilating*, *prolonging*.

In *ις* ; *Θρακίς*, *like a Thracian*.

And sometimes in *ξ* ; *λάξ*, *calcibus*, *with kicks* ; *ἰδάξ*, *mordicus*, *tooth and nail* ; *ἀπειξ*, *tenaciously*.

3. The manner of action ; as to exhort, *εἴα*, *come on*, *courage* ; to shew, *ἰδοὺ*, *lo*, *behold* ; to express desire, *εἰ*, *if* ; *εἴθε*, *would to God that* ; to assure and confirm, *ἦπερ*, *indeed*, *really* ; *ἦ*, *ἦτοι*, *γὰρ*, *δὴ*, *verily*, *assuredly*, *undoubtedly* ; *γῆν*, *in truth*, *at least*, *wherefore*.

To swear ; *μὰ*, *νῆ*, *ναὶ* ; Att. *ναίχι* ; *verily*, *it is really so*, *certainly*, *indeed*.

To deny ; *οὐ*, *οὐκ*, *οὐχ* ; Att. *οὐχι* ; *no*, *no really* ; from whence comes *οὔτε*, *οὔδὲ*, *neque*, *neither*, and *οὐδὲ μὴ*, *by no means*.

To forbid ; *μὴ*, *no*, *not* ; whence comes *μήτε*, and *μηδὲ*, and *μηδὲ μὴ*, *not at all*.

To grant ; *εἰεν*, *εἴεν* *δὴ*, *well*, *be it so*, *supposing it so*, &c.

To interrogate, either in regard to place : *ποῦ*, *ποῖ*, *πῶς*, *οἶ*, *εἰ*, *ubi*, *where* ? *πόθεν*, *ῥθεν*, *unde*, *from whence* ? *πῶς*, *quò*, *whither* ? *πῇ*, *qua*, *which way* ? Or time ; *πότε*, and *πηνίκα*, *when* ? Or quantity ; *πόσον*, *how much* ? *ποσάκις*, *how often* ? *ποσαχῶς*, *in how many different ways* ? *ποσαχῇ*, *in how many shapes* ? Or quality ; *πῶς*, *how* ? *πῶς*, *in what manner* ?

4. Relation, as those which denote comparison : *μᾶλλον*, *more* ; *ἥττον*, *less*.

Resemblance ; *ὡς*, *as*, *in the manner as*, *as if* ; *ὥσπερ*, *in the same manner as* ; *καθὰ*, *καθάπερ*, *ὅπως*, &c. *just as* ; *ὣτως*, and *ὥτω*, *just so* ; *ὥδε*, *so*, *thus*, &c.

Order ; *εἰτα*, *afterwards*, *next* ; *εἰξῆς*, and *ἐφεξῆς*, *henceforward*.

Assemblage ; ἄμα, together, at the same time ; ὁμῶς, jointly, along with ; συλλήθεον, in a word, in short.

Separation ; ἄνευ, without, except ; χωρὶς, δίχα, separately ; ὡλὴν, except, unless.

To which we may add some others, as those that express the cause, ἕνεκα, because, by reason of ; or conjecture, ἴσως, τάχα, perchance ; τοχὸν, perhaps ; and such like.

Interjections.

The Greeks include the interjections among the adverbs ; as

To call, ὦ, ὀ ; to mock, ἰὲ ; to rejoice, ἰῶ ; to laugh, ἄ, ᾶ, ἡα, ha ; to discourage, ᾶ, ᾶ ; to congratulate, εὐγε ; to admire, ὦ, φεῶ, βαῖαι, παπαι, παρῶ !

To express grief, αἶ, οἶ, ὦω, ἰὲ, hei, heu, eheu.

Indignation, ἰὲ, ὦ, heu.

Menacing, εἰαι, ςα.

And some others, which may be learned by practice.

ANNOTATION.

The same adverb or interjection may be used in different significations, because they express only the term or manner of the action, independently of the subject. Thus adverbs of place are frequently taken for those of time, or *vice versa*, as ἀνωθεν, ἐ superiori loco, or tempore, or even denuo, again, anew ; ἐνθα, ibi, tum, eo tempore, then, at that time.

Some become adverbs of quality, as πῶ ; which way, how, in what manner ?

Some are applied to several differences of time or place ; as οἶ, ubi, and quo ; where, or whither ? οἶ ἐκ τῆς φόβας, Psal. ubi non erat timor, where there was no occasion of being afraid ; οἶ βλέπειν, Plut. quo respicere ; ἐνθαδε, or ἐνταῦθα, hic and huc ; ἐκεῖ, illic and illuc ; ἄλλακῶ, alibi and alio ; πανταχῶ, omnibus in locis, and in omnes locos, every where ; πρόσθεν, ab anteriori parte, in anteriori parte, and in anteriorem partem ; πῶ, quâ, ubi, and quo ; and in like manner ἔ and ὅπη.

Ὡς, an adverb of resemblance, from whence ut is derived, may be used comparatively, and signify, just as, as if ; may be relative to time, and signify, after that ; may likewise stand for as, so much, very, exceedingly, &c. as ὡς τάχις, quantum celerrime, exceeding quick, &c. See the remarks, Book IX.

It is also observable, that the Greeks frequently make use of adverbs, where the Latins put prepositions ; as ἔξω, without ; ἐκτὸς, except ; μεταξύ, between, among ; ἀνω, upon, &c.

II. Accidents.

The accidental properties of adverbs are, their derivation and comparison.

Derivation is so very peculiar to adverbs, that there are hardly any other but derivatives. There are however some few primitives, as νῦν, nunc, now ; χαμαί, humi, on the ground ; χθὲς, heri, yesterday, &c.

The derivatives are taken from almost all the other parts of speech, and especially from nouns, as the following examples will make appear.

The

The local adverbs denote the diversity of place, according to the difference of their terminations: thus, those in

	οθι, οι, ου, signify the place where one is.	οθεν, the place from whence one sets out.	δε or σε, the place whither one goes.
As from			
Μέγαρα, a city of Greece.	Μεγαρόθι, or Μεγαροι, to be at Megara.	Μεγαρόθεν, to come from Megara.	Μεγάραδε, to go to Megara.
Οὐρανός, cœlum, heaven.	οὐρανόθι, to be in heaven.	οὐρανόθεν, to come from heaven.	οὐρανόνδε, or οὐρανόσε, to go to heaven.
Οἶκος, domus, a house.	οἰκόθι, or οἶκοι, to be at home.	οἰκόθεν, to come from home.	οἰκόνδε, poetic, οἶκαδε, in prose, to go home.
Ψῦχος, altitudo, height.	ὑψόθι, and in Hom. ὑψῆ, and ὑψι, by sync. to be above.	ὑψόθεν, from above.	ὑψόσε, to go up.
Αὐτός, ipse, himself.	αὐτόθι, ibi, there.	αὐτόθεν, inde, from thence.	αὐτόσε, eo, thither.
Ἐκεῖνος, ille, he, it.	ἐκεῖ, illic, there, where he is.	ἐκεῖθεν, illinc, from where he is.	ἐκεῖσε, illud, to where he is.
*Ομοῦς for αὐτός, idem, in Hesych.	οἰσῶ, together, in the same place.	οἰσόμεν, from the same place.	οἰσόμεσε, to the same place.
Πᾶς, αὐτός, all.	πᾶσι τοῖς, or rather πανταχῶς, ubique, everywhere.	πανταχόθεν, undequaque, from all parts.	πανταχόσε, quovocunque, towards every side.

Adverbs derived from prepositions have but the same termination to express the place where one is, and the place where one goes to; as

From ἀνά, ἄνω,	ἀνωθεν,
supra and sursum, è supernis.	
above.	from above.
κατά, κάτω,	κάτωθεν,
infra or deorsum,	ab inferis,
below.	from below.

The proper names of towns, that follow the feminine article, form their adverbs in ησι or ασι (which are properly ablatives, as we have already observed) with the point under, or without it, in ηθεν, or αθεν, and in αζε; as

*Αθῆναι,	*Αθήνησι,	*Αθήνηθεν,	*Αθήναζε,
Athenæ,	to be at Athens.	from Athens.	to go to Athens.
Athens.			
*Ολυμπία,	*Ολυμπιάσι,	*Ολυμπίαθεν,	*Ολυμπίαζε,
Olympia.	to be at Olympia.	from Olympia.	to go to Olympia.

Those

Those derived from appellative nouns, are formed sometimes in the same manner ; as

Θύρα, fores, the door.	ἄραθεν, forin- secus, foris, without, from without.	ἄραδε, or ἀρε, by metathesis, for ἀσδε, foras, to go abroad.
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In like manner the article

Ὁ, or ὅδε, hic ; where.	ὅθεν, unde, from whence.	ᾧδε, huc, hic, here, hither.
ὅς, qui.	οἷ, quo, ubi.	

Sometimes the adverbs form these derivations from themselves :

χαμαί, on the ground.	χαμόθεν, from the ground.	χαμαῶς, to the ground.
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The adverbs of quality in *ως* come from the genitive plural in *ων* ; as from

σοφῶς, wise ;	σοφῶν, σοφῶς, wisely.
βαρὺς, grave ;	βαρέων, βαρέως, gravely.
πρέπων, decent ;	πρεπόντων, πρεπόντως, decently.

There are others in *δόν*, which are generally derived from the nominative ; as from

ὁμόθυμος, unanimous ;	ὁμοθυμαδόν, unanimously.
κύων, κυῖς, a dog ;	κυνηδόν, like a dog.
βότρυς, a grape ;	βοτρυδόν, by clusters.
ἀγέλη, a flock ;	ἀγεληδόν, in flocks.

The neuter adjectives are frequently taken for adverbs, as εὐθὺς, directly, immediately ; ταχὺ, quickly. Though in reality these are only accusatives governed by a verb, or by the preposition κατὰ, which denotes the manner : and the poets often use them in the plural, δεινὰ βλέπειν, just as Virgil, torva tueri, to look stern. And even in prose σφοδρὰ, with violence, from σφοδρὸς, violent.

Adverbs are formed also from verbs ; as ἐξῆς and ἐφεξῆς, successively, in order, from ἔχομαι, to have ; future ἔξομαι : Ἰδὲ, lo, behold, from εἶδew, to see : Ἦνί, (whence comes the Latin *en*) from ἔνιδε, inspicere, see. Such also are those terminated in *δην* ; as

συλλήδην, comprehensim,	from συλλαμβάνω, comprehendo.
κρύβδην, secretly,	from κρύπτω, to hide.
ἄεπάγδην, rapidly,	from ἄεπάζω, to snatch.
χύδην, abundantly,	from χέω, to pour out.

Likewise in *σι* ; as

Ἑλληνισί, in Greek ;	ῥωμαϊσί, in Latin ;	ἑβραϊσί, in Hebrew ;
from ἑλληνίζω,	ῥωμαϊζω,	ἑβραϊζω, &c.

But there are some that may be indifferently derived from a noun, or from a verb ; as χωρὶς, separately, from χώρος, a place ; or from χωρίζομαι, to separate.

Even some verbs are taken adverbially ; as ἄγε, ἄγετε, age, agite : φέγε, suppose, for example : ἴθι, come on, courage ; which are the imperatives of ἄγω, φέγω, and ἔμι, to go. In like manner ὀφελον, es, et, utinam, debuisse, es, et ; or ὁ σὶ debuisse, es, et. See Book VIII.

Adverbs are also susceptible of comparison, in many instances, though not in all.

When the adverb of the positive degree comes from a genitive plural in *ων*, the comparative adverb proceeds likewise from the genitive of the comparative, and the superlative from the genitive of the superlative, changing *ν* into *σ* ; as

From σοφός,	wise ;	σοφώτερος,	σοφώτατος ;
comes σόφως,	wisely ;	σοφώτερον,	σοφωτάτως.
From ταχύς,	quick ;	ταχύτερος,	ταχύτατος ;
as also		ταχίον,	ταχιστος ;
comes ταχέως,	quickly ;	ταχυτέρως,	ταχυτάτως ;
as also		ταχίστως,	ταχίσως.

It frequently happens, that after the comparison of the adjectives is formed, we use adverbially the neuter of the comparative and superlative, as well as the above mentioned neuter of the positive, both in the singular and in the plural. Thus we say ταχύ, ταχύτερον, τάχιστα, *celeriter, celerius, celerrimè* ; likewise τάχιον, instead of which we say also δᾶσσον, Att. δᾶττον.

We likewise say εὖ, *bene* ; βέλτιον, *melius* ; βέλτισα, *optimè*.

Πολύ and πολλά, *much* ; πλείων and πλέων, *more* ; πλείστον, πλείστα, *an excessive deal*.

The neuter of these adverbs assumes sometimes an article ; as τὸ πρῶτον, τὰ πρῶτα, *first, directly*. Which is a sufficient proof, that they are real nouns governed by a κατὰ. But sometimes the article is joined with the word, τοπρῶτον, ταπρῶτα, &c.

The following are formed in imitation of the others, though they be not derived from a noun :

μάλα,	<i>much</i> ;	μᾶλλον,	<i>more</i> ;	μάλιστα,	<i>still more</i> .
ἥκα,	<i>little</i> ;	ἥσσον, or ἥττον,	<i>less</i> ;	ἥκιστα,	<i>still less</i> .

The adverbs derived from prepositions, or other adverbs, are formed in *τίςω* and *τάτω* ; as

πέραν,	<i>beyond</i> ;	περαιτέρω,	περαιτάτω.
ἐκας,	<i>far</i> ;	ἐκαστέρω,	ἐκαστάτω.
ἄνω,	<i>above</i> ;	ἀνωτέρω,	ἀνωτάτω.

In which the comparative and superlative are often taken from the neuter adjective ; as

ἄνω,	<i>above</i> ;	ἀνώτερον,	ἀνώτατα.
ἐγγύς,	<i>near</i> ;	ἐγγύτερον,	ἐγγύτατα.
And also		ἐγγίον,	ἐγγιστα, &c.

CHAP. II.

Of Prepositions.

WITH regard to prepositions, we are to consider here their division, and force in composition, reserving to the syntax, what concerns their government.

I. Division.

Prepositions are either separable, that is, which may be found separated from other words in a sentence ; or inseparable, which are never

never found alone, but always joined in composition with other words.

I. The separable are eighteen, whereof six are monosyllables, viz.

1. εἰς, Att. ἐς, in, erga, adversus, apud, circiter, in, into, towards, against, with, about.

2. ἐκ or ἐξ (the former being used before a consonant, and the latter before a vowel) ἐ, ex, from.

3. ἐν, and among the poets, ἐνί, in, inter, intra, cum, &c. in, among, with.

4. πρὸ, ante, præ, pro, before, for, instead.

5. πρὸς, ad, coram, prope, &c. to, before, or in presence, near.

6. σὺν, Att. ξὺν, cum, with.

And twelve dissyllables, viz.

1. ἀμφὶ, Ion. ἀμπι, de, circum, citra, pro, propter, of, about, on this side, for, because.

2. ἀνὰ, per, in, adversus, through, against, separately.

3. ἀντί, pro, (i. e. vice) propter, for, instead, because.

4. ἀπὸ, à, ab, ex, de, from, since.

5. διὰ, propter, per, in, because, for, through, among.

6. ἐπὶ, super, de, in, propter, ad, coram, versus, præter, &c. upon, of, concerning, in, for, because, before, towards, besides, beyond, &c.

7. κατὰ, de, è, ex, in, adversus, contra, secundum, per, pro, &c. of, concerning, into, against, according, instead, through, for.

8. μετὰ, cum, post, in, inter, with, after, in, among.

9. παρὰ, à, ex, apud, contra, prope, juxta, per, inter, ultra, præ, &c. from, with, opposite, near, next, according, by, among, beyond, &c.

10. περὶ, de, pro, propter, circa, circum, in, erga, of, concerning, for, because, about, towards, &c.

11. ὑπὲρ, super, præ, propter, supra, ultra, above, upon, instead, for, because, beyond.

12. ὑπὸ, sub, ab, under, by, &c.

II. The inseparable prepositions are twelve, viz. ἀ, ἄρι, ἔρι, βεῖ, βῆ, δὰ, δὺς, ζα, λὰ, λὶ, νὲ, νή. And ζὰ is sometimes used for διὰ; as ζάκολος for διάκολος, diabolus, calumniator, devil, slanderer.

II. Of the force of prepositions in composition.

The business of prepositions is, to communicate their force to the words which they compose.

RULE I.

Of inseparable prepositions.

1. The following eight, ἄρι, ἔρι, βῆ, δὰ, ζὰ, λὰ, λὶ, βεῖ, are augmentative in composition.

2. Δὺ; denotes difficulty or trouble :

3. Νὲ and νῆ express privation :

4. But νῆ sometimes augments :

5. Α' signifies privation, collection, and increase of force.

EXAMPLES.

1. The following prepositions augment :

ἄρι: as ἀγρίπικρος, very bitter: ἀριδιος, most illustrious. It is commonly derived from ἄρω, to fit, to be convenient, or from Ἄρης, Mars, the god of war.

ἔρι: ἐξέξωμος, to roar excessively, from ἐράω, to love, or from πῆρι, towards.

βῆ: βελιμιάω, to be very hungry, from βῆς, an ox, because of its bigness. And for the same reason we make use also of ἵππος; as ἵππογενάμων, one of an elevated genius, taken from ἵππος, a horse.

δα: δαφνοδός, all bloody, from δασύς, densus, thick.

ζα: ζάθεος, most divine, admirable, from ζέω, to be hot.

λα: λαχάνη, pelvis, a great bason, from λά, valde, greatly, and χαίω, hisco, to be open, because of its wideness: λάξος, a glutton, from λά and βεξός, devourer. It comes from λάω, to see, to desire, to enjoy.

λά: λιάζω, agito, quasi, valdè ago, to agitate, to torment, from λίσσιν, valdè.

βῆι: βεγῆπτος, an epithet of Mars, clamorous, heard from afar.

2. Δύς expresses always some trouble or difficulty, or misfortune; δύσκολος, difficult, morose: δυστυχίω, to be unhappy.

The reverse of which is εὖ; as εὐκολος, easy, good-humoured; εὐτυχίω, to be happy: but it is not inseparable, for εὖ is also an adverb.

3. These two denote privation; νῆ: νήποδες οἱ, those that have no feet, or whose feet are very short, from whence comes the French word nabot, un petit nabot, a short or little fellow. Just as in Latin, nefandus, nequeo, and others come from ne, for non. But if it happens to precede an α, or an ε, it requires to be contracted into η; as νήσιος for νῆ ἑσιός, unquestionable: νῆπιος for νῆ ἄπιος, unshaken by the wind, tranquil: νῆπιος, calmness, serenity: νῆσιος, true, sincere, blameless, for νῆ ἄμισητός, from ἁμαρτάνω, to err, to sin.

νῆ: νήπιος, infans, as much as to say, non fans, an infant, one that cannot speak: νῆπιος, impunis, unpunished.

4. Νῆ also augments; as νήχυτος, flowing of all sides.

5. Α' signifying privation, comes from ἄνευ, or ἄτις, sine, without; as ἄδρατος, invisible.

And sometimes it takes a ν after it, to avoid the concurrence of vowels; as ἀναιμάχτος, incruentus, unbloody: ἀνάνδρος, effeminate.

Signifying increase of force, it comes from ἄγχι, valde, nimis, vastly, excessively; as ἀτενής, intentus, very much bent: ἄξιλος, lignosus, very woody.

Implied

Implying union and collection, it comes from ἅμα, *together*; as ἀδελφός, *brother*, from δελφύς, ὕος, *uterus, the womb*, because brothers come from the same womb: ἀκόλουθος, *a follower, or companion*, from κλέυθος, *the road*.

But sometimes it makes no alteration at all in the signification; as ἄσυχος, *the same with* συχός, *spica, an ear of corn*.

RULE II.

The force of separable prepositions in composition.

1. These five, κατὰ, ἀπὸ, ἀντὶ, διὰ, παρὰ, either augment, or change the signification of the simple:
2. These five, εἰς, σὺν, ὑπὲρ, ἐξ, and περὶ, do but augment the signification:
3. Πρὸς augments, or diminishes:
4. Μετὰ changes, or diminishes:
5. And ὑπὸ diminishes only.

EXAMPLES.

1. In composition there are five prepositions, that sometimes augment the signification of the simple, and sometimes change or destroy it, viz.

ἈΝΤΙ',	ἀντάξιος, <i>preferable</i> :	ἀντινομία, <i>breach of law</i> .
ἈΠΟ'	ἀποτείνω, <i>to stretch</i> :	ἀπομυθάνω, <i>to unlearn</i> .
ΔΙΑ',	διαγελῶ, <i>to laugh at</i> :	διαπισῶ, <i>to disbelieve</i> .
ΚΑΤΑ',	κατεσθίω, <i>to devour</i> :	καταφρονέω, <i>to despise</i> .
ΠΑΡΑ',	παρεκβάλλω, <i>to throw a</i> <i>great away</i> :	παράνομος, <i>a law-breaker</i> .

2. There are five which only augment the signification.

Εἰς,	εἰσακούω, <i>exaudio, to hear plainly</i> .
Ἐξ,	ἐξίσταμαι, <i>to be absent from one's self</i> .
ΠΕΡΙ',	περικαλλής, <i>pervenustus, extremely handsome</i> .
ΣΥΝ,	συνεκτελῶ, <i>planè perficio, to finish completely</i> .
ΥΠΕΡ,	ὑπερμαίνομαι, <i>nimis insano, to be stark mad</i> .

3. There is one, which sometimes augments, and sometimes diminishes, viz.

Πρὸς, προσπάσχω, *to be very much affected*; προσάπτωμαι, *to touch slightly*.

4. Another, that changes and diminishes, viz.

Μετὰ, μεταβλέπειν, *to change design*; μετανοεῖν, *to repent*; μεταπειθεῖν, *to dissuade*; μεταγγίζειν, *elutriare, to pour out of one vessel into another*.

5. And another which diminishes only.

Ὑπὸ, ὑποδεῖδω, *subvereor, to be somewhat afraid*.

ANNOTATION.

It is very common to see two or three prepositions together in the same word; as from ἵστημι, *sto, to stand*, comes ἀνίστημι, *to raise, to excite*; ἐκπνέω, *to raise up, to stir up*, &c. ἵημι, *mitto, to send*; ἐξίημι, *to go out, to go away, to put out*; παρεξίημι, *to go further, to send further*; ἀντιπαρξίημι, *to pursue, to oppose*,
to

to meet; ἀντιπροκαταλαμβάνω, to anticipate, to prevent; ἀντιπαρεξάγω, to lead an army against. There are likewise some instances among the Latins, *subobscurus*, *subabsurdus*, Cic. 2. de Orat. and such others. But it will not be amiss to give here a larger list of the signification of these prepositions.

List of the Prepositions, wherein is given a more extensive View of their Force in Composition.

ΑΜΟΙ, is frequently explained by *circum*, or by the old Latin preposition *am*, which has been received even in the French language; it often expresses doubt or ambiguity, as will appear in the following examples.

Ἀμφιβάλλω, *amplector, circumplector, to embrace, to surround, to envelop, to clothe, to be dubious. From whence comes*

Ἀμφίβολος, *ambiguous, doubtful, controverted; undetermined, unresolved.*

Ἀμφίβιος, *amphibious, living sometimes in the water, and sometimes on land.*

Ἀμφιδόξω, *to doubt, to hold a thing as probable.*

Ἀμφιέπω, *to embrace, to warm, to be occupied, to prepare, to take care. It comes from ἔπω, operor, to do, to act.*

Ἀμφιπεριγέφω, *circumverto, to turn about.*

Ἀμφισπέντω, *to dispute, to debate, to doubt.*

Ἀμφίσημος, *double-mouthed; deceitful, treacherous.*

ἌΝΑ, 1. signifies repetition, being equivalent to the inseparable *re* of the Latins; as

Ἀναβάλλω, *retardo, to delay.*

Ἀναλαμβάνω, *resumo, to resume.*

2. It expresses height or elevation, in the same manner as ἄνω, *sursum*: thus ἀνατίθημι, *suspendo, to hang up.*

Ἀναβαίνω, *ascendo, to ascend.*

Ἀναβιβάζω, *to make ascend, to put on.*

Ἀναβλέπω, *to look up, or to look again.*

ἌΝΤΙ, implies, 1. opposition; as

Ἀντιάζω, *to resist, to hinder, to succour.*

Ἀντιβαίνω, *to resist, to refuse, to hinder.*

Ἀντιλαγχάνειν, *to sue one in their turn, to appeal from judgment, to have one's cause reviewed.*

Ἀντιλέγω, *to contradict, to dispute, to allege contrary reasons, to reply.*

2. Equality; as when Homer calls Ulysses ἀντίθεον, *equal to God, like unto God.*

3. Some sort of duty, or return; as

Ἀντιδίδωμι, *to make a proper return, to change.*

Ἀντιπαθεῖω, *to be in a quite opposite disposition; whence comes the word antipathy.*

Ἀντιπαλαργεῖν, *to be grateful to our parents, to take care of them in their old age. It comes from παλαργός, a stork, which bird is said to feed its parents, when they grow old.*

Ἀντιφίλησις, *εὐς, reciprocal love.*

4. Comparison; as

Ἀντίρροπος, *equal, of equal value or weight. It comes from ῥοπή, which signifies the turn of the scales.*

ἈΠΟ, properly signifies the place from whence one parts, or is distant, like *a*, or *ab*, or *de* of the Latins: and therefore includes first a negation or separation; as

Ἀπόφημι, *nego, I deny.*

Ἀπαγορεύω, *to forbid, to hinder, to refuse, to despond, to fail.*

Ἀπαλγέω, *dedoleo, tristitiam depono, to begin to be comforted, to give over grieving.*

Ἀπαίσκει, *displicet mihi, it is disagreeable to me.*

Ἀπέρχομαι, *abeo, to be gone, to die, to run away.*

Ἀπομανθάνω, *dedisco, to unlearn.*

Ἀποζέω, *parce ac tenuiter vivo, to live sparingly.*

Ἀποδιαστέλλω, *to divide, to go from, to repulse, to separate.*

Ἀπογινώσκω, *to disavow, to reject, to repel, to repudiate; to forbid, to refuse; to absolve, to dismiss, to discharge; to despair, to expect no more good of a thing.*

2. It includes a force of augmenting, which often corresponds with the *intro* or *inter*, or *de* of the Latins; as

Ἀποβάπτω, *intingo, immergo, to dip, to plunge, to wet.*

Ἀποβιάζομαι, *to use violence, to repulse, to constrain, to take great care.*

Ἀποδεικνύω, *demonstro, to demonstrate, to prove, to represent, to express, to declare, to design, to establish.*

ΔΙΑ, answers, first to the inseparable *di* or *dis* of the Latins; as

Διαιρέσις, *diviso, division.*

Διαφολή, *distinctio, distinction.*

Διαβόω, *to divulge, to proclaim.*

Διακρίνω, *to discern, to distinguish, to separate,*

separate, to disperse, to examine, to judge, to finish, to absolve.

Διαλαμβάνω, to take separately, to separate, to distinguish, to interpose, to interrupt, to hinder, to embrace, to assemble, to connect; to govern: to conceive, to examine, to take counsel, to be of opinion, to establish.

Διαλέγομαι, to discourse, to confer together: from whence comes διάλογος, a dialogue; διάλεκτος, a dialect, or peculiarity of language; διαλεκτική, dialectic, the art of reasoning, or discoursing.

2. It signifies the same as trans or per; for instance,

Διορᾶν, pervidere, to penetrate, to see through.

Διαβαίνειν, transire, to pass through, to go beyond.

Διαβάλλω, to traverse, to pass or pierce through; and Metaphorically, to slander, to render odious; to deceive, to accuse; from whence comes διάβολος, diabolus, a slanderer, an accuser.

Διαδίδωμι, to divulge, to distribute, to give, to spread from one to the other, to disperse.

Διαλλάττω, to change, to pass, to differ, to make up a difference, to appoint, to reconcile.

Διαπινεύω, to work, to perfect, to cultivate, to exercise, to apply, to suffer, to be in trouble.

Διατρέφω, to pervert, to invert, to intimidate, to corrupt, to falsify.

ΕΙΣ, Att. εἰς, denotes motion.

Εἰσάγωμαι, to introduce, to assemble.

Εἰσφικάνω, to come, to approach, to retire.

Εἰσβάλλω, to attack, to fall upon, to make incursions, to commit hostilities.

ΕΝ imports the state and disposition, the abode and situation; habitum and situm, says Vergara; corresponding to the Latin in.

Ενοπλος, armatus, armed.

Εγκρίται, incumbit, it threatens us, it presses us, it is near, it is imminent.

Εμμένει, permanent, he persists, he continues firm.

ΕΞ, before a vowel, or ex before a consonant.

Εξαγορεύω, to declare publicly, to relate, to tell or recite at length.

ΕΠΙ, answers to the Latin super, always signifying some addition or increase.

Επιτίθημι, impono, to impose, to add, to put the finishing hand, to conclude.

Επιβαίνω, conscendo, to mount, to go, to walk.

Επώδυνος, whatsoever causes an ad-

ditional pain or affliction, from ἔδυν, pain.

Sometimes it diminishes.

Ἐπλευρος, albicans, whitish, drawing towards white.

Ἐπίμελας, blackish.

ΚΑΤΑ 1. augments the signification.

Καταφορτίζειν, prægravare, to weigh heavy, to press downwards.

2. It gives it a bad sense.

Κατακρίνειν, to condemn, from κρίνω, to judge.

Καταψηφίζομαι σε, I condemn you, from ψηφίζομαι, to be of opinion, to give one's suffrage.

Καταχράσμαι, to abuse, to use too freely, to give ill treatment, to insult one. It comes from χράσμαι, to use.

3. It signifies below, just in the same manner as κάτω, infra.

Καταβαίνειν, to go down, to descend, to sit down again, from βαίνω, to walk.

ΜΕΤΑ, denotes first a change, corresponding to the Latin trans.

Μεταμορφώω, to transform, to transfigure.

Μεταβαίνω, to pass further, to make a digression.

Wherefore it frequently changes the signification of the simple; as

Μεταδίδασκω, dedoceo, to teach one the contrary of what he has already learnt; as much as to say, to make one step over to a new doctrine.

Μετανόω, to change opinion, to repent, to do penance.

Μεταβιβάζομαι, to alter one's design, to take a new resolution, to repent.

2. It signifies a participation or communication, corresponding to inter, among, with.

Μεταλαμβάνω, particeps fio, I am made partaker; as much as to say, I take among, or with the rest.

Hence the participle is called μετοχὴ, because it partakes of the nature of the verb.

ΠΑΡΑ, corresponds to the Latin præter, but sometimes it augments the signification; as δρμάω, to be violent; παρορμιάω, to be extremely violent, to push things to extremity.

Παροξύω, to irritate, to provoke.

Sometimes it destroys or changes it: παρὰνομίω, to trespass against the laws; whence comes παρὰνομος, a wicked fellow, a law-breaker.

Παραιστέω, to deceive, to seduce, to impose upon.

Παραπρεσβεία, an embassy, or commission not rightly discharged, or not rightly undertaken.

Παραφρονεῖν, to lose one's senses, to rave, to be mad.

Sometimes it marks proximity or resemblance, corresponding to the Latin *ad* : παρῆζομαι, *assideo*, I sit next.

Παρίστω, to be equal, to resemble.

ΠΕΡΙ, corresponds, 1. to *circum* : περιφέρεια, *circumferentia*, circumference.

Περιβάλλειν, *circumdare*, to surround.

Περιστασάμενος, to lay siege to, to block up.

2. It answers to *per*, and augments the signification : περιφέρω, to use a circumlocution ; whence comes περιφραδής, *Hom. peritus*, learned.

Περιχαρής, *pergaudens*, very glad.

Περίλυπος, very sad, or afflicted.

Περγίγνεται πάντων, he surpasses, or is above all the world.

ΠΡΟ, has almost the same force as the Latin *præ*, or *pro* : προαιρέμαι, *præfero* ; to prefer ; πρόσθρον, the porch.

Προλέγω, *prædico*, to foretell.

Προτίταμαι, to put before, to prefer, to establish and ordain over others, to prostitute.

Προλαμβάνω, to preoccupy, to prevent.

Sometimes it is reduplicated : προπερικαταλύειν, one who throws himself forward (*antrorsum*) with violence, *Apoll.* προπερικυλινδόμενος, one who, throws himself at another's feet in a suppliant posture.

ΠΡΟΣ, corresponds to the Latin *ad*, or *insuper*, and generally augments the signification, denoting force, repetition, or a particular assiduity : προσάγω, *adduco*, to lead, to bring, to approach, to offer.

Προστίθημι, to propose, to add, to compare, to put over.

Προσθίθεμαι, the same ; and, also, to follow the advice of somebody, to favour him, to give him your vote, to be attached to him.

Προσπάσχειν, in *S. Dionys.* to be attached to any thing, or to place one's heart and affection in it.

Προσφαίρεισθαι, to take away still more.

Προσγγύασθαι, to answer for, to be bound for.

Sometimes it diminishes the signification : προσάπτομαι, *leviter attingo*, to touch slightly.

ΥΠΕΡ, *super*, denotes, 1. excess and addition.

Υπερμέτρος, *unreasonable beyond measure*.

Υπερτίθημι, to put on, to put before, to put over or to prefer, to prolong.

Υπερβαίνω, to exceed, to pass beyond.

Υπερακοντίζω, to dart further ; υπερδίνω, very cross or troublesome.

2. Excellency : υπερέχω, to excel.

Υπερῶν, exceeding well.

Likewise advantage or perfection : υπερμαχος, *revenger*, defender.

Υπερασπιστής, *protector*.

Υπέρτερος, *superior*, more ancient, more excellent, greater, preferable.

Υπατος, by syncope for υπερτατος, *supreme*, sovereign. It is generally taken for a consul, or first magistrate.

But sometimes υπερ signifies depth, just as *altus* in Latin.

3. It marks relation, in the same manner as *pro* or *vice* : υπερμάχομαι, *pugno pro*, to fight for.

ΥΠΟ, *sub*, under : υποτίθημι, to suppose, to establish a principle, to give a pledge.

Υπόκειται, *subjacet*, is under.

Υπακούω, *subaudio*, *ausculto*, obey, to hear with submission, to obey, to be ready.

Oftentimes it diminishes, just as *sub* in Latin : υπάργυρος, *subargenteus*, drawing towards silver, that partakes of the nature of silver.

Υποδυσκολός, somewhat difficult, of a temper somewhat troublesome.

Υπόχλωρός, *subpallidus*, somewhat pale, or palish.

ANNOTATION.

This list might have been carried on to a greater length ; but as I perceived that this would lead me too far, and in some measure exceed the limits of a Grammar, where it suffices to lay down the general rules of each article, and to illustrate them with a few examples : I have therefore reserved the remainder for another work, which may soon follow this, should the Public reap from it the benefit I intended. I shall endeavour also to give in our mother tongue a specimen of the copiousness of the Greek, in the different explications of its choicest words, by a continual concatenation of etymologies.

Of the change of those prepositions in compounds.

Prepositions are frequently subject to some change or alteration in composition: which happens in two different ways.

1. They lose their vowel, when the verb commences with a vowel: and if this vowel of the verb is marked with a rough breathing, the τ and the π of the preposition are changed into their aspirates θ , and ϕ ; as ἀφαιρέμαι, to take away, or to be taken away, from ἀπὸ and αἰρέμαι, to take; which has been already explained, Book I. Chap. xi. of Apostroph.

We must except περι and πρὸ, which retain their vowel; περιέχω, to contain, to surround; προάγω, to produce, to advance.

But πρὲς, when it is followed by an ϵ or an $ο$, makes a contraction in ϵ , according to the Attics; as προέχω, πρέχω, to be before hand, or to have the upper hand; προφέζω, imperf. προφέρον, πρέφρον; proferebam, I produced, I exposed, &c.

Ἀμφὶ also retains sometimes the ι : ἀμφιέννυμι, circuminduo, I clothe of all sides.

2. Ἐν and σὺν change ν into μ before β , π , ϕ , ψ ; μ into γ before κ , γ , χ ; into λ before λ ; and σὺν changes it into σ or ς before another σ or ς , or sometimes drops it intirely before σ or ς ; as

Ἐμβιος, alive.

Ἐμπίπλω, to fall into.

Ἐμφέρομαι, to be carried into.

Ἐμφυχος, living, animated.

Ἐμμένω, to persist.

Ἐγκαλύπτω, to cover.

Ἐγχειμάζω, to winter.

Ἐγγράφω, to inscribe.

Ἐλλάμπω, to illuminate.

Συσύγω, to tear, to drag.

Συτέλλω, contraho, to bind up, to tie fast, to fold one into another.

Συμβίωσις, conversation.

Συμπίπλω, to meet together.

Συμφέρομαι, to be carried together.

Σύμφυχος, unanimous, of the same mind.

Συμμένω, to stay together.

Συγκαλύπτω, to cover.

Συγχειμάζω, to winter together.

Συγγράφω, to write together.

Συλλάμπω, to illuminate together.

Συζητέω, to discuss, to examine.

Συρράπτω, to sow together, to mend, to patch.

Ἀνὰ, κατὰ, and παρὰ, lose also their final α among the Poets and elsewhere, even before a consonant, and are upon that account liable to changes in their preceding consonant, that have some relation to those above mentioned: but the τ of κατ' for κατὰ, when it precedes ϕ or χ , must be changed into their smooth correspondents π or κ ; when it precedes β , γ , δ , or π , as also the liquids λ , μ , ν , ϵ , it must be changed into the same letters, as will appear by the following examples.

Ἀνὰ, ἀναλύω, ἀλλύω, for ἀνλύω, to resolve, to dissolve, to undo; whence comes ἀλύεσθαι for ἀναλύεσθαι, dissolving; ἀλύεσκον, Ion. for ἀνέλυον, Od. a. v. 150. I dissolved.

Ἀνατανύω, ἀγτανύω, to dart upwards.

Ἀνέλεγον, ἄλλεγον, to make a collection, to choose.

Ἀναβαίνων, ἀμβαίνων, mounting.

Ἀναβαλλώμεθα, ἀμβαλλώμεθα, let us defer, or prolong.

Ἀμβολιεργός, Hesych. for ἀναβολιεργός, cunctator, one that delays, or puts off.

Ἀνάσχει, ἀνασχεο, suffer.

Ἀνακαλέω, ἀγκαλέω, to recall.

This change is made also in nouns; for though ἀνὰ governs its case, nevertheless it is frequently joined in one word; ἀνὰ πεδίον, ἀμπεδίον, across the field; ἀνὰ δόνακας, ἀνδόνakas, among the reeds; ἀνὰ βομῶς, ἀμβωμῶς, upon the altars;

altars ; ἀνὰ μέγα, ἀμμέγα, very big ; ἀνὰ φόνον, ἀμφόνον, amidst the massacre ; ἀμπέλαγος for ἀνὰ πέλαιγος, by sea.

Likewise, ἀναμίδην, ἀμμίδην, confusedly ; ἀνάπηγος, ἀμπηγος, lame, maimed, &c.

ΚΑΤΑ, καταδνήσκω, κατδνήσκω, to die ; κατέθανε, κάτθανε, he is dead.

Κατέβαλε, κάεβαλε, he has overthrown.

Καταλείπειν, καλλείπειν, to leave, to abandon.

Κατέπεσε, κάππεσε, to fall.

Καταρέζουσα, καρρέζουσα, flattering, caressing with the hand, II. ε.

Καταπυρίσασα, καππυρίσασα, Theoc. conceived in the fire.

Καταδύναι, καδδύναι, to plunge in the water.

Κατάσχεσθε, κάσχεσθε, retain, II. λ.

Καταχεύσαι, κακχεύσαι, to pour out.

Καταεύσας, κανεύσας, having made a sign.

Καταμίξας, καμμίξας, commiscens, having mingled.

Κατακείοντες, κακκείοντες, lying down to sleep.

Καταμύω, καμμύω, to shut, to sink with too much weight, to lean, or bow down.

With nouns : κατὰ κορυφήν, κακκορυφήν, ex vertice, from the top ; κατὰ πεδίον, καππεδίον, from the field.

Κατὰ μέσον, καμμέσον, from the middle.

Κατὰ φάλαρα, καπφάλαρα, per phalaras, across the harness.

Κατὰ ρόον, καρρόον, along with the stream.

Κατὰ λαπάρεν, καλλαπάρεν, per ilia, through the flanks, &c.

ΠΑΡΑ, παραδέμενος, παρδέμενος, comparing ; παρτιθεῖ, παρατιθεῖ, he compares.

Παραμένων, παρμένων, waiting, assisting, whence comes Parmeno, in Terence.

The compounds of a verb beginning with a ε, and of a preposition ending with a vowel, repeat the ε in the middle, as ἐπιρρέω, to flow upon. See ῥέω, Book V. Chap. viii.

CHAP. III.

Of Conjunctions or Connexions, σύνδεσμοι.

CONJUNCTIONS are either significative or expletive.

The significative are

Conjunctives, συμπλεκτικοί : καί, and τε, que, &c.

Disjunctives, διαζευκτικοί : ἢ, aut, and its compounds ἤτοι, ἤγαν, sive.

Concessives, ἀποθετικοί : καὶν, καίπερ, etsi, although.

Adversatives, ἐναντιωματικοί ; δέ, vero, but, which answers to μὲν, quidem, indeed ; ἀλλὰ, sed, but ; ὅμως, tamen, nevertheless.

Causatives, αἰτιολογικοί : γὰρ, enim, for ; ἵνα, ut, that ; ὅπως, quo, that ; εἴπερ and ἐπεὶ, siquidem, since ; whence comes ἐπειδὴ, ἐπειδήπερ, siquidem, quandoquidem, whereas.

Conclusives, συλλογιστικοί : ἄρα, ἔν, igitur, ergo, therefore ; διόπερ, quapropter, wherefore ; likewise τοίνυν, τοιγάρο, τοιγαρῶν, igitur, therefore.

Conditionals, εἰ, ἂν, si ; whence comes εἰάν, and by contraction ἤν, and such like.

The Expletive, πληρωματικοί, are those which signify nothing in particular, but serve only to embellish and fill up the sentence ; as περ, τοι, and among the poets ῥα, θην, &c. See Book IX. Chapter of the Enclitics.

The SECOND PART of this Book.

THIS Second Part shows the several methods, used by the Greeks in the composition and derivation of their nouns, one great source of the copiousness of their language. And this being joined to what we have said relating to the derivation of verbs in the preceding book, Chap. I. and II. will be of very great service to those who have a mind to learn several words derived from the same root. But as this supposes some previous knowledge of the ROOTS, without which the advantages that might be derived from this treatise, as well as from other methods founded thereon, would be very inconsiderable; we shall publish very soon, God willing, *A new and easy Method of learning and retaining the Greek Roots,* adapted to tender capacities, and of more use than one would imagine.*

CHAP. IV.

Of Derivative Nouns: And first of those that are derived from other Nouns.

NOUNS are derived from all parts of speech, except conjunctions. Hence it was improper to speak of their derivation before we had treated of all the parts of speech in particular. Thus from *ωέρον*, *anno superiori*, comes *περυσινός*, *what is of the last year*: from *χθές*, *heri*, *yesterday*, comes *χθесινός*, *hesternus*, *what is of yesterday*: from *ὑπέρ*, *super*, *upon*, comes *ὑπατός*, *consul*, *a first magistrate*; and such others.

But the most common derivation is made from nouns and verbs.

From nouns, there are six different sorts of derivatives. 1. Patronymics. 2. Gentiles. 3. Possessives. 4. Diminutives. 5. Augmentatives. 6. Those that are particularly called Denominatives.

I. Patronymics.

Nouns of parentage or family, which the Greeks call patronymics, are those, which being taken for the name of the father or grandfather, are given afterwards to all his descendants. They are of two sorts, masculine and feminine.

THE MASCULINES are terminated in $\Delta\text{H}\Sigma$, and come from genitives in ϵ and in $\omicron\varsigma$.

When the genitive in ϵ comes from a noun in $\omicron\varsigma$ impure, the patronymic is in $\text{ιδ}\eta\varsigma$; as $\tau\tilde{\epsilon}$ *Κρόνου*, *Saturni*, *of Saturn*; δ *Κρονίδης*, *Saturnius*, *belonging to Saturn*. When it comes from $\omicron\varsigma$ pure, or from a noun in $\alpha\varsigma$ or in $\eta\varsigma$, the patronymic is in $\alpha\delta\eta\varsigma$; as $\tau\tilde{\epsilon}$ *Αἰνείε*,

* This work was translated some years ago, and printed for J. Nourse (now for Wingrave and Collingwood) in the Strand.

Æneæ; ὁ Αἰνεάδης, *Æneades*: τῆ Ἰππότῃ, *Hippotæ*; ὁ Ἰπποτάδης, *Hippotades*: τῆ Λαέρτῃ, *Laertæ*; ὁ Λαερτιάδης, *Laertiades*, by inserting *α*.

From the genitive in *ος* comes *ίδης*; as τῆς Ἀητός, *Latonæ*; ὁ Ἀητοίδης, *Latoniæ*: τῆ Ἀμφιτρυώνος, *Amphytrionis*; ὁ Ἀμφιτρυωνίδης, and inserting *α*, Ἀμφιτρυωνιάδης.

But the Ionics change *ίδης* into *ίων*; as ὁ Κρονίδης, ὁ Κρονίων, *Saturnius*, belonging to *Saturn*.

THE FEMININES are in *ας*, *ις*, *ων*.

Ας and *ις* come from the masculines in *δης*, casting away *δη*; as ὁ Ἡλιάδης, son to *Sol*; ἡ Ἡλιάς, daughter to *Sol*: ὁ Πριάμίδης, son of *Priam*; ἡ Πριάμις, daughter to *Priam*.

Feminines in *ων* come generally from a genitive in *ε*; τῆ Ὠκεανῆ, *Oceani*; ἡ Ὠκεανὶν, the daughter of the *Ocean*. And if *ε* happens to be pure, then an *ω* is inserted, as τῆ Ἀκρισίῃ, ἡ Ἀκρισιῶν, daughter of *Acrisius*. But *ώνη* comes sometimes from *ίων*; as ὁ Ἡτιών, ἡ Ἡτιῶν, the daughter of *Etion*.

Of all these nouns, those in *ων* are of the imparisyllabic declension, and the rest of the parisyllabic.

II. Gentiles.

The national or gentile nouns of the MASCULINE gender are commonly terminated in

της: as from ἡ Σπάρτη, *Sparta*; ὁ Σπαρτιάτης, a *Spartan*: ἡ Ἠπειρος, *Epirus*; ὁ Ἠπειρώτης, an *Epirote*.

αῖος: as from αἱ Ἀθῆναι, *Athens*; ὁ Ἀθηναῖος, an *Athenian*: ἡ Ῥώμη, *Rome*; ὁ Ῥωμαῖος, a *Roman*.

ιος: as from ἡ Βαβυλών, *Babylon*; ὁ Βαβυλώνιος, a *Babylonian*: τὸ Βυζάντιον, *Byzantium*; ὁ Βυζάντιος, a *Byzantine*.

εὺς: as from ἡ Ἀλεξάνδρεια, *Alexandria*; ὁ Ἀλεξανδρεὺς, an *Alexandrian*: τὸ Σένιον, a promontory near to *Athens*; ὁ Σενιεύς, one who lives near that promontory.

There are likewise some foreign terminations, adopted by the Greeks; as

ῖνος: τὸ Ῥήγιον, *Reggio*, a town in *Italy*; ὁ Ῥηγῖνος, one of *Reggio*.

ηνός: as ἡ Νισίβις, *Nisibis*, a city on the River *Tigris*; ὁ Νισίβηνος, a citizen of *Nisibis*: ἡ Ἐκβάταν, *Ecbatana*, a city of *Media*; ὁ Ἐκβαταννός, an inhabitant of *Ecbatana*.

Some have a double termination; as ἡ Ἀμασεία, a town of *Pontus*: ὁ Ἀμασεύς, and Ἀμασεώτης: ἡ Δῆλος, the isle of *Delos*; ὁ Δῆλιος, and Δηλίτης.

THE FEMININES are frequently terminated in *σα*; as ἡ Κρήσσα, a woman of *Crete*, from Κρήτη, the isle of *Crete* or *Candia* in the Mediterranean sea. See Book II. Chap. ix.

They often conform to the common rule of adjectives; as ὁ Ἀθηναῖος, an *Athenian*, ἡ Ἀθηναία, an *Athenian woman*; and several others.

Sometimes they are formed after the manner of patronymics; as ὁ Σιγμεύς, ἡ Σιγμείας, a male or female inhabitant of the town of *Sigeum*: ὁ Ἰταλός, an *Italian*, ἡ Ἰταλίς, an *Italian woman*.

Some are formed without any sort of analogy; as ὁ Τρῶς, a *Trojan*, or *Tros*, the founder of *Troy*: ἡ Ὀδυσεΐς, a city of *Mæsia*,
or

or of *Iberia*, or the citizens of the same place. Where we see there is no change of gender, which is changed nevertheless in others; as αἱ Πασσαργάδαι, a town of Persia; οἱ Πασσαργάδαι, the inhabitants of that country.

III. Possessives.

Possessives are derived both from proper, and from appellative nouns; and sometimes they end in ΕΙΟΣ or in ΙΟΣ.

εος: as ὁ Ἑκτωρ, *Hector*; ὁ Ἑκτορεὺς, *Hectoreus*, relating to *Hector*.

ιος: as ὁ πατήρ, *father*; ὁ πατρῷος, *paternal*; instead of which we oftener say πατὴρ in prose.

But they are more generally terminated in ΕΙΟΣ, or ΚΟΣ.

ειος: as ὁ Ἀχιλλεύς, *Achilles*; ὁ Ἀχιλλεῖος, *Achilleus*, belonging to *Achilles*.

κος; ἡ Δῆλος, *Delos*, an isle in the Archipelago; ὁ Δηλιακός, *Deliacus*, belonging to that isle.

Some have both terminations; as ὁ βασιλεὺς, a king; ὁ βασιλείος, and βασιλικός, regius and regalis, royal: ὁ καὶ ἡ ἄνθρωπος, a man; ὁ ἀνθρώπιος and ἀνθρωπικός, human; instead of which we likewise say ὁ καὶ ἡ ἀνθρώπινος, ὁ καὶ ἡ ἀνθρωπώδης.

IV. Diminutives.

Diminutives are by the Greeks called ὑποκοριστικά, from ὑποκορίζεσθαι, blandiri, to flatter, to caress, by reason of the softness generally inherent to this sort of nouns.

Some have fewer syllables than their primitives; such as those terminated in

ις: thus ἡ Ἀμφίς, *Amphis*, a proper name, from Ἀμφιάρεος, *Amphiareus*; ὁ ἄξρις, *taxillus*, a small die, from ἄξράγαλος, *talus*, a die.

αξ: as ὁ βῶμαξ, a little buffoon, from βωμολόχος, a buffoon.

υξ: as ἡ σπήλυξ, a little cave, from τὸ σπήλαιον, spelunca, a cave or cavern.

ω: as ἡ κερδῶν, vulpecula, from ἡ κερδαλή, vulpes, a fox.

Some have an equal number of syllables with their primitives: as in

ις: ἡ δεραπαινίς, ancillula, from ἡ δεράπαινα, ancilla, a servant maid; κρηνίς, fonticulus, from κρήνη, fons, a fountain.

αξ: ὁ λίθαξ, a pebble, from ὁ λίθος, a stone.

υξ: ἡ φύσιγξ, vesicula, from ἡ φύσα, vesica, a bladder.

Some have more syllables than their primitives; of which some are

Masculines terminated in

ος: ναυτίλος, from ναύτης, a mariner.

ισκος: ὁ ἀνθρωπίσκος, homuncio, a little man, from ἄνθρωπος, homo.

ιχος: ὁ ὄσσιχος, quantulus, how small, from ὄσος, poet. ὀσος, quantus; πύρριχος, reddish, a little red, from πυρρός, red.

ιχνος: ὁ κυλίχνος, caliculus, a small cup, from ὁ κύλιξ, calix.

υλῖς, or υλλῖς: ἡ ἀτσακτυλῖς, or -υλλῖς, a sort of thorn, from ὁ ἄτσακτος, a distaff, because the ancients were used to make it of those thorns.

υλος : ὁ μικύλος, *small, diminutive*, from the Doric noun ὁ μικός, for μικρός, *parvus, little*.

δευς : ὁ ἔρωτιδεὺς, *a little Cupid*, from ὁ ἔρως, *Cupid, or love*.

ῖων : ὁ μωρίων, *a little fool*, from ὁ μωρός, *a fool*.

ὦν : κλάδος, *a bough, or branch*; κλαδὼν, *a small bough, or branch*.

Feminines ending in

ιλλα : ἡ λαίνιλλα, *lænula, a small coat*, from ἡ λαῖνα, *a sort of coat, or gown*.

ισκη : ἡ μειρακίσκη, *a young girl*, and in the masculine ὁ μειρακίσκος, *a young lad*, from ὁ καὶ ἡ μείραξ, *a youth, a boy, or girl*: παιδίσκη, *a young girl*, from παῖς, *a boy, or girl*.

ἴχνη : ἡ πολίχνη, *a small town*, from ἡ πόλις, *a town, or city*.

ἄκνη : ἡ πιθάκνη, *a little barrel*, from ὁ πῖθος, *a barrel*.

αῖλις, or αλλίς : ἡ φυσαλῖς, *a small bladder*, from ἡ φύσα, *a bladder*.

υλῖς : or υλλίς : ἡ ἀντεργαυλῖς, *a little rival*, from ὁ ἀντεργαῦς, *a rival*.

Neuters terminated in

ιον, which have an acute sometimes on the penultima; and sometimes on the antepenultima; as τὸ βιβλίον, *a little book*, from ἡ βίβλος, *a book*: τὸ νοῖδιον, *a low, or poor genius*, from ὁ νῆς, *mens*. Likewise Γλυκῆριον, *Glycerium*, from γλυκὺς, *dulcis, sweet*.

But sometimes ι is only the subjunctive of a diphthong before ον; as τὸ γύναιον, *muliercula, a little woman*, from γῆνη, *a woman*.

Several in ιον have the increase of two syllables; as τὸ κοράσιον, *a little girl*, from κόρη, *a girl*: τὸ πατερίδιον, *a little father*, from ὁ πατήρ, *a father*: τὸ βιβλιδριον, *a little book*, from ἡ βίβλος, *a book*; and many others.

It frequently happens, that different sorts of diminutives are formed from the same noun; as from κόρη, *a girl*, comes ἡ κορίσκη, τὸ κόριον, τὸ κοράσιον, τὸ κορίσκιον, and τὸ κορίδιον; and in like manner the rest.

Of this we find examples also in Latin; as from *cista*, *a box*, comes *cistula*, Mart. *cistella*, Ter. and *cistellula*, Plaut.

ANNOTATION.

We also meet with diminutives of proper names; which, as they diminish the signification, so they frequently diminish the number of syllables. We may reduce them to their different terminations; as

ᾶς : ὁ Ζηνᾶς, *Zenas*, from ὁ Ζηνόδορος, *Zenodorus*: ὁ Κοσμᾶς, *Cosmus*, from ὁ κόσμιος, *modest*: ὁ Θευδᾶς, *Theudas*, from ὁ Θεοδόσιος, *Theodosius*, by changing εο into ευ, Ion, and ου into ευ, Dor. ὁ Θεμᾶς, *Thomas*, from ὁ θαυμάσιος, *admirable*.

αῖξ : ὁ Ῥόδαξ, *a little Rhodian*, from ὁ Ῥόδιος, *a Rhodian*.

ις : ἡ Ἰφίς, from ἡ Ἰφιάνασσα, according to the etymolog.

υς : ὁ Διονῦς, according to Eustath. from Διονύσιος, *Dionysius, belonging to Bacchus*.

ω : ὁ καὶ ἡ Σαπφὼ, *Sappho*, from ἡ Σάπφεια, *Sapphira*.

Others have an equal number of syllables with their primitives; as some in

υλλος : ὁ Θράσυλλος, *Thrasyllus*, from ὁ Θρασυλλῆς, *Thrasicles*.

And others exceed the number of their primitives; as some masculines in ἴλος : ὁ Ζαῖλος, *Zoilus*, from ὁ ζῶς, *living*: ὁ Χαιρίλος, *Chærilus*, from χοῖρος, *a hog*. And if the λ happens to be redoubled, the accent is drawn back; as ὁ Μέγυλλος, *Megillus*, from μέγας, *magnus, great*.

ἴνος : ὁ Φιλίνος, *Philinus*, from ὁ φίλος, a friend : ὁ Χαρίνος, *Charinus*, from ἡ χάρις, ἡ χάρις *grace*, or *favour*.
 ἰχὺς : ὁ Ἀμύντιχος, *Amynticus*, from ὁ Ἀμύντας, *Amyntas*.
 ἰών : ὁ Ἡφαιστῖον, *Hephestion*, from ὁ Ἡφαιστος, *Vulcan* : ὁ Ἀετῖον, *Ætium*, from ὁ ἀετὶς, an eagle.
 ὕλος : ὁ Χρεμύλος, *Chremylus*, from ὁ Χρέμης, *Chremes* : ὁ Σιμύλος, *Simylus*, from ὁ σιμὸς, *camus*.

Some feminines in

ἰλλα : ἡ Πράξιλλα, *Praxilla*, from ἡ πράξις, *practice*, *action*.
 ὕλλα : ἡ Κτήσυλλα, *Ctesylla*, from ἡ κτήσις, *acquisition*.
 ἰννα : ἡ Ἡριννα, *Erinna*, from τὸ ἦρ, *ver*, the spring.
 ἰχνη : ἡ Μητιχνη, *Metica*, from μῆτις, *prudence*, *counsel*.
 ω : ἡ Ἀναξώ, *Anaxo*, from ὁ ἀναξ, a king : ἡ Θεανώ, *Theano*, from ἡ θεὰ, *dea*, a goddess.

ὕλλις : ἡ Ἀμαρυλλίς, *Amaryllis*, from ἡ ἀμάρα, a ditch, or channel.

And finally some neuters in

ἰδιον : τὸ Ξανθίδιον, *Xanthidium*, from ὁ Ξανθίας, *Xanthias*, a slave, so called, because of his red hair.

This is all that grammarians observe in particular concerning diminutives ; though we must take notice, that the diminutive termination is not always a mark of diminution ; as from ὁ χρυσός, χρυσῖον, *gold* : from ἄργυρος, ἀργύριον, *silver* : from ποίμνη, ποιμνιον, a flock : from τεῖχος, τειχίον, a wall.

V. Augmentatives.

As the diminutives generally denote something soft and agreeable, so the augmentatives generally import something contemptible in the person. Insomuch, that as the Latins called *labrones*, those that had great lips ; *silones*, those that had large eyebrows : in like manner the Greeks called them χεῖλωνας, from χεῖλος, *eos*, the lip ; βλεφάρονας, from βλέφαρον, the eyelid.

Likewise from γνάθος, the jaw, γνάθων, a great eater, one that has a large jaw : θρασὺς, bold, rash ; θράσων, a swaggerer, a bully : πλατὺς, broad ; Πλάτων, *Plato*, so called by reason of his broad shoulders : πλεῖτος, riches : Πλέτων, the god of hell, and of riches. All these nouns are declined in ὡνος.

But we find others in αῖξ, that augment the signification, and mark at the same time a sort of contempt ; as πλεῖτος, riches ; πλεῖταξ, a rich fellow : νέος, young ; νέαξ, one that acts the young fellow, that endeavours to conceal his age : σοϊκός, a stoic, of a particular sect of philosophers ; σῶαξ, one that acts the stoic : λάεζος, a great eater ; λάεζαξ, a sea wolf, from its voraciousness.

Sometimes those of this termination are diminutives ; as νοσσός, a chicken ; νόσσαξ, a little chicken. See above.

VI. Denominatives.

Denominatives admit of various terminations, of which the following are the principal.

For the masculines,

ΗΣ : ὁ οἰκέτης, *verna*, a bond slave, from ὁ οἶκος, a house ; ὁ δημότης, a plebeian, from ὁ δῆμος, the people.

ΟΣ : ὁ σπουδαῖος, *studious*, *careful*, from ἡ σπουδή, care, application.

ὁ παντοῖος, of every form, or fashion, from τὸ πᾶν, all.

ὁ ἐξάνιος, heavenly, from ὁ ἐρανός, heaven.

ἵππικός, belonging to a horse, from ὁ ἵππος.

ὁ ἑωμύλος, a great talker, from τὸ ἑῶμα, the mouth; where we find also an ω for an ο.

ὁ κάρπιμος, fertile, from ὁ κάρπος, fruit.

ὁ ἀληθινός, true, from ὁ καὶ ἡ ἀληθής, true.

ὁ ἀνθηδός, florid, from τὸ ἄνθος, a flower.

ΟΥΨΙΟΣ: ὁ ἐκΨσιος, voluntary, from ὁ ἐκὼν, willing.

ὁ ἐπιέσιος, daily coming, never failing, from ἐπιὼν, which is to come.

ΕΙΣ: ὁ χαρίεις, pleasant, agreeable, from ἡ χάρις, grace or favour.

ὁ ἀμαθής, sandy, from ἡ ἄμαθος, sand.

ΩΝ: ὁ ἀμπελῶν, vinea, a vineyard, from ἡ ἄμπελος, a vine tree.

Likewise ὁ δαφνῶν, a place planted with laurel trees, from δάφνη, a laurel tree; ὁ ἐλαιῶν, a place planted with olive trees, from ἡ ἐλαία, an olive tree; ὁ οἰνῶν, a wine cellar, from ὁ οἶνος, wine.

ΩΔΗΣ: ὁ καὶ ἡ λιθώδης, stony, or made of stones, from λίθος, a stone; ὁ καὶ ἡ ταραχώδης, turbulent, violent, from ἡ ταραχή, a tumult.

ΑΝ, in some few; as ὁ ἔτης, a companion; ὁ ἐτάν, from whence comes the vocat. ὦ τάν, ὦ amice, O my friend: ὁ μέγιστος, very big, ὦ μεγιστάν, whence comes megistanes in Latin, the great, the powerful.

There are some that take various terminations; as from ἡ ἄμαθος, sand, comes ὁ καὶ ἡ ἀμαθώδης and ἀμαθής, sandy.

For the Feminines,

ΤΗΣ: ἡ κακότης, malice, iniquity, from ὁ κακός, wicked, malicious; ἡ ταχύτης, swiftness, readiness, from ὁ ταχύς, swift, quick.

ΕΙΑ: ἡ εὐσεβεία, piety, from ὁ καὶ ἡ εὐσεβής, pious: ἡ δεσποτεία, lordship, sovereignty, from ὁ δεσπότης, lord, master.

ΙΑ: ἡ εὐτυχία, felicity, good luck, from ὁ καὶ ἡ εὐτυχής, happy.

Hereto we may refer those in οια from adjectives in ες; as ἡ εὐνοια, benevolence, good-will, from ὁ εὖνες, well-affected: ἡ διάρροια, a looseness, from διάρρες, taken from διαρρέω, to flow, to run.

ΥΝΗ: ἡ δικαιοσύνη, justice, from δίκαιος, just: ἡ σωφροσύνη, temperance, wisdom, modesty, from ὁ σώφρων, temperate, wise, modest.

To these we may likewise add the feminines in τισ, τρεῖς, and τρία, derived from the masculines in τής, which have been already mentioned, Book II. Chap. ix.

CHAP. V.

Of Derivatives from Verbs.

BESIDES the participles, there is a great number of nouns derived from verbs, whether adjectives or substantives, which in general are called Verbals, of which some follow the active signification, and others the passive.

These nouns are always formed from a singular person, rejecting the augment, if there happen to be any, and changing the termi-

termination ; and they are formed in the active, passive, and middle voice.

I. From the active.

The active is formed from the present, and from the second aorist, and sometimes from the perfect, and the first aorist.

FROM THE PRESENT come the feminines in Η or in ΕΙΑ, of the parisyllabic declension, which generally denote some action or power ; as ἡ νίκη, *ns*, victory, from νικάω, to overcome ; ἡ λήθη, oblivion, from λήθω, to be hid ; ἡ βασιλεία, reign, regal power, from βασιλεύω, to reign ; δαλεία, servitude, from δαλείω, servio, to serve, to be a slave.

To these we may join the feminine imparisyllabics in ΙΣ, and the neuters in ΟΣ, which are also derived from a present middle ; as ἡ δύναμις, *ews*, power, from δύναμαι, to be able ; τὸ εἶδος, *eos*, form, appearance, from εἶδω, to see ; γένος, *eos*, race, kind, from γίνομαι, gignor, to be born, to be produced.

And the adjectives in ΗΣ : ὁ καὶ ἡ συνεχής, *eos*, continual, from συνέχω, contineo, connecto, to join and put together.

FROM THE SECOND AORIST are derived the parisyllabic feminines in Η or in ΕΑ ; as λάχνη, lot, from λαχεῖν, to obtain by lot ; ἡ ἰδέα, form, idea, from ἰδεῖν, to see. And the imparisyllabic neuters in ος : τὸ πάθος, passion, from παθεῖν, to suffer ; τὸ λάχος, *eos*, lot, from the aorist λαχεῖν, to acquire by lot.

And the adjectives in ΗΣ ; as ὁ καὶ ἡ ἐλλειπής, καὶ τὸ ἐλλειπής, destitute, abandoned, from ἐλλειπεῖν, to fail.

FROM THE PERFECT we may remark διδαχή, doctrine, science, instruction, from διδάσκω, ξω, δεδίδαχα, to teach ; ταραχή, trouble, disturbance, from ταραύσσω, ξω, τετάραχα, to trouble ; ἀφή, contact, from ἄπτω, ψω, ἤφα, to touch, instead of which is rather used ἄπτομαι.

FROM THE FIRST AORIST, δόξα, glory, opinion, from δοκέω, ξω, ἔδοξα, to believe, to think, to seem ; θήκη, theca, a case, from ἔθηκα, the 1st aorist of τίθημι, to put.

II. From the Passive.

The passive forms them from the first, second, and third persons singular of the preterperfect.

FROM THE FIRST PERSON they are formed in ΜΑ, ΜΗ, ΜΟΣ, and ΜΩΝ ; so that μ continues always to be the characteristic.

Those in ΜΑ are neuters and imparisyllabics : τὸ πρᾶγμα, *ates*, action, thing, business, negotium, from πέπραγμα, I have done ; τὸ φάσμα, vision, from πέφασμαι, Att. for πέφαμμαι, I have appeared ; τὸ εἶμα, a garment, from εἶμαι, taken from ἔω, to cloath, where it retains the augment ; τὸ κάθαρμα, purgation, from καθαίρω, to cleanse, to purge.

Those in ΜΗ are parisyllabic feminines ; ἡ ὁσμή, ἥς, odour, smell, from ὀζω, to smell : ἡ μνήμη, memory, from μνάω, μέμνημαι, to remind. Likewise φήμη, fama, fame, report ; γνώμη, sentence, χάσμα, an opening of the earth ; στιγμή, a point ; γραμμή, a line ; τιμή, honour : from φημί, or φάω, to say ; γνῶ, to know ; χαίνω,

to gape, to open ; εἶζω, to prick, to point ; γράφω, to write ; τίω, to honour.

Those in ΜΟΣ are masculine :

ὁ ψαλμός, εἰ, psalm, canticle, from ψάλλω, ἔψαλμαι, to sing ; ὁ τριμμός, a path ; πάλμος, trembling, trepidation, palpitation ; μόλυσμός, pollution ; from τρίβω, τέρο, to wear, to break, τέτριμμαι ; πάλλω, to dart, to shake, πέπαλμαι ; μολύνω, to spoil, to pollute, μολύσμαι.

Those in ΜΟΝ are either adjectives, or imparisyllabic substantives ; as from ἔλω, to take pity, ἠλέημαι, ἐλεήμων, merciful ; from γινώω, to know, ἔγνωσμαι, γνώμων, one that shows, or one that learns. And from these arise the substantives in μοσύνη ; as ἔλεμμοσύνη, mercy, charity ; μνημοσύνη, memory ; and such like.

FROM THE SECOND PERSON come the nouns in ΙΣ and ΙΑ ; as from λέλειξαι, dictus es, ἡ λέξις, εὖς, word, or diction ; πεποίησαι, factus es, ἡ ποίησις, poetry ; ἔγνωσαι, cognitus es, ἡ γνώσις, notion, knowledge ; τίθυσαι, sacrificatus es, ἡ θυσία, sacrifice ; δεδοκίμασαι, exploratus es, ἡ δοκιμασία, proof, experience, examen ; ἡτοίμασαι, promptè parasti ; ἡ ἱτοιμασία, readiness.

And here we are to take particular notice of the compounds of α, ευ, δυς ; as from κέκρισαι, judicatus es ; ἡ ἀκρίσια, confusion, want of order, or judgment : τέταξαι, ordinatus es, εὐταξία, order, or disposition : πέπραξαι, rem gessisti ; δυςπραξία, miscarriage, or ill success in one's enterprise.

Some verbs in αίνω have both terminations ; as ὑγραίνω, to wet, ὑγρασαι, from whence ὑγρασις, and ὑγρασία, humectation ; ξηραίνω, to dry, ἐξηρασαι, ξηρασις, and ξηρασία, exsiccation. Where, generally speaking, those in σις are taken in an active sense ; as ὑγρασις, humectation ; θέρμασις, warming ; and those in σία, passively ; as θερμασία, heat ; ὑγρασία, humidity.

The adjectives in ΕΙΟΣ, or ΕΙΜΟΣ, are formed like the nouns in σις, and are generally taken in a passive sense, expressing some sort of aptitude in the subject ; as θαυμάζω, to admire, τεθαύμασαι ; θαυμάσιος, wonderful : ὁράω, to see, ὤρασαι ; ὁράσιμος, visible : χράομαι, to use ; χρήσιμος, useful : πῶω, to drink ; πόσιμος, and πότιμος, potable. Nevertheless, καθάρσιος is of an active signification, purgative, from καθάριζω, to purge.

FROM THE THIRD PERSON ARE DERIVED substantives and adjectives of divers terminations, parisyllabic and imparisyllabic, of an active or passive signification, or of both together. They have always a τ for their characteristic, and we shall give them here according to their order.

ΤΗΣ, ΤΗΡ, ΤΩΡ, are commonly substantives of the masculine gender, which denote the person, and are taken in an active sense, corresponding frequently to the Latin nouns in TOR, and to those which the French terminate in TEUR.

ΤΗΣ is parisyllabic, and in polysyllables is generally marked with an acute on the last ; as θεάομαι, to look, θεάται ; θεατής, spectator, a spectator. Likewise λυτρωτής, redeptor, a redeemer ; δικαστής, a judge : from λυτρώω, to ransom ; δικάζω, to judge. But dissyllables have an acute on the first : πρᾶτης, a seller, a merchant ;

phant; *τρεῖς*, fearful; *κτίς*, creator; *δότης*, a giver, a benefactor; *δότης*, a sacrificer: from *πωπέσσω*, to sell; *τρέω*, to tremble; *κρίζω*, to create; *δίδω*, do, to give; *δίω*, to sacrifice, to kill: though there is some exception with regard to the accent.

THP is acuted on the last syllable: *σώω*, to save; *σείσωται*, σωτήρ, saviour; *πωπέσσω*, to sell; *πώπεται*, πωπτήρ, a seller.

Some of these degenerate in their signification, denoting rather some kind of instrument; as *μυκήρ*, the nose, or nostrils, from *μύσσω*, to blow one's nose; *ψυκτήρ*, a cistern to keep the wine cool, from *ψύχω*, to cool; *ραϊστήρ*, a hammer, from *ραίω*, to beat, to break; *χαράκτηρ*, a character, or mark, from *χαράσσω*, to imprint, or engrave.

TOP has an acute on the penultima: *κίδομαι*, to acquire, to possess; *κίηται*, κήτωρ, possessor. Likewise *ρήτωρ*, an orator, a rhetorician, from the unusual verb *ρέω*, to say. In like manner *ἀντιλήπτωρ*, adjutor, a helper; *συμπαίτωρ*, a play-fellow, from the compound verbs *ἀντιλαμβάνω*, to assist; *συμπαίζω*, to play together.

All these terminations are sometimes found in the same root; as from *δίδωμι*, comes *δοτήρ*, a giver, in Xenophon: *δότης* and *δώτωρ*, as if they came from *δίω*, in Homer, wherein we must conform to custom.

III. Divers terminations that bear a relation to the three foregoing.

From these same terminations are derived three sorts of feminines in *ΤΡΙΑ*, *ΤΡΙΣ*, and *ΤΕΙΡΑ*: those in *ΤΙΣ* come particularly from the masculines in *ΤΗΣ* as may be seen in the variation of substantives, Book II. Chap. ix.

To the nouns in *ΤΗΣ* we may refer those in *ΤΙΚΟΣ*, which denote some property or particular virtue; as *καθαίρω*, to purge; *ὁ καθαγής*, purgator, a purifier; *ὁ καθαρτικός*, a purgative, or cathartic: *ποιέω*, facio, to do; *ποιντικός*, efficacious, active; *ὄραω*, to see; *ὁ ὀρατής*, a spectator (instead of which we oftener use *θεατής*); *ὁ ὀρατικός*, Aristot. that hath the faculty of seeing.

From those in *ΤΗΡ* come the adjectives in *ΤΗ'ΡΙΟΣ*, and the substantives in *ΤΗ'ΡΙΑ*, and *ΤΗ'ΡΙΟΝ*; as *σώζω*, servo; *ὁ σωτήρ*, a saviour; *ὁ σωτήριος*, salutary; *ἡ σωτηρία*, safety, salvation: *πίνω*, to drink; *ὁ ποτήρ*, Eurip. and Hesych. a sort of liquid measure; *τὸ ποτήριον*, a cup, a glass; *ἀμύνω*, to repel; *ἀμυντής*, he that repels; *ἀμυντήριος*, purgative, or whatsoever has an expulsive faculty, or one that repels and revenges an injury.

Those in *ΤΗ'ΡΙΟΝ* denote frequently the place of action; as *σφαίρις*, *σφαίρις*, (σφαίριζω) a tennis-court. Likewise *καθαγής*, purgatorium, purgatory; *βαπτίς*, a font; *κοιμητήριον*, a church-yard, from *κοιμάω*, to sleep.

To those in *ΤΩΡ* we may refer the nouns in *ΤΟ'ΡΙΑ*, and *ΤΟ'ΡΙΟΝ*; as *ἀκνέω*, a physician; *ἀκνέσις*, the art of physic; from *ἀκνέομαι*, medeor, to cure. In like manner from *εἶδω*, to see, or from *ἴσθαι*, to know, comes *ἴσις*, knowing; and from thence *ἱστορία*, history, knowledge, research, desire of knowing, and *ἱστέριον*, a sign, or argument of one's attaining to the knowledge of any thing.

Those

Those in ΤΡΟΣ, ΤΡΑ, and ΤΡΟΝ, seem to be formed by syncope from others in τήριος, τηρία, τήριον.

But those in ΤΡΟΣ resume the nature of the substantive from whence they are derived. Thus ἀλιτερός and ιατερός signify the same thing; as ἀλιτήρ, wicked, pernicious, and ιατήρ, a physician; from whence descend the adjectives in τήριος, α, ον. Sometimes they signify an instrument: ἀκέστρα, acus, a needle, from ἀκίομαι, to sew, to mend; ξύτρα, a curry-comb, from ξύω, to scrape, to rake.

The same may be said of those in ΤΡΟΝ: κάλλυντρον, scopæ, a broom, from καλλύνω, to sweep, to clean; σήμαντρον, a sign, or mark, from σημαίνω, to signify, to give, to know; κάτοπτρον, a looking-glass.

Sometimes they denote the place, εὔτρα, and φλογίτρα, a ditch, or cavity for burning swine, from εὔω, and φλογίζω, ustulo, to burn at a slow fire; παλαιστρα, a wrestling place, a fencing school.

The etymologist writes λᾶτρον, for a bathing place, with a circumflex on the first; and λατρόν, for the water wherewith one bathes, with an acute on the last.

Those in ΤΡΟΝ denote also sometimes the prize and recompence, διδάσκω, to teach, διδάκτρον, the master's pay; σωτρον, the price of redemption, or preservation, from σώω, to preserve, to save.

We likewise meet with a θ for a τ at the end of some of these nouns; as ἀλινδήτρα, a wallowing place; κολυμβήτρα, a pool, or pond; κόρητρον, and σάρωτρον, scopæ, a broom, from ἀλινδῶ, to wallow, or tumble; κολυμβᾶω, to swim, or bathe; κορέω, and σαρώω, to sweep.

IV. Three other terminations derived from the same person, viz. τος, τεον, and τυς.

ΤΟΣ comes from the same person, and frequently denotes a passive signification: ποιητός, factibilis, feasible, from ποιέω, to do; δύσπεπλος, hard to boil, from πέπω, coquo, to boil; ἐξάκουτος, that may be heard, or granted, from ἀκέω, audio, to hear; θεραπευτός, curabilis, curable, from θεραπεύω, to cure; ιατέος, the same, from ἰάομαι, to cure. Thus Aristotle, 8th Metaph. says, that ὁρατικόν is τὸ δυνάμενον ὁρᾶν, what has the power of seeing; and on the contrary ὁρατόν, τὸ δυνάμενον ὁρᾶσθαι, what is visible.

Sometimes they signify duty; as Aristotle says, that τὰ καλὰ, good things, are ἐπαινετά, commendable; that is, they are not only usually praised, but moreover ought, and deserve to be praised.

Sometimes they are taken for the participle of the preterperfect, ἀγαπητός, dilectus, beloved; ἐκλεκτός, electus, chosen; from ἀγαπάω, to love, ἐκλέγω, to choose.

Sometimes they are taken in an active sense: συνετός, prudent, intelligent, from συνίημι, to know, to understand; ἐρπητός, creeping, from ἔρπω; serpo, to creep.

Sometimes they have both significations: δυνατός, potens et possibilis, potent and possible, from δύναμαι, possum; ἀγέλασος, one that has not laughed, or that has not been laughed at.

Sometimes they have a triple signification, viz. active, and passive, and that of the time in which the thing is done: νεατός, fallow

fallow ground, land newly ploughed, the action of new ploughing, and the time of new ploughing, from *νέω*, to renew. Likewise *ὁ ἀμντός*, *messis & messis tempus*, (as in French *la moisson* is taken for either) from *ἀμείω*, to reap; *ἀγορός*, from *ἀγείω*, *aro*, to plough; *ἀλοντός*, the time for threshing, or the threshing itself; *τετυντός*, the vintage, from *τετυγείω*, to gather grapes for the vintage.

The grammarians have attempted to distinguish these different significations, by the difference of the accent; but their rule is very precarious, as Sylburgius shows in his Grammar, page 259. For Ammonius and the etymologist contradict one another flatly, about the word *ἀμντός*: and even Hesychius is inconsistent with himself, taking *ἀμντός*, with the accent on the first, for the harvest; and *ἀμντός*, with the accent on the last, for harvest-time; and, on the contrary, taking *τετυντός*, with the accent on the first, for the time of vintage; and, with the accent on the last, for the vintage itself.

In compounds the accent is drawn back: *ἀόρατος*, invisible; *εὐδάωτος*, easy to catch. Which happens also when a preposition is joined to the simple nouns in *ΤΟΣ*; *σύνθετος*, compounded; *ἐξάκωστος*, exaudibilis, celebris. But those that are derived merely from a compound verb, are acuted on the last syllable: *ἐκλεκτός*, electus, chosen; *ἐπιθυμητός*, desirable.

TEON corresponds to the Latin gerunds; from *λέγω*, to say, *λέλκελαι*, *λεκτέον*, dicendum, it must be said: but of this we shall treat more at large in the eighth book.

But they are likewise formed from unusual verbs; as *οἰσέον*, ferendum, it must be borne; *ρήτέον*, dicendum, it must be said, from the unusual verbs *οἶω*, and *ῥέω*. And from thence come the adjectives in *εος*, *α*, *ον*; as *οἰσέος*, *οἰσέα*, *οἰσέον*, ferendus, a, um.

ΤΥΣ among the poets proceeds also from this same person, and sometimes denotes art, address, or capacity of doing a thing: *κιθαρίζω*, *citharâ ludo*, third person of the perfect passive *κεικιθάρισαι*, *κιθαριστής*, the art of playing on the guitar. Likewise *ὀρχηστὴς*, the art of dancing, from *ὀρχέομαι*; *ἀγορευτής*, eloquence, or the art of speaking, from *ἀγορεύομαι*, concionor, to harangue, to speak in public. And sometimes it marks the action; as *ἔδητὴς*, *esus*, eating, from *ἔδω*, *edo*, to eat.

ANNOTATION.

These verbal nouns derived from a passive preterperfect, do not always retain the vowel of the perfect. For those that change the *ε* into *α*, have their *ε* restored to them here: *τρέφω*, to nourish; *τρέφαιμαι*, τὸ *τρέμμα*, cattle fit for food; *σπείρω*, to sow; *ἐσπαμαι*, τὸ *σπέρμα*, seed.

The *η* is also changed sometimes into *ε*: *εὐρίω*, to find, to invent; *εὑρημαι*, τὸ *εῖρημα*, and *εὔρημα*, invention; *γενέομαι*, *σίο*, *γενέσθαι*, ἡ *γένεσις*, generation; *ἀφαιρέω*, *aufero*, *ἀφηρεμαι*, τὸ *ἀφαίρεμα*, what is carried away; ἡ *ἀφαίρεσις*, ablative, taking away; ὁ *καὶ ἡ ἀναφαίρετος*, that cannot be taken away.

From *φεύγω*, to run away (whence *φευκτός*, in Sophocles, that can or ought to be avoided) comes *ἀφυκτός*, unavoidable, shortening the penultima, which is agreeable to the analogy already remarked, Book III. Rule lx.

Sometimes the *σ* is dropt: *γνώω*, to know; *ἐγνωσαι*, ὁ *γνωτός*, for *γνωτός*, easy to know; *χρῶω*, to colour; *κέχρωσμαι*, τὸ *χρῶμα*, colour.

Sometimes it is added: *δίδμι*, to tie; *δίδεμαι*, ὁ *δεσμός*, a chain. And sometimes another consonant is inserted: *ὀρχέομαι*, to dance; *ὀρχημαι*, ὁ *ὀρχηθμός*, dancing; *σκαίω*, to leap; *ἐσκαμαι*, ὁ *σκαεθμός*, leaping, agility. In like manner, *αἰχμός*, drowth, dryness, from *αἰώ*, *siccō*, to dry.

V. *From the perfect middle.*

From the perfect middle are derived those in

Η: *τρέφω*, to nourish; *τέτροφα*, ἡ *τροφή*, nourishment. In like manner, *πληγή*, a wound, from *πλήσσω*, *plango*, to strike; *ἐπιστολή*, *epistola*, an epistle, from *ἐπιστέλλω*, to write a letter; *φυγή*, *fuga*, flight, from *φεύγω*, to run away; *σποδή*, haste, from *σπεύδω*, *festino*, to hasten.

ΟΣ baryton, which is commonly taken in a passive sense: *τρέφω*, to twist, to torment, *ἔσροφα*, *σρόφος*, the colic, or belly-ach; likewise *φθόγος*, corruption, loss, mortality, from *φθείρω*, to corrupt; *σπόγος*, seed, time of sowing, from *σπείρω*, to sow.

There are some formed even from unusual verbs: *τόκος*, partus, the time of delivery, or the fruit whereof a woman is delivered, from *τέκω*, to bring forth a child; *φόνος*, murder, from *φένω*, to kill. Likewise *πόνος*, labour; *φόβος*, terror; from the poetic verbs *πίνωμαι*, to be poor; *φέβομαι*, to terrify with threats.

ΟΣ, acuted, is taken actively; as *τομός*, he who cuts; *φορός*, one that can bear, fertile; *τορός*, pointed, penetrating, subtil, from *τείρω*, *tero*, to afflict, to wear out, to torment. Nevertheless, *λοιπός*, remaining, is of a passive signification, and comes from *λείπω*, *linquo*, to leave. In like manner *ἐπίλοιπος*, and *ὑπόλοιπος*.

Some are taken in either sense; as *τέμνω*, to cut, *τέτομα*, ὁ *τομός*, cutting, or *τόμος*, a part cut off, whence comes the word *tome*, and ἡ *τομή*, *sectio*, the action of cutting.

But they take an α instead of an η, if there happen to be a ε before: *φθείρω*, to corrupt, *ἔφθορα*, ἡ *φθορά*, corruption: in like manner *φορέα*, the carrying, or carriage, from *φέρω*; *σπορέα*, sowing, from *σπείρω*. But from *κείρω*, to shave, *κέκορα*, comes *κουρέα*, shaving, by inserting υ.

ΕΥΣ, acuted, is taken in an active sense: *φθορέυς*, corruptor, from *φθείρω*, to corrupt; *σπορέυς*, a sower, from *σπείρω*, to sow.

ΙΜΟΣ is passive; *σπόγιμος*, what is commonly sown. Thus *δοκίμος*, considerable, valuable, comes from *δοκέω*, *videor*, I seem; and *δοκιμος*, authorized, or approved of, from *δέχομαι*, to receive; *ὠφέλιμος*, useful, from *ὠφέλειω*, to assist.

ΑΝΟΝ: *τὸ ξόανον*, an image, an idol, from *ξέω*, to carve; *πόπανον*, a cake, from *πέπω*, to make boil. From *χέω*, to pour out, comes *χόανον*, *χόανος*, and *χοάνη*, a tunnel, or funnel, and by contraction likewise *χῶνος*, and *χῶνη*.

Ξ: ἡ *φλόξ*, a flame, from *φλέγω*, to burn; ἡ *ρήξ*, a rent, from *ρήσσω*, to break; perfect middle, *ἔρρωγα*.

Υ: *παγαβλώψ*, squint-eyed, from *παγαβλίπω*, to squint.

ANNOTATION.

There are also nouns derived from certain participles, which ought to be mentioned here along with the derivatives from verbs; as from *εἰμί*, to be, *ὄν*, *ἔσα*, being, is formed ἡ *ὄσια*, essence. From whence the compounds *ἀπουσία*, absence, *παρουσία*, presence; *ἐξουσία*, authority; *μετεσσία*, participation; *περισσία*, abundance. *ἑκούσιος*, voluntary; *ἀκούσιος*, involuntary; are also derived from *ἐκῆσα*, volens, willing; and *ἀκῆσα*, invita, nolens, unwilling.

C H A P. VI

Of Compound Words, and particularly of Nouns.

BESIDES what has been hinted with respect to compounds in the second chapter, when treating of prepositions, it is proper to remark here, that there are compounds of four or five particles together; as ὅπωςδηποῦν, *howsoever it be*; καθαπεραινί, *to the end that, as*.

Sometimes we find two nouns joined to a particle; as παναῶριος, *of little duration, unseasonable*; δυσαισιολόγια, *a fine child, but with difficulty brought into the world, or a woman who is delivered of a fine child, but has had a very hard labour*.

But we seldom meet with three nouns together, in pure authors, though we find such in Lycophron, βεπλανόκτητος, *built by a strayed cow*; φιλανθόμαιμος, *a relation; or one of the same blood*; which sounds a little too harsh.

The comic writers indeed divert themselves with composing monstrous long ones, as may be seen in Aristophanes, where, among others, we find one at the end of his Ἑκκλήσ. composed of eight and twenty words; which shews the great fertility of this language in the formation of its compounds.

But most worthy of our notice, are the nouns composed of two words, wherein we are to remark particularly the final of the first word, which may be either a noun, or a verb.

I. Compounds of two nouns.

There are some, though very few, compounded of two nominatives; as Νεάπολις, *Naples*, from νέα, *new*, and πόλις, *a city*: σκιαμαχία, *umbratilis pugna, fencing*; Ἡρακλῆς, *Hercules, Junonis gloria*, from Ἥρα, *Juno*, and κλέος, *glory*.

Those compounded with the nominative θεός, sometimes retain ο; as Θεόσδοτος, *a Deo datus, given by God*, Arist. Θεοσεχθία, *hatred towards God*, Aristoph. and sometimes they lose ο; as Θεσπέσιος, *great, divine, admirable*; Δέσκελος, *like unto God, admirable*; Δέσφατον, *an oracle*.

Nouns in αος, and in ες reject the s of the nominative: βέγλωσσον, *lingua bubula, the herb bugloss*, from βῆς, *bos*; βέγλωσσοσ, *buglossus, a sole, a flat-fish*; νουθεσία, *admonishment, correction*, from νῆς, *mens*; ναυμαχία, *a sea-fight*, from ναῦς, *navis*.

There are some few formed from the genitive, and then the genitive continues entire; from ναῦς, *navis*, ναός, Att. νεός, νεώροικος, *a harbour, or a dock for building ships*; from κύων, *canis*; κυνός, κυνόσσεα, *Cynosura, ursa minor, a constellation, signifying a dog's tail*: from Ζεύς, Διός, *Jupiter*, Διόσκεροι, *Castor and Pollux, Jupiter's children*.

But there are several formed from this case, by dropping the final letters, so that there remains an ο; as ληστής, ληστῆ, *a robber*; ληστοκτόνος, *one that has slain a robber, or pirate*: thus from ὁμός, ὁμῆ, like, comes ὁμότιμος, *equal in honour*: from οἶκε, *domus*, οἰκοδόμος, *a house-builder*: from ἀγῶνος, *certaminis*, ἀγωνοθέτης, *one that rewards the combatants*.

Even those that have not an *o* in the genitive, conform sometimes to this same rule; as *ἡμέρα*, *day*, *ἡμερόκοιτος*, *one that sleeps by day*.

The same analogy is observed in derivatives: *ἀστήρ*, *star*, *ἀστέρεις*, *sparkling*; *κύμα*, *atos*, *a wave*, *κύματόεις*, *agitated, tossed by waves*.

The *o* of the genitive is sometimes by the poets changed into *η*: *γύον*, *η*, *a member, or foot*; *γυόεις*, *γυνήεις*, from whence comes *ἀμφιγυνήεις*, *εντος*, *lame of both sides*; *Θειτόκος*, *Deipara, the mother of God*, for *Θεοτόκος*; *λαμπαδοφόρος*, *a link-boy*; *σεφανηφόρος*, *one that wears a crown*. And this is particularly practised, when there is a series of short syllables.

The Dorics change sometimes *o* into *ε*: *ἀνδροφόνος*, *ἀνδρεφόνος*, *a murderer*; *Ἀργοφοντής*, *Ἀργεφόντης*, and inserting *ι*, *Ἀργειφόντης*, *the slayer of Argus*.

Some have *σι* inserted after this *ε*: *πηνγεσίμαλλος*, *villosus*; *Πρωτεσίλαος*, *Protesilaus*: for *Πηχόμαλλος*, *Πρωτόλαος*, &c.

Some have also an *ι* inserted after *ο*: *ὁδοιπώτρως*, *a traveller*, *ἀγοιτύπος*, *a plowman*.

Some even assume *αι*: *μεισαιπόλιος*, *half grey*; *ἀκεραιφνής*, *pure, sincere, glittering*, for *ἀκεροφανής*, unless we should derive it from *ἀκεραιοφανής*.

The Attics retain *ω* in their nouns; *λεωφόρος*, *a public road*; *νεωκέρως*, *ædituus, a sexton*. In like manner in the fifth of contracts; *κρέας*, *atos*, *ως*; *κρεωνομία*, *visceratio, distribution, and division of flesh*.

The compounds of *γαῖα*, *the earth*, often change *αι* into *ε* in the first syllable, and *α* into *ω* in the second: *γεωμέτρης*, *a geometrician*; *γεωεργός*, *γεωργός*, *a tiller of the earth*; *γεωλόφος*, *a hill*. Nevertheless we read *γαιοδότης*, *a bestower, or distributer of land*. And those which put the other word before, are generally terminated in *ειος*: *μελανόγειος*, *black soil*; *ἐπίγειος*, *terrestrial, or creeping on the ground*.

Sometimes the first word is contracted: *Θεοκυδίδης*, *Θεκυδίδης*, *Thucydides*; *Θεοδόσιος*, *Θεόδοσιος*, *Theodosius*; *νεομενία*, *νεμηνία*, *neomenia, the new moon*.

When the second word begins with an *ε*, the Attics contract it into *ε*: *Λυκῆργος*, *Λυκῆργος*, *Lycurgus*; *εὐνόχος*, *εὐνῆχος*, *eunuch, one that takes care of the bed*. And others admit of other contractions, which agree with the general analogy.

Those from *ὅμῃ*, *simul*, are not contracted: *ὁμοεθνής*, *of the same nation or family*, and not *ὁμηθνής*. We likewise say *αὐτοετής*, *of the same year, one year old*.

The compounds of *κάλλος*, and *ἀρχός*, change *ο* into *ι*: *Καλλίμαχος*, *Callimachus*; *ἀρχιτέκτων*, *architect*.

Some are formed from the dative, *χειρῶστος*, *a man full of gesture, a dancer*; *ορειάυλος*, *a mountaineer*; *ορείχαλκος*, *brass, copper*. When two consonants follow, the *ε* of the diphthong *αι* is cast away: *ὀρετροφος*, *nourished in the mountains*; *ἐγχιόλυτος*, *one that makes a noise with his pike*.

Others are formed from the dative plural: *ὀρεσίτροφος*, *an highlander*; *ναυσίπορος*, *navigable*.

Some from the accusative: *νευχής*, prudent, *compos mentis*; *ἀνδράποδον*, a slave.

Several are formed from the nominative, or accusative neuter: *μεγάθυμος*, generous, courageous; *ἡδυεπής*, sweet-tongued, one that talks agreeably; *δομᾶνλυτος*, famous; *Φωσφόρος*, Lucifer, the morning star.

We find one from the accusative plural of *ἄτη*, loss, or damage, viz. *ἄτας*, whence is formed *ἀτάςδαλος*, unjust, wicked.

II. Words compounded with a verb and a noun.

Nouns compounded with verbs, are derived either from the present, or from the aorist, or from the future.

When they come from the present, generally speaking, the first part of the compound ends in *ε*: *φέρω*, fero, to carry; *Φερίνικος*, victorious; *μένω*, maneo, to remain, to wait; *Μενέλαος*, the supporter of the people.

Some take *ι*: *τέρπω*, to delight, to please; *τερπικέλευνος*, who takes delight in darting thunderbolts; *χαλῶ*, laxo, to slack, or loose; *χαλίφρων*, a dissolute and loose person, a fool.

Some others *ο*: *λείπω*, linquo, to leave, *λειποτάκτης*, a deserter, one that deserts from the army; *λειποψυχία*, animi deliquium, swooning, or fainting away.

Sometimes they are syncopated: *μιάω*, to spoil, to waste; *μιαίφονος*, bloody, cruel.

Some have a *σ* inserted, to prevent the concurrence of several short syllables: *Φερίσβιος*, fruitful, that affords wherewithal to live.

Some form a diphthong: *ταλάω*, to dare, to undertake, to endure; *ταλαίπωρος*, miserable.

Those of the second aorist follow the same analogy, taking sometimes *ε*: *ἔδακον*, I have bit; *δακέθυμος*, biting, satirical: and sometimes *ι*: *ἔλαθον*, I have been hid; *λαθίφθογγος*, what hinders the recollecting of a word. In like manner from *ὀψέ* serò, late, comes *ὀψιμαθής*, one that begins late to study.

Those that come from the future, assume commonly an *ι*: *δεῖδω*, δέισω, to fear; *δεισιδαίμων*, fearful, one that has a religious, or superstitious conscience; *σείω*, to shake: *σείσω*, *σεισίχθων*, earth-shaking, an epithet of Neptune: *ἐρύω*, *σω*, to draw, to deliver, to preserve; *ἐρυσίπολις*, protectoress, or patroness of a town.

Those that are formed from a circumflex, assume sometimes a short syllable instead of a long one: *εὕρησω*, I shall find; *εὕρεσιεπής*, one that invents new words, eloquent.

Verbs that have an *ι* in the penultima of the future, assume an *ο* in the compounds: *μίξω*, I will mingle; *μιξόδης*, half-savage, half a beast; *βρίσω*, I will make heavy; *βρισόμαχος*, terrible, warlike.

We find also some compounds that take their second part from a future in *ψ*, or *ξ*; as from *τείψω*, I will rub; *οἰκότριψ*, verna, a bond slave, a servant that is born in a family; *τίξω*, I shall be brought to bed; *καλλίτεξ*, one that has fine children; *ἐπίτεξ*, near her time.

When the second word begins with a vowel, the vowel of the first word is cut off: *φείδομαι*, to abstain, to spare; *φειδίππος*, one that saves his horses: *ρίψω*, I will throw; *ρίψασπις*, one that runs away, after having cast off his buckler.

Πέντε, quinq̄ue, five, sometimes retains the final: *πεντεσύνγγος*, that has five pipes, or holes; *πεντέκλιον*, which has five beds.

Sometimes it is changed into α: *πεντάκλιον*, *πενταίτης*, five years old, that lasts five years, and that happens every fifth year.

Ἑξ, sex, six, admits also of an α: *ἑξάκλιον*, that has six beds; *ἑξαίτης*, and *ἑξίτης*, that has six years.

From *ὀκτώ*, octo, eight, we form *ὀκτώπες*, and oftener *ὀκτάπες*, of eight feet. We say *εἰκοσιτάδιον*, and *εἰκοσαστάδιον*, of twenty furlongs.

From *ἑκατὸν*, a hundred, comes *ἑκατόνταρχος*, a centurion, a captain of a hundred men; *ἑκατοντάχεις*, one that has a hundred hands, Æol. *ἑκατόγχεις*. We read also *μυρίονταρχος*, Æschyl. one that commands a thousand soldiers, a colonel.

Τριάκοντα, and others of the like sort, joined to *ἔτος*, a year, are contracted in ε, Att. *τριακονταίτης*, *-κοντέτης*, thirty years old; *τετρακοντέτης*, forty years old, &c. See the second Book, Chap. xi. of Numerals.

This is all I could find, worthy of notice, concerning compounds. Use will point out several other little particular changes, which may be easier learnt by reading, than by any grammatical discourse; though whoever is desirous, may see them at length in Caninius and Scotus.

Hitherto we have treated of what relates to Etymology, viz. to words separately considered. We must now proceed to what regards their construction and arrangement in a sentence.

The End of the SIXTH BOOK.

BOOK VII.

Of the GREEK SYNTAX.

I. *Introduction to Syntax.*

THOUGH it be the opinion of Quintilian, that boys ought to be instructed in the Greek tongue before the Latin, and in reality it be very proper (as we have observed in the Preface) to let them make some progress in this language, before they are led into the beauties of the Roman eloquence: yet as the Latin rudiments are somewhat easier than the Greek, they are of course more proper for youth to be first made acquainted with; consequently the general rules and principles, wherein the two languages agree, are fittest to be treated of in the Latin Grammar. I shall therefore comprise in this book no more, precisely, than what the Greek varies in from the Latin, judging it quite unnecessary to repeat, how an adjective agrees with its substantive, or a verb with its nominative, and such other rules, that are exactly uniform in both languages, and have been already sufficiently explained in the *New Method of learning the Latin Tongue*.*

But it will not be amiss to repeat here the property of each case, whereby we have shown, that

The nominative agrees always with the verb, to form a sentence, viz. to make sense: ἐγὼ φιλῶ, ego amo, *I do love*. So that as a sentence cannot subsist without a noun and a verb, there is no nominative that does not refer to some verb expressed, or understood; and no verb that has not its nominative either expressed or understood.

The vocative also agrees sometimes with the verb in the second person, and is never used but to point out the person to whom the discourse is addressed; as φύλαξόν με, Κύριε, ὅτι ἐπὶ σοὶ ἠλπισα, Psalm xv. *preserve me, O Lord, for in thee have I put my trust*.

* Translated and printed for J. Nourse (now Wingrave and Collingwood) in the Strand.

The genitive marks the possessor, or generally the thing of which something else is said, as ἡ χάρις τῆς Κυρίου, *the grace of Jesus Christ*; or passively, as ἡ τῆς Διὸς ἐπιβουλὴ, *Just. Mart. the conspiracies formed against Jupiter*. And this case is always governed, either by a noun substantive, as in the preceding examples, or by a preposition, as πρὸ τῆς βασιλείας, *before the king*; no adjective, nor verb, being allowed to assume a genitive, but upon one of these two accounts, as we shall demonstrate hereafter.

The dative marks the relation or tendency of the action signified by the verb; or the thing expressed by the noun, and the end towards which it tends; as ῥῆδιὰ πάντα Θεῷ, *Lin. to God every thing is easy*.

The accusative denotes the subject that receives the action of the verb, as ἀγαπήσεις Κύριον τὸν Θεόν σου, *thou shalt love the Lord thy God*; or else it agrees with the infinitive, as δεῖ ἐμὲ λαθεῖν, *I must be concealed*; or it is governed by a preposition, as περὶ ἐμὲ, *concerning me*.

The ablative, which in the Greek always resembles the dative both in the singular and plural, is however distinguished from it by the government, being constantly governed by a preposition, either expressed or understood; as παρὰ τῷ βασιλεῖ, *near the king*; ἐν τῇ πόλει, *in the city*, &c.

II. Change of syllables by reason of the construction.

But before we enter upon what relates to these governments in particular, it is proper to observe, that the construction or arrangement frequently occasions some alteration in the syllables, as well as in the words; which may be reduced to four or five different heads.

1. It changes the accent: for the acute, which is on the last syllable of a word, is turned into a grave in every part of a sentence, except the end of a period; as βασιλεὺς ἀγαθός, καὶ κρατερός αἰχμητής, *Hom. a good king, and a stout soldier*.

Sometimes it occasions the intire omission of the accent, as in the Enclitics; whereof we shall treat in the ninth book.

2. It alters the quantity, either by lengthening the short syllables, as in this hemistich of Homer;

Οἶνός σε τρώει———.

Wine hurts you.

The two syllables *vous* and *se*, which are short by nature, are lengthened here by position, by reason of the meeting of the letters which follow

follow them in this arrangement of the sentence : or by shortening them, as in the same poet ;

— Ἐν ἄξυλῳ ἐμπέσῃ, Il. 11.

And o'er the forests roll the flood of fire.

For here the diphthongs ω and η , which are naturally long, are made short, by reason of the following vowel.

3. It occasions the loss of some letter : thus ἔτῳς frequently loses the final ς , when it is followed by a consonant ; ἀμα ἔτῳ καὶ ἔχῳ ἔτῳς ἔχειν, Aristot. *to be and at the same time not to be in such a disposition.* We also say ἄχῃ and μέχῃ for ἀχῆς and μέχῆς, *to, as far as, until.*

Thus a vowel or a diphthong at the end of a word is frequently rejected when the following word begins with a vowel ; which is marked by an apostrophe, as we have observed Book I. Rule viii. And if the subsequent vowel happen to have a rough breathing, the lenis which concludes the preceding word is changed into an aspirate ; as ἐφ' ἡμῖν, instead of ἐπὶ ἡμῖν, *in us, in our power.*

And sometimes this elision is the cause that the two words form but one, and have only one accent ; as καὶ ἐγὼ, for καὶ ἐγώ, & *ego, and I* : which may happen either by contraction, according to the ninth rule of the first book ; or by syncope, as δαμάξιον, according to Eustath. for τὸ ἀμάξιον, *a chariot* ; and δημοτέρῃ, in Aristoph. for τῇ ἡμετέρῃ, *nostri, of ours.*

4. It causes a letter to be inserted : thus a ν is put after σ or ρ , according to the tenth rule of the first book, εἴκοσιν ἄνδρες, instead of εἴκοσι, *twenty men.* Thus οὐ, *no*, assumes a κ before another vowel, as οὐκ ἶδον, οὐκ ἠνέθόμην, Hom. *I have neither seen nor heard of him.*

5. Finally it changes the letters, as the smooth consonants into aspirates, either in the apostrophe (above mentioned n. 3.) or upon other occasions, as ἔχ for ἐκ, when an aspirate follows ; ἔχ ἠνδανε, Hom. *it did not please.* Or the aspirates into smooth consonants, as we have observed Book I. Rule iii. Or even other letters, as ἐκ for ἐξ, when a vowel follows ;

Ἐκ Πύλου, ἐξ Ἀπίης γαίης — Il. α.

From Pylos (of Peloponnesus) a very remote place.

Let this suffice to remark by the way ; because the practice thereof will appear in the sequel of this book, where having comprised all that particularly regards the Greek construction, in fourteen rules very easy to retain, I have endeavoured to illustrate them with a great variety of examples, equally entertaining for their signification, and proper for the syntax, to the end that they may prove both agreeable and useful to those who will be at the trouble of reading them.

III. Of Pointing.

We must also observe that pointing, or the manner of making stops and pauses in discourse, belongs properly to syntax, as it serves to fix the sense, and to determine the members and periods.

This subject is discussed more at large in the treatise of letters, Chap. xv. in the *New Method of learning the Latin Tongue*. Wherefore to cut short here, I shall only observe, that the pauses and distinctions in discourse are natural: but the marks by which they are signified, are arbitrary and artificial.

These natural pauses are of three sorts. One, which is only a gentle breathing to sustain the discourse, and is called κόμμα, viz. *fragment*, because it interrupts our speech.

The second is still somewhat greater, and contains some sense in it; wherefore it is called κῶλον, a *member*.

The third is that which completes the sense, or finishes the sentence, and is called *period*, or *perfect distinction*, τελεῖα σιγμή.

The Latins use at present for their first pause, the comma or virgula (,); for their second, the two points (:); and a single point to terminate the period.

But the ancients, whether Greek or Latin, made use of the point alone for all these differences, only placing it differently, to make the change of pauses. To mark the end of a period, and a perfect distinction, they placed the point near the top of the last word. To signify the middle pause, they placed it in the middle: but to express the breathing, they placed it at the bottom, and almost under the last letter, wherefore it was called *subdistinctio*. And for this we have the authority of Diomedes, Donatus, and St. Isidore; wherein Gaza, Vergara, and Vossius, are mistaken. See the *New Method of learning the Latin Tongue*. This manner of pointing may be still seen in several excellent manuscripts. But at present most of the Greek printed books distinguish the middle pause by the point on the top of the last word; and the full pause by the point at the bottom: but this is contrary to the practice of the ancients, which Valesius has endeavoured to revive in his Eusebius. But when the sense is imperfect, he makes use of the comma, like the rest.

The Greeks use a different mark of interrogation from the Latins. For whereas in Latin they put a point and a comma over it (?), in Greek they put the point and the comma under it (;), which in Latin serves for a middle punctuation between a comma only, and the two points.

The point of admiration is the same in both languages, being a small perpendicular line with a point underneath it, thus (!).

*The GREEK SYNTAX, so far as it
differs from the LATIN.*

CHAP. I.

How far the Greek Concord differs from the Latin.

RULE I.

To distinguish attraction from government.

*The first rule of the Greek Syntax is, to distinguish
attraction from government.*

EXAMPLES.

THE first rule we are to observe, for better understanding the Greek construction is, to distinguish **ATTRACTION** from **GOVERNMENT**: for, as we have observed in the Latin Method, it is peculiar to the Greek language, to make a case, that has its own concord, or government, draw sometimes to itself another noun which is not at all governed by the verb to which it should naturally refer: thus, for instance, they say, σύννοια ἐμαυτῷ σοφὸς ὢν, Plato; *I am very sensible that I am wise*: where σοφὸς ὢν refers to the nominative of σύννοια, viz. ἐγὼ, which is understood. Σαυτῷ συνήδεις ἀδικῶντι, Demosth. *you know you are acting wrong*: where ἀδικῶντι refers to σαυτῷ which precedes.

Σκοπέμενος εὗρισκον ἔδαμῶς ἂν ἄλλως τῆτο διαπραξάμενος, Isocr. *after having fully considered the matter, I found I could not compass it in any other manner*; where διαπραξάμενος is drawn to the nominative by σκοπέμενος, instead of saying με διαπραξάμενον or διαπράξασθαι.

Κατηγόμην δὲ παρὰ κωμωδιῶν τινι ποιητῇ, Λυσίμαχος ἐκαλεῖτο, Βοιωτίος μὲν ὡς ἐφαίμετο τὸ γένος ἀνέκαθεν ἀπὸ

μίσης δὲ ἀξιῶντι, λέγεσθαι τῆς Ἀττικῆς, Lucian; *I lodged with a certain play-wright, named Lysimachus, who was evidently a Bæotian by nation, but still would make us believe he came from the very heart of Attica: where we find ἀξιῶντι in the ablative, drawn by ποιητῇ, which goes before, notwithstanding there is a construction of the nominative between them, Λυσίμαχος ἐκαλεῖτο, &c.*

ANNOTATION.

Sometimes a case is attracted by a verb, to which it does not relate in the natural sense: and this we have proved in the Latin Method to have been frequently copied by the Latins. Θαυμάζω, *σε ὅτι ὁ αὐτὸς ὦν παντῶ ἀεὶ διατελεῖς*, for Θαυμάζω ὅτι σὺ ὁ αὐτὸς ὦν, &c. *I am surprised that thou continuest always so like thyself.* Γῆν ὅποση ἐστὶν εἰδέναι, Xenoph. *Terram quanta est nôsse, instead of nôsse quanta sit terra, to know of what extent the land is.* Μέννημαι σε, ὅπως ἀπεκρίνε, memini tui quomodo responderis, for memini quomodo tu responderis. *I remember how you answered me: and such like.*

This attraction often extends to different members of a period. Τινὰ δὲ τῶν φυτῶν καὶ τὴν ἐκφύσεως κακίαν ἐπιμελείαις γεογῶν δεραπευόμενα ἔγνωμεν οἷον τὰς ὀξείας ῥοὰς καὶ τῶν ἀμυγδαλῶν τὰς πιερωτέρας, ὅταν διατρηθεῖσαι τὸ πρὸς τῇ ῥίζῃ σέλεχος, σφῆνα πεύκης λιπαρὸν τῆς ἐντεριῶννης μέσον διαλαθέντα δέξωνται, εἰς εὐχερῆσιαν μεταβάλλουσι: τότε τῷ χυμῷ τὴν δυσχέρειαν, Basil. where we find τὰς ὀξείας ῥοὰς, &c. in the accusative, attracted by τὴν κακίαν, and governed by ἔγνωμεν, which goes before, though naturally it should be in the nominative, agreeing with διατρηθεῖσαι, and governed by δέξωνται, and μεταβάλλουσι, which come after. *We have seen some plants, which by the care and industry of the gardener have been cured of their natural imperfection: such as pomegranates, too sour, or almond trees, too bitter, which being cut through near the root, and grafted afterwards with the cion of a pitch tree, lose the malignity of their juice, and are rendered very serviceable.*

This attraction of the same case happens sometimes to quite different things, or persons: Ἐγὼ δ' ἐλευθέρα μὲν ἐξέφυν πατρός, εἰπὲρ τινος σθένοντος, ἐν πλάτῳ Φρυγῶν, Sophocl. instead of εἰπὲρ τὸς ἑσθινε: ego verò libero patre nata fui: qui, si quisquam alius Phrygum, potens opibus fuit. *Fit hoc*, says Crusius, *quia casus casum trahit*, viz. the genitive ἐλευθέρα πατρός, attracts the other genitive εἰπὲρ τινος σθένοντος.

Δεῖ γὰρ ἀκολούθως εἶναι τῶν σκοπῶν καὶ τὰς πράξεις, ὡς ἀδενὸς τῶν κατὰ λόγον διὰ τῶν ἀνοικείων κατορθομένων, Basil. *in Ascet.* where we see κατορθομένων, which is found in all copies, in the plural, attracted by τῶν ἀνοικείων; whereas one would think, it ought to be κατορθομένα, referring to ἀδενὸς. *It is fit that our actions should be proportioned to our designs, since no reasonable end can be rightly obtained by unproportionable means.*

RULE II.

Of the relative.

Thus the relative agrees with the antecedent in case :
τοῖς χρεώμασι οἷς ἔχω, instead of ἃ ἔχω.

EXAMPLES.

It is by virtue of this attraction that the Greek relative agrees frequently in case with its antecedent (which seldom happens in Latin) as in the example given in the Rule, *iis utor quibus habeo, instead of quæ habeo, I make use of what I have.*

In like manner, τὸ σῶμα ὑμῶν ναὸς τῆ ἐν ὑμῖν Ἁγίας Πνεύματος ἐστίν, ἃ ἔχετε ἀπὸ Θεοῦ, 1 Cor. vi. for ὃ ἔχετε, *your body is the temple of the Holy Ghost, which is in you, which ye have of God.* Ἐπίστευσε τῷ λόγῳ ὃ εἶπεν Ἰησοῦς, John iv. for ὃν εἶπεν, *he believed the word that Jesus had spoken unto him.* Ἐν τῇ δικαιοσύνῃ αὐτοῦ ἣ ἐποίησε ζήσεται, Ezek. xviii. *in his righteousness that he hath done he shall live.* Ἀποθάνῃ ἐν τῷ παραπτώματι ὃ ἐποίησεν, Ibid. *he shall die in the sin that he hath committed.* Καὶ ἀπέστρεψεν ἐκ πασῶν ἀσεβειῶν αὐτοῦ ὃν ἐποίησε, Ibid. *and has turned from all his sins that he hath committed.*

Sometimes the relative goes before its antecedent : Ἀπολαύω ὃν ἔχω ἀγαθῶν, for ἀγαθῶν ἃ ἔχω, *I enjoy what goods I have.* Thus in Terence, *restituere in quem me accepisti locum*, in Andr. *leave me where you found me.*

ANNOTATION.

Sometimes the antecedent is understood, and yet it shall attract the relative to that case, in which it ought to be itself; as χρεώμασι οἷς ἔχω, *utor quibus habeo*, subaud. *rebus*, instead of saying, *utor rebus, quas habeo.* Μεμνημένος ὃν ἐπραξεν, *memor quorum fecit*, for *eorum quæ fecit*, *mindful of what he had done.* Ὀλίγοι ξυμμαχίας δεόμενοι, οἷς ἐπικαλεῖνται ἀσφάλειαν καὶ κόσμον ἔχ ἥσσον διδόντες, ἣ ληφόμενοι παραγίνονται, Thucyd. as much as to say, διδόντες ἐκείνοις ἃς ἐπικαλεῖνται ἔχ ἥσσον ἢ ληφόμενοι, &c. *we find but very few, who applying to others for assistance, endeavour afterwards to make a suitable return.*

Sometimes the antecedent is attracted to the government of the relative, but then the sentence seems to be double; as οὐκ ἔστιν ἡντινα πώποτ' ἐκ ἡρέξεν ἀρχὴν, Æschines, as much as to say, οὐκ ἔστιν ἡτις ἀρχή, ἡντινα ἀρχὴν ἐκ ἡρέξεν, *there is no public employment but what he has gone through.* It is in this manner Terence says, *si id te mordet sumptum filii quem faciunt*, in Adelphi, which is as if he

had said *si id negotium te mordet, nempe sumptus, quem sumptum faciunt filii tui*; according to the principle explained by us in the *New Method of learning the Latin Tongue*, Rule II. which is to consider always the relative as between two cases of the same noun substantive.

RULE II.

Of the infinitive.

1. Thus the infinitive, which requires before it a nominative.
2. Or an accusative;
3. By virtue of this attraction may be joined to every other case, that bears relation to a noun governed by a preceding word:
4. But the infinitive often acts the part of a noun, in Greek, as well as in French.

EXAMPLES.

1. The infinitive in Latin generally agrees with the accusative only. But in Greek it is allowed to have before it either a nominative, or an accusative. A nominative; as *διὰ τὸ ἄσμενοι ἐξελθεῖν*, for *having gone out voluntarily*. *Οὐ γὰρ ἐπὶ τῷ δέλοι, ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι, ἐκπέμπονται*, Thucyd. speaking of the colonies, for *they are not sent to be made slaves, but to be upon a level with those that stay behind*. *Ἄλλ' ἔγω γέ σε ἥδη ἔμβαλον ἐς τὸν μύλωνα, πείσω εἶναι δεσπότης*, Lucian; but *I shall soon set you to work at the mill, and there I will make you know, I am your master*. *Ἄλλὰ καὶ κείνην σῶσαι δεήσει, χαρισάμενος τῷ Διονύσῳ*, Lucian; but *she must be preserved to please Bacchus*: where the nymphs address themselves to Neptune to preserve Ino, who was going to fling herself into the sea. Now to understand this rightly, we must consider the sentence as absolute, *διὰ τὸ*, for *this reason*, viz. *ἄσμενοι ἐξελθεῖν*, for *having gone out voluntarily*. *Δεήσει*, subaud. *τῆτο*, *this must be done*, viz. *σύ σῶσαι ἐκείνην χαρισάμενος τῷ Διονύσῳ*, you must save her to gratify Bacchus. Where we see the nominative before the infinitive, merely by concord, and without attraction.

Which the Latins have sometimes attempted in imitation of the Greeks: as Catullus,

Phaselus hic ait navium fuisse celerrimus.

2. In this simple construction it is much more usual to put an accusative before the infinitive; as διὸ καὶ φιλοτιμώμεθα, εἴτε ἐνδημῶντες, εἴτε ἐκδημῶντες, εὐάρεστοι αὐτῷ εἶναι, 2 Cor. v. 9. *wherefore we labour, that whether present or absent, we may be accepted of him.* Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλεία τῷ Θεῷ. ὅτι εἰς τὸτο ἀπέσταλμαι, Luke iv. 43. *I must preach the kingdom of God to other cities also; for therefore am I sent.* Κλαίειν ἡμᾶς εἰκός ἐς' ἣν μὴ δίκαια δρῶμεν, Aristoph. *it is but just we should weep, if we have transgressed.* Οὐκ ἔστιν εὖ ἀρχειν μὴ ἀρχθέντα, *no body is fit to govern, but he that has obeyed.* Οὐκ ἔστιν εἰπεῖν ζῶντα, τὸτο ἂ πείσομαι, Menander; *there is no such thing as saying, During my life, such a disaster shall not befall me.* βασιλικόν ἐστιν εὖ ποιεῖν κακῶς ἀκχεῖν, Alexander apud Plut. *to do good, and to be ill-spoken of, is kingly.* Τὸ ἐν καὶ τὴν σιγμὴν ἀρχάς τισι δοκεῖ εἶναι, Aristot. *some suppose that a unit and point are principles.*

3. But, by virtue of attraction, the infinitive, especially of substantive verbs, may be often joined to any other case, which refers to some noun governed by a preceding word; whether the nominative, as Περικλῆς ἔφησε μέχρι τῷ βωμῷ φίλος εἶναι, Plut. *Pericles said, That his friendship went no farther than the altar:* where φίλος is attracted by the nominative of the verb ἔφησε, which is Περικλῆς. Τὰ λοιπὰ φήσας αὐτὸς κατορθώσεσθαι, Herod. *saying he would secure the performance of the rest:* where αὐτὸς is attracted to the nominative by φήσας.

Whereto we may refer the following phrases, when in Demosthenes, and others, δίκαιος is put for δίκαιόν ἐστι, *it is just:* thus τέττε τὴν αἰτίαν ἔτος ἐστὶ δίκαιος ἔχειν; where δίκαιος is attracted by ἔτος, *as if it were, hujus culpam hic est justus habere, instead of, æquum est in istum hujus rei culpam omnem conferre, he justly deserves to bear the whole blame of this affair.*

Or the genitive: ἡσθόμην αὐτῶν διὰ τὴν ποιήσιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι Plato, *I perceived they valued themselves so much for their skill in poetry, as to fancy they were equally knowing in every thing else.* Περὶ τῷ μέλλοντος ἔσεσθαι ὑγιᾶς, Aristot. *of what shall be healed.*

Or the dative: *τάτῳ μὴ ἐξεῖναι πορθμεῖ γενέσθαι*, Herodot. *he was not allowed to be a ferry-man.* Ἀληθέστατον τὸ τοῖς ὑσέροις αἴτιον τῆ ἀλήθειας εἶναι, Arist. *nothing can be truer than that, from which we infer the truth of the conclusion.* Καὶ αὐτῷ συμβαίνειν, σρέφοντι μὲν εἴσω τὴν σφενδόνην, ἀδήλῳ γενέσθαι, ἔξω δὲ δήλῳ, Plat. *and it happened, that turning the stone of his ring inwards, he became invisible, and turning it outwards, he was visible:* where we find, *σρέφοντι*, ἀδήλῳ, and δήλῳ, in the dative, by reason of αὐτῷ that precedes. In like manner, *προςῆκον ἡμῖν βελτίστοις ἀπάντων ἀνθρώπων εἶναι*, Isocr. *it behoves us to be the best of men.* Εἰ πάντων αὐτῷ διδώσιν ἀνθρώπων κυρίῳ γενέσθαι, Plut. in Alexand. *if they would but grant him to be lord of all mankind.*

To this principle we must refer the following Latin phrases;

Rettulit Ajax——*Esse Jovis pronepos*, Ovid, for *se esse pronepotem.* *Licuit Themistocli esse otioso*, Cic. with several others of the same sort. Concerning which see the Latin Syntax, Rule V.

4. The infinitive is very often taken for a noun in Greek, as in French. And it may be generally said, according to Apollon. Book I. Chap. viii. that all infinitives are nouns. Hence it is joined to the article in all cases, and oftentimes has even the force of the article, when it happens not to be expressed.

In the nominative: *τὸ λαλεῖν*, *talking.* Οὐ τὸ μαθεῖν ἔγκλημα, ἀλλὰ τὸ ἀγνοεῖν, κατηγορία, *it is not a fault to learn, but it is a crime to be ignorant.* Τὸ τοῖς πολλοῖς ἀρέσκειν, τοῖς σοφοῖς ἀπαρέσκειν ἐστίν, Plut. *to please the vulgar, is displeasing the wise.* Τοῖς βασιλεῦσιν ἥττον ἔχειν ἀδικεῖν, ἢ τοῖς ιδιώταις, Isocr. *injustice is less excusable in princes than in private people.* Ἄνευ ἀρετῆς ἐφάδιον φέρειν ἐμμελῶς τὰ εὐτυχήματα, Aristot. *it is a difficult matter to behave well in prosperity without the assistance of virtue.* Πηγὴ καὶ ρίζα καλοκαγαθίας, τὸ νομίμα τυχεῖν παιδείας, Plut. *to have a good education, is the source and foundation of all virtue.* Φιλεῖν ἀκαίρως ἰσὺν ἐστὶ τῷ μισεῖν, *amare non in tempore, est odisse par, unseasonable love is equivalent to hatred.*

In the genitive: ἐκ τῆς ὀφθαλμοῦ γίγνεται τὸ ἐραῖν, *the eye is the source of love.* Τὸ λίαν φιλεῖν, τῷ μὴ φιλεῖν αἴτιον, *Plut. excess of love destroys love.* Καὶ εἰσῆλθε τῷ μεῖναι σὺν αὐτοῖς, *Luke xxiv. 29. and he went in to tarry with them:* where we must understand ἕνεκα, just as Lucian says, οὐδὲν ἄπιστον πρᾶξιόν τῷ νικᾶν ἕνεκα, *we are not allowed to commit treachery for the sake of a victory.*

In the dative: τῷ δὲ χαίρειν εὐθὺς ἔπεται τὸ θαυμάζειν, *Plut. admiration follows joy.*

In the accusative: κατὰ τὸ δύνασθαι καὶ εἰδέναι, *according to their knowledge and ability.*

Οἱ θάνον, ἢ τὸ ζῆν θέμενοι καλόν, ἔδδὲ τὸ θνήσκειν,
'Αλλὰ τὸ ταῦτα καλῶς ἀμφότερ' ἐκλεέσαι. *Plut.*

*Nec pulchrum duxere mori, nec vivere pulchrum,
Sed pulchrum pulchrè si quis utrumque facit:*

The deceased did not think that honour consisted merely in either living or dying, but in living and dying honourably.

In the ablative: τὸ πλετεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον, ἢ ἐν τῷ κεκτηῖσθαι, *Aristot. riches consist rather in the use than in the possession.* Ἐν τῷ σπείρειν αὐτόν, *Matth. xiii. and whilst he sowed.* Ἐγένετο ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ ἀκχεῖν τὸν λόγον τῷ Θεῷ, *Luke v. factum est turbam imminere illi, ad audiendum verbum Dei; that is, dum immineret; and it came to pass that as the people pressed upon him, to hear the word of God.*

ANNOTATION.

The manner of supplying the gerund in Greek.

From hence it comes that the infinitive in Greek supplies easily the use of the Latin gerunds and supines; because these are nothing more than real nouns, as well as the infinitive, according to what we have observed in the Latin Method. When the article happens to be made use of, then its genitive is put for the gerund in *di*; as τῷ ποιῆσαι, *faciendi*; or rather *factionis gratiâ, of doing*: the dative or ablative τῷ is put for the gerund in *do*: and the neuter τὸ for the gerund in *dum*. Though it is often expressed without the article: ἀριστος ἀκοντίζειν, *jaculandi peritus, an excellent archer.* Δῶκε φέρειν, *ferendum dedit, he gave it to carry.*

Infinitive governed by a preposition.

There is often an ellipsis of the preposition, as in the preceding example, δῶκε Φέγειν, viz. πρὸς Φέγειν, ad ferendum. Thus in Virgil, *Æneid* 5.

—Argenti magnum dat ferre talentum.

that is, ad ferendum, to carry.

In like manner δειναὶ αἱ γυναῖκες εὗρίσκειν τέχνας, Eurip. women are quick in finding devices. Οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος, Epicharm. that knows neither how to speak, nor how to hold his tongue. Καλὸς ἰδεῖν, pretty to behold, subaudi πρὸς. Θαῦμα ἰδῆσθαι, wonderful to see. Οὐκ ἡδέα ἀκέειν, Isocr. things unpleasant to hear. Which the Latins frequently render by the supine in u. Mirabile visu, jucundum auditu, &c. "Α ποιεῖν αἰσχερόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Isocr. quæ turpia factu sunt, ea ne dictu quidem honesta existimes.

The preposition is likewise understood, when the infinitive is put with verbs of motion: ὁ υἱὸς τῷ ἀνθρώπῳ ἐκ ἤθεε διακονηθῆναι, ἀλλὰ διακονῆσαι, Matth. the Son of man is not come to be served, but to serve. Ἦλθεν ὁ υἱὸς τῷ ἀνθρώπῳ ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. Luke xix. for the Son of man is come to seek and to save that which was lost.

And from thence Horace has borrowed

Audax omnia perpeti

Gens humana ruit. *Od. iii. Lib. 1.*

—Quidlibet impotens—sperare. *Od. xxxviii.*

and a great many more of this sort of phrases; for he affected in a particular manner to imitate the Greek turn of expression.

This ellipsis of the preposition is found likewise in the passive infinitive: Ὁσχαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, Hom. difficilis est Deus ad repugnandum, or ad repugnari, it is a difficult thing to withstand God.

Now, as an infinitive may be governed by a preposition, so it may also by ὥστε, which has often the force of one; as in Plut. ὥστε ἄξιον εἶναι δεδιέναι, μὴ τῶν θηρίων ἐπιλιπόντων τῷ ἀνθρώπῳ, θηριώδης ὁ βίος αὐτῷ γένηται, insomuch that there is reason to apprehend, that if the race of brutes should happen to be extinct, man himself would be no better than a brute.

Difficulties relating to the government of the infinitive.

Grammarians take notice of several irregularities, pretending that there is frequently a transition from one case to another; as δεόμεθα ὑμῶν, μετ' εὐνοίας ἀκροάσασθαι τῶν λεγομένων, ἐνθυμηθέντας ὅτι, &c. Isocr. we entreat you to lend a favourable ear to what we say to you, considering that, &c. where ἐνθυμηθέντας, they pretend, is instead of ἐνθυμηθέντων: but on the contrary it is an ellipsis of the accusat. ὑμᾶς, understood before, as if it had been, δεόμεθα ὑμῶν μετ' εὐνοίας ὑμᾶς ἀκροάσασθαι, à vobis requirimus, ut vos cum benevolentia audiat: and then ἐνθυμηθέντας, which follows, is by ὑμᾶς attracted to the accusative, which agrees with the general rule.

And

And when Xēnophon, speaking of Socrates, says, ὥςτι πάντο μὲν κεκτημένος παντράδιως ἔχειν ἀρκούντα: this also is an ellipsis, κεκτημένος supposing ὅταν εἴη, and ἀρκούντα supposing ἐαυτὸν, before the infinitive ἔχειν: ut cum valde pauca esset possidens, eum tamen facile eis esse contentum; having but very little, he was nevertheless very well satisfied.

But as the Greek infinitive may have before it either a nominative, or an accusative, it may happen, that in one member of a period there shall be one of these cases, and in the other another; which seems to have escaped the generality of grammarians; as τὸ μὲν μοιράκις μυρίας κεκηρύχθαι παραλείπω, καὶ τὸ πολλάκις αὐτὸς ἐξεφανῶσθαι πρότερον, Dem. I omit here an infinite multitude of persons who have been so often declared victorious, as I wave mentioning also how often I have been crowned myself: where we see μυρίας in the accusative, which refers to κεκηρύχθαι; and αὐτὸς in the nominative agreeing with ἐξεφανῶσθαι. Τῶν μὲν λόγων ἔφη κύριος αὐτὸς εἶναι, τῶν δὲ πράξεων τῇ τύχῃ Plut. he said, that he could command his words, but that fortune was the mistress of events.

And this corroborates the remark of Sanctius, which is, that the conjunctions do not properly join the cases, or governments, as the sense and the things themselves; now the sense subsists in this connexion, since the Greek infinitive may as well have one case before it as another. Of this we have instances also among the Latins, as in Cicero, mihi enim videbatur quisquam esse beatus posse, cum in malis esset: in malis autem sapientem esse posse, si essent ulla corporis aut fortunæ mala. Tuscul. 5.

Sometimes the infinitive is understood in the second member; as λέγεις ἃ δεῖ προσεῖναι τῷ δημοτικῷ ὥςπερ ἀνδριάντα ἐκδεδωκὼς κατὰ συγγραφὴν, ἢ λόγῳ τες δημοτικῆς, ἀλλ' ἐ τοῖς πράγμασι γινωσκομένους, Demost. pro corona: for γινωσκομένους being in the accusative supposes εἶναι, whereas the nominative ἐκδεδωκὼς, which goes before, refers to the verb λέγεις, which creates the whole difficulty: you enumerate the qualities wherewith a popular person ought to be endowed, like unto one that is describing a statue which he has agreed for with the artist; just as if a man's words, and not his actions, were an indication of his popularity.

RULE IV.

Of participles.

The Greek participles are elegantly joined to verbs, to express the different moods.

EXAMPLES.

The participles form a considerable elegance in the Greek language, by expressing most of what we should signify by the other moods: which is sometimes a kind of attraction; as ἀγαπῶν με διατέλει, for μὲ ἀγαπῶν, continue to love me. Ὅσῃν εὐνοίαν ἔχων διατελεῶ τῇ
πόλει,

πόλει, Dem. *how constant and unalterable the affection is, which I have for the city.* Ἀφθαρτος ὦν διατελεῖ, Philo, *he remains uncorrupted to the last.* Οὐ παύσομαι φιλῶν, for φιλεῖν, *I shall never cease to love.* Μέννημαι ἰδῶν, for ἰδεῖν, *memini videre, I remember to have seen.* Θεὸν ἔ λήξω προστάτην ἔχων, Soph. *I shall not cease to have God for my protector.* Ἐχεις ταραξάς, Soph. for ἱτάραξας, *you have disturbed,* Ἄ μάλισα εἶχε θαυμάσας, Greg. *the things which he most admired.* Οὐ συνίεσαν μάτην πο- νῶντες, non intellexerunt se frustra laborantes, *they did not perceive that they had laboured in vain.*

Φθάνει γὰρ ἀναλισκόμενον πάν, Aristot. *for every thing is previously consumed.* Προέφθασαν ἐξελθόντες τῆς πόλεως, Theoph. *they went out of the town before.* Συντίθενται φθάσαι τὶ δράσαντες ἢ παθεῖν, Herod. *they conspired to do somewhat to prevent his design of putting them to death.*

Σιμωνίδης ἔλεγε μηδέποτε αὐτῷ μεταμελῆσαι σιγήσαντε, φθειγξαμένῳ δὲ πολλάκις, Plut. *Simonides said, he had never been sorry for being silent, but very often for having spoken.*

ANNOTATION.

These expressions are more usual with the substantive-verb : ὅτι εἶη Νικόδημον ἀπεκλονῶς, *because he had killed Nicodemus.* Χάρις χάριν ἐστὶν ἢ τίλῃσα ἀεὶ Sophocl. *one favour always begets another.* Οὐ σιωπήσας ἔση; Sophocl. *won't you hold your tongue?*

Likewise with τυγχάνω, ὑπάρχω, γίνομαι, *to be, to become;* ἤκω, *to come;* λανθάνω, *to be hid;* and others. Οὐκ ἐχθρὸς ὑπῆρχεν ὦν, Demosth. *he was not an enemy.* Ὁ τυγχάνω ἐρωτῶν σε, Plat. *what I ask of you.* Γενθήτω τὰ ὦτά σε προσέχοντα, Psalm. cxxix. *fiant aures tuæ intendentes, let thy ears be attentive.* Τυχῆσε γὰρ ἐρχο- μένη νῆυς, Hom. *for the ship was arrived.* Ἦκω φέρον, Isæus, *I bring.* Ἐλαθεν ὑπεκφυγών, *he made his escape privately;* with several of the like sort. This has been sometimes imitated by the Latins : *est, ut scis, his ipsis libris Socrates loquens, Cic.*

Id ego tibi renuncio, ut sis sciens, Ter.

Omnia sunt hominum tenui pendencia filo, Ovid.

Sometimes these participles form a pleonasm, and seem redun- dant in discourse : παίζεις ἔχων, Lucian, *you play, you jest.* Ληγείς ἔχων, Aristophan. *you trifle.* Ἐς τῷτο φέρον περιέστησε τὰ πράγματα, Æsych. *he brought his affairs to this pitch.* ὑπέβαλεν ἑαυτὸν φέρον Θηβαίοις, *he made his submission to the Thebans, Id.* Ἐχθρὸς γε ὑπῆρχεν ὦν, Demosth. *he was an utter enemy.* Τὸ γὰρ εἶναι ἓνα ὄντα κύριον, Id. *there was only one sovereign.* Οἴχεται ἀπιών, Plat. *he is gone away, he is departed.*

RULE V.

A Neuter Plural joined to the Verb in the Singular.

A neuter plural frequently requires the verb in the singular, as ζῶα τρέχει.

EXAMPLES.

A neuter plural is often joined to a verb in the singular, especially among the Attics; as ζῶα τρέχει, animalia currit, for currunt, the animals run. Παραλλήλα ἐσι φανερώτερα, things appear plainer when compared together.

Πειρῶ τὸν πλεῖστον χρήματα καὶ κλήματα κατασκευάζειν· ἔσι δὲ τὰ χρήματα μὲν τοῖς ἀπολαύειν ἐπισαμένοις· κλήματα δὲ τοῖς χρῆσθαι δυναμένοις, *Isocr.* Da operam ut tuæ divitiæ & usui & fructui tibi sint: sunt autem iis, qui frui sciunt, usui; his verò qui uti sciunt, fructui. *Endeavour to render thy riches both useful and profitable: to those that know how to enjoy them, they are useful; and profitable to those that know how to make a proper use of them.*

Δι' ὁμίχλης τὰ σώματα, καὶ δι' ὀργῆς τὰ πρᾶγματα μείζονα φαίνεται, *Plut.* as bodies appear bigger than they really are, in a mist; so do things seem different from what they really are, in a passion.

Ὡς γὰρ τὰ λεπτὰ γράμματα τὴν ὄψιν, ἔτω τὰ μικρὰ πρᾶγματα μᾶλλον ἐντείνοντα νύττει, καὶ ταράττει τὴν ὀργὴν, *Id.* as a small letter prejudices the sight, so trifling affairs disturb the mind, and cause anger and impatience.

ANNOTATION.

Sometimes the verb is put in the singular, though along with other genders; as when we say, ἔσιν οἵτινες τρέχουσιν, there are some that run. Οὐκ ἔσιν οἵτινες ἀπέχονται συμποσίων ἢ Κρητῆς, *Plato*, there are none that abstain from feasts, but the Cretans. Likewise μελιγάρυες ἕμνοι ὑτέρων ἀρχαὶ λόγων τέλλεται, *Pind.* for τέλλονται, the soft harmony of the hymns serves as a prelude to the verses that follow; which by Apollon. is imputed to the Bæotic dialect. Nevertheless we meet with it likewise in *Plato*, as we have observed above, as also in *Aristotle*, οὐκ ἐνεξεφύετο τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτελέα, 4. Probl. 32. some had no hair, and others no feathers. And in *St. Gregory of Nazianzen*, Orat. 28. κατεσκευάσαι αὐτῷ πτερυγες, ὡς πτερὰ αἰετός, wings were prepared for him, like the wings of an eagle.

Reason of this Construction.

These expressions are real syllepses: for as when we say turba ruunt, the verb is put in the plural, because we apprehend a multitude by the word turba: so when we say animalia currit, the verb is put

in

in the singular, by reason that we conceive an universality by the word *animalia*, as if it were *omne animal currit*; or indefinitely *animal currit*.

This reason appears much more plausible than that which Apollonius gives in his third Book, Chap. xi. where he pretends that this kind of expression is only received in the neuters (contrary to what we have just now proved) and that this is because the neuters, having three similar cases, a nominative may be taken for an accusative, and consequently that there is no error, though this should alter the sense; as *παῖδια γράφει*, which may signify, he paints or draws the children, or the children paint or draw. But this reason is certainly illusory, for if the ear seems to be pleased on this occasion, the mind is only the more imposed upon, unless we have recourse to a syllepsis.

But these sylleptical phrases are authorized in all languages: *sestertium decies numeratum esse*, Cic. for *numerata*; for with decies we must understand *centena millia*. See the Latin Method, *amor amara dat tibi satis quod ægrè sit*, Plaut. And in French, *il est dix heures*, whereas at the Palais they still say, *ils sont dix heures*, &c.

Hitherto we have treated of the Greek language, as it differs from the Latin in regard to concord; we now proceed to government.

CHAP. II.

*How far the Greek Government differs from the Latin.
And first of Prepositions, and Questions of Place.*

RULE VI.

Government of Prepositions.

Ἐξ, ἀντί, πρò, ἀπò, have only a genitive case;

Εἰς, ἀνά an accusative; ἐν, σὺν, an ablative;

But ὑπὲρ, κατὰ διὰ, μετὰ, have two cases;

And ἐπὶ, πρòς, ὑπò, ἀμφὶ, περὶ, παρὰ, have three.

EXAMPLES.

THE intire difference almost between the government of the Greek and Latin languages depends upon the prepositions: wherefore we shall begin here with explaining them.

There are eighteen prepositions, whereof four govern only the genitive, two the accusative, and two the ablative.

But there are four others that have the first two of those cases, viz. the genitive and the accusative; and six that have all three, viz. the genitive, the accusative, and the ablative. They may be all seen in the rule.

But

But I shall give here a list of them according to their alphabetical order, that they may be more easily found: and at the same time I shall point out their natural force, their properties, and the particular elegancies they produce in discourse, in a more copious manner than is customary among grammarians, because the advantage to be reaped from thence is very considerable.

'ΑΜΦΙ, a preposition, which governs three cases, and has a great affinity with περί; of which hereafter. It commonly denotes the circumference, or circuit, which of it is used to signify proximity, agreement, or the relation of time and things; including frequently a relation to the thing signified in the case it governs, as will appear by the ensuing examples.

WITH THE GENITIVE; 'Αμφι τῆς πόλεως, Herod. near the city. 'Αμφι πόνου ὁ πόνος, one trouble begets another.

Τῆς δ' ἀμφι, Apollo, for her sake. Φίλος τ' ἀμφι, Id. for the love of Phæbus.

Ἐστὶ δ' ἀνδρὶ φάμεν ἀμφι δαυμόνων μαλὰ, Pindar, it is the duty of man to speak always well of the gods.

'Αμφι ἀστέρων ἡ γαφῇ, Lucian, a treatise concerning the stars.

WITH THE ACCUSATIVE, which is more usual: 'Αμφι κάμνων ἔχω τὰ πολλὰ, Lucian, I am generally employed about my forge. Οἱ ἀμφι γῆν ἔχοντες, labourers, or plowmen.

'Αμφ' ἅλα ἔλσαι Ἀχαιῆς, Hom. to drive the Greeks towards the sea.

'Αμφι τὰ ἰσδομήκοντα ἔτη, Lucian, about seventy years.

Νόμοι ἀμφὶ τι καθεστῶτες, Dionys. Halicar. the laws enacted concerning any thing.

Οἱ ἀμφὶ Πρίαμον, Hom. to signify, according to Eustath. ipse Priamus.

Οἱ ἀμφὶ τὸν Κύρον, Cyrus and his attendants, or retinue.

Τοῖς ἀμφ' αὐτὸν δορυφόροις, Euseb. to the guards that were about him. See περί hereafter.

WITH THE ABLATIVE: 'Αμφὶ μὲν μάχῃ τοσαῦτα εἰρήσθω, Herodot. atque hæc quidem de bello tot & tanta dicta sint, enough has been said of war.

'Αμφὶ δὲ τῷ θανάτῳ αὐτῆς, Id. for what relates to her death. 'Αμφὶ γυναικί, Hom. for a woman.

'Αλλὰ καὶ ἀμφ' Ὀδυσῆος, for the love, or for the sake of Ulysses.

'Αμφὶ στήθεσι, circa pectus, about, or near the stomach. Hom. Theocr.

'Αμφ' ὁμοισιν ἔδωκετο τεύχεα καλὰ, Hom. he put on his fine armour.

'ΑΝΑ, a preposition, which is generally joined to an ACCUSATIVE, and

properly answers to per, in, or inter, of the Latins. Wherefore it generally denotes some repetition, or continuance: it is likewise employed in duration, in passing through, and in similitudes, whether to mark resemblance, equality, or opposition; as likewise in things done at different times.

'Ανὰ τὰ ὄρη, per montes, through the mountains.

'Ανὰ τὸν ποταμὸν πλέειν, Herodot. to sail against the current.

'Ανὰ χρόνον, with the time.

'Ανὰ πᾶν ἔτος, every year.

'Ανὰ χεῖρα, in hand.

'Ανὰ κράτος, Plut. by force, with all his might.

'Ανὰ τὴν Ἑλλάδα, through Greece.

'Ανὰ τὸν βίον, during life.

'Ανὰ τυχόντα, as it happens.

'Ανὰ στόμα ἔχειν, to have in one's mouth, to talk often of any thing.

'Ανὰ στόμα εἶναί τινι, to be often in one's mouth.

'Ανὰ μέρος, Hom. by pieces, one by one.

'Ανὰ πρότερος, among the first.

'Ανὰ τὸν αὐτὸν λόγον, Clem. Alex. andrin. eadem ratione, in the like manner.

Κινναμώμῃ καὶ νάβδῃ, ἀνὰ ἑκατὴν μίαν, cinnamon and spike, of each an ounce: in which sense it is frequently used by physicians.

Ὡς τε καὶ Ῥωμαίοις ἀνὰ πέντε καὶ εἰκοσι δραχμὰς τελευτῶν καταλιπεῖν, Xiph. speaking of Augustus, so that he left to the Romans five and twenty drachms a head.

Likewise ἀνὰ πέντε, five by five.

'Ανὰ δινάριον ἔλαβον, Matth. xx. they received every man a penny.

'Ανὰ μετρητὰς δύο, about two measures, or two measures each.

'Ανὰ μέσον, in the middle, middling, moderately.

'Ανὰ among the poets sometimes assumes an ABLATIVE; as ἀνὰ βωμοῖς, upon the altars, Χρυσέῳ ἀνὰ σκήπτρῳ, with a golden sceptre.

We find it, in the book of Revelations, joined to a nominative, but it is by an ellipsis of its own case: ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἑνὸς μυχρογίτη, that is to say, εἰς ἕκαστος τῶν

τῶν πολίων, ἀπὸ ἑνα, ἦν, &c. every several gate was of one pearl, Rev. xxi. 21. Which passage the author of the Idiotisms does not seem to have rightly understood.

ἈΝΤΙ, a preposition, which generally denotes some reciprocation, opposition, permutation, or comparison of things. It governs always a genitive, and answers to the Latin *pro*; as Ἐν ἀνθ' ἑνὸς unus pro alio, one for another.

Ἀντ' ἀγαθῶν καὶ γένονται, Thucyd. they are turned from good to evil.

Βασιλεὺς ἀντὶ μυρίων ἐστὶ στρατιωτῶν, the king alone is worth ten thousand men.

Οἱ ἀγαθοὶ ἀντὶ μικρῶν οἴδασιν χαρὶν, Stenelaïdas apud Thucyd. lib. i. good people are grateful for the smallest favours,

Ἀντὶ ἐμοῦ, instead of me.

Ἀντὶ πολλῶν, for several.

Ἀντὶ περιβολαίῃς, pro velamine, instead of a veil.

Καλὸν ἀντὶ θνητῆ σώματος ἀθάνατον δόξαν ἀντικαταλλάσσειν, Isocr. it is a fine thing to change a mortal body for immortal glory.

Ἀντὶ καπῶν ἀπάντων καὶ ἀγαθῶν ἑνα τιθεῖμαι, I value one honest man above all the wicked people in the world.

Ἀντὶ ποίῃ; by virtue of what? for what?

Sometimes it is taken for propter: ἀνθ' οὗτο, propter hoc, upon this account: ἀνθ' οὗ, propterea quòd, because, by reason that.

ἈΠΟ, a preposition, corresponding to the Latin *a* or *ab*, and denotes from whence a thing comes, or the place of parting, with the space of time. It is commonly joined with inanimates, as παρὰ is with animates, though sometimes they are taken one for the other.

Ἀπὸ νῆων, à navibus, from the ships.

Ἀφ' ἵππων ἐπ' ὄνους, ab equis ad asinos, from horses to asses, a proverb.

Ἀπὸ Θεῦ χερὶ πάντα ἀρχόμενον αἰεὶ λέγειν, τε καὶ νοεῖν, Plato, all our thoughts and words should begin with God.

Whence it is used to mark the manner, or the cause, and time; ἀπὸ τύχης, by chance.

Ἀπὸ σπουδῆς, by inclination:

Ἀπὸ τῆ παραχρῆμα, immediately.

Ἀπὸ τῆ φρονίμου, prudently.

Ἀπὸ τῆ προφανῆ, or ἀπὸ τῆ φανερῆ, openly, publicly.

Ἀπὸ χαρᾶς, præ gaudio, for joy.

Ἀπὸ τῆ βελτίως, for the better, with a good intention.

Ἀπὸ τῆ νῦν, abhinc, from henceforward.

Ἀπὸ προσώπου ὕβρις, Eccles. viii. contra faciem contumeliosi, against a violent and abusive man.

Sometimes it denotes the profession or way of living, or the nation and sect; as οἱ ἀπὸ τῆς σοφίας, Stoics, qui sunt ab ea disciplina, Cic. Οἱ ἀπὸ τῆ περιπάτου, Peripatetics.

It also denotes those that are no longer in employment: οἱ ἀπὸ τῆς ὑπατίας, Herodot. consular men, those who are out of their consulship. Οἱ ἀπὸ τῆς στρατηγίας, qui imperio defuncti sunt, whose time of command is expired.

Ἀπὸ παιδων, just out of their infancy.

Ἀπὸ σάλπιγγος, at the sound of the trumpet.

Ἀπὸ δείπνου, Hom. after supper.

Ἀπὸ τῶν ὁπλῶν, without arms.

It is joined with the passive instead of ἰπὸ. Ἐκλελεγμένοι ἀπὸ τοῦ Θεοῦ, Clem. Alexandrin. electi à Deo, the chosen of God.

Ταύτας (παθόντας) φασὶν ἀπὸ τῶν ἀντιπολιτευομένων καταλεισθῆναι, Faust. they say they were stoned by those of the opposite faction.

Sometimes it draws back the accent, and then it seems to mark a greater distance as if it stood for ἀπὸθεν, procul, afar off; as

Ὡς μὲν τοιγὰ ἀπο τῆς γῆς ἐγένοντο, Xiphil. being now very distant from the land.

Ἀπο σκοπῆς, beyond the mark, præter scopum, & præter intentionem, says Budæus.

Ἀπο τρόπου, alienum à moribus, viz. absurd and improper; or else contrary to good behaviour. Budæus.

The opposite is πρὸς τρόπον, what is proper, or decent.

Ἀπο πράγματος, improper, impertinent: ἀπο καιρῆς, unseasonable: ἀπο γνώμης, à sententia, against his opinion.

Ἀπο εὐκρίτους, non verisimile, improvable.

Ἀπο θυμῆς, non ex animi sententia, disagreeable, contrary to inclination.

ΔΙΑ, a preposition which properly comes from δαίω, to divide. Wherefore it denotes properly the middle, the traversing or going through, and, as it were, the passage of things or actions.

Hence it is joined with time and place; it signifies the cause, the end, the manner and means of effecting things, and is taken in several other significations, which will appear better by the examples.

It is joined with the genitive and with the accusative.

WITH THE GENITIVE: διὰ νυκτός, during night.

Δι' ἀγορᾶς, through the market.

Διὰ δέκα ἑτῶν, or δεκάτῃ ἔτει, every fifth year.

Διὰ πέντε ἡμερῶν, or πέντης ἡμέρας, every fifth day. And so for the other numbers; where it is to be observed, that in these phrases the genitive plural may be put with the number specified, or the genitive singular with the adjective of the ordinal number, as may be seen more at large in the next book.

Διὰ τέλους, to the end, continually.

Δι' αἰῶνος, for ever: διὰ παντός, always: διὰ χρόνου, for a long while, or after a long time.

Διὰ οὗ τῦτο ἂν ἄμεινον γένοιτο, this might be better effected through your means.

Διὰ φοινίκων, καὶ διὰ ῥόδων, a medicine made of palms and roses: διὰ βοτάνων, made of herbs: διὰ χυλῶν, made of juices.

Βρώματα διὰ γάλακτος γινόμενα, Athen. food made of milk.

Διὰ μέλανος γράψεν, to write with ink.

Κῶμαι διὰ πολλῶν, villages very distant from one another.

Θαυμάζειν τὰ διὰ πλείους, to admire those things that we see only by great intervals; which may be said of time, or place; of things which we either see but seldom, or which are very remote from us.

Διὰ πένθος τὸ γῆρας διάγων, that spends his old-age in sorrow.

Διὰ βραχίων εἰπεῖν, to tell concisely, and in few words: διὰ πλείωνων εἰπεῖν, to tell prolixly, or diffusely.

Δι' αἰσχύνῃς ἔχειν, to respect, to have an esteem for: δι' αἰσχύνῃς λαμβάνειν, to be affronted, to take a thing as a dishonour.

Δι' οἰκτῆ λαβεῖν, to have pity.

Δι' ἀκριβείας λέγειν, to speak correctly and with propriety.

Δι' αἰτίας ἔχειν, to blame, to accuse: δι' αἰτίας εἶναι, to be blamed, to be accused.

Δι' ὠφελείας τίθεσθαι, to appropriate a thing, and turn it to one's own use.

Δι' ἀθροίας γίνεσθαι, to be reduced to despair, or to extremity.

Δι' ἀσφαλείας γίνεσθαι, to be in safety.

Γίνεσθαι τι διὰ μέσου, to be between, to be in the middle.

Μηδὲν γίνεσθαι τὸ διὰ μέσου, to have no middle.

Διὰ νήσων, among, or amidst the islands.

Διὰ πάντων ἔξω; θύας, Herodot.

above all, worthy of consideration.

Διὰ χειρὸς, or χειρῶν ἔχειν, is not only to have in hand, or in one's hands; but also to keep a strict hand over, or to take care.

WITH THE ACCUSATIVE it commonly marks the final, or efficient cause.

Διὰ τὸ ταῦτα γράφω, I write this for you.

Οὐ δὲ ἐμὲ, Demosth. non per me, it is not my fault.

Δι' αὐτὸν, through his means, or interposition; or for his sake, or consideration: or in respect to him. Lucian.

Δι' ὃν τρόπον; in what manner; by what means?

Ἀκούσατε ὅποια συμβαλλόμενοι τοῖς πτωχοῖς, διὰ τὴν ὑμετέραν ἀπανθρωπίαν, Basil, listen to the advice we give to the poor, compelled to it by your inhumanity.

Διὰ τ' ἔντεα καὶ μέλαν αἷμα, Hom. per arma atrumque cruorem, Eustath. pretends, that διὰ with an accusative is for κατὰ.

Νύκτα δι' ἀμβροσίην, Od. o. per almatum noctem, during this heavenly night.

Sometimes it is understood: ἐρχονται πεδίους, μαχισόμενοι περὶ ἄστυ, for διὰ πεδίοιο, Hom. they come cross the fields to fight against the town.

Εἰς, or ἔς, a preposition answering to the Latin in, and properly comes from εἰμι, eo; wherefore it generally marks the motion towards some term or object, to which the thing tends as towards its end; and governs only an accusative.

Εἰς ἐκκλησίαν, to the assembly, to the church.

Εἰς ἀρχόντα, to the prince's apartment.

Ἀνήνεγκεν εἰς τὸν ἀρχόντα, he made a report to the prince.

Εὖνεε εἰς τὸν δῆμον, well affected towards the people.

Ἀμαρτάνειν εἰς τινα, to offend a person.

Εἰς Βασιλείον λέγειν, to pronounce a panegyric on St. Basil.

Ῥυμός εἰς Ἀπόλλωνα, a hymn in honour of Apollo.

Εἰς ὕβριν, in contumeliam.

Ἐς δύναμιν, or ἐς τὸ δυνατόν, pro viribus, as well as he could, according to his ability.

Διαβέβλημένος εἰς τὴν Μακεδόνας, Pausanias, having been traduced to the Macedonians.

Βυλόμενος αὐτὸν ἐς τὴν Ἀθηναίων φιλίαν διαβάλλειν, Thucyd. being willing to traduce him for the friendship he professed for the Athenians.

Ἐγκλήματα εἰς τὴν Ἀθηνάϊς, Thucyd. crimes laid to the charge of the Athenians.

Εἰς τὸν δῆμον, *against the people.*

Εἰς ἑς λέγειν, *to whisper into one's ear.*

Εἰς ἑκατὸν, *about a hundred.*

Εἰς διαπνεύματα *for voluptuous uses.*

Εἰς τὸ τυχεῖν, *to obtain any thing.*

Εἰς πόλεμον παρέχειν χρήματα, *Isocr. to furnish the expense of the war.*

Εἰς τὰ πρότερον καταγεθωμένα ἐπαινεῖσθαι, *to be commended for one's past exploits.*

Εἰς τὸδε χρόνε, *to this present time.*

Εἰς ἐμὲ, *Herod. down to me, down to our times.*

Εἰς ὑπερβολὴν, *to excess.*

Εἰς τριακσὸν ἔτος, *within thirty years.*

Εἰς ἑνιαυτὸν, *during the whole year.*

Εἰς δύο, *two and two.*

Εἰς ἓνα, *one by one.*

This preposition is also used instead of ἐν.

Εἰς τὴν ἐκκλησίαν καθέζομαι, *Æsch. I have a place in the assembly.*

Εἰς ψάμμον οἰκοδομεῖν, *to build upon the sand.*

Ἦλθεν ὁ Ἰησοῦς καὶ ἔστη ἐν τῷ μέσῳ, *Jesus came and stood in the midst of them.*

Sometimes it is joined with adverbs; as εἰς ἔπειτα, *or in one word εἰςἔπειτα, afterwards.*

Εἰς ἅπαξ, *for once only.*

Εἰς αἰ, *for ever.*

Likewise εἰς δύο, *two and two*; εἰς τρεῖς, *three and three.*

Εἰς δέον, *it should be, properly.*

Sometimes it is joined with a genitive, but then an accusative is understood; as εἰς ἅδα, *into hell*, sup. οἶμον *or τόπον.*

It is sometimes understood itself, its accusative being only expressed: ἐκείνη τὰ πλεῖστα ἄξια ἐχρῶντο, *Thucyd. they made use of it (of the fountain) for the most solemn purposes*: where τὰ is for εἰς τὰ, just as in the next member he has put ἐς ἄλλα τῶν ἱερῶν, *in the other ceremonies.*

ΕΚ before a consonant, or ΕΞ before a vowel, a preposition that generally signifies the place of parting, as *ex*, *ê*, *à*, in Latin. Wherefore it is derived from εἴκω, *cedo, to give way, to quit, to retire.*

It is joined with a genitive, and frequently signifies the same thing with ἀπὸ.

Ἐξ Ἀττικῆς, *from Attica.*

Ἐκ τῶν λειμῶνων, *from the meadows.*

Οἱ ἐκ τῆς σοφίας, *the Stoics.*

Οἱ ἐκ τῆς Ἀγειοπάγης βελῆς, *the Arcopagites.*

Ἐκ φύσεως δεθεῖς, *implanted by nature.*

Οἱ ἐξ ἐκείνου, *nepotes illius, his posterity.*

Ἐξ αἰῶνος, *from all eternity, at all times, ever.*

Ἐκ παιδῶν, *from one's infancy.*

Ἐκ χειρὸς, *from the hand, with the hand, by the hand.*

Ἐκ τῆς ὑρᾶς λαμβάνεσθαι, *to take hold of by the tail.*

Ἐκ τῶν νόμων, *ex legibus, pursuant to the laws.*

Ἐξ ἀρίστη, *à prandio, after dinner.*

Ἐκ τέττε, *and in the plural, ἐκ τέτων, deinde, after this, or because of this.*

Ἐξ ἐπιπολῆς, *on the surface.*

Ἐκ περιόδου, *round about.*

Ἐκ πολλῷ τῷ περισόντος, *with a great deal more.*

Τὰς ἐκ στρατίας ἐν μεγάλῳ ἐποήσατο συμφροδῶν, *Thucyd. he made that expedition with vast loss.*

Ἐκ τῶν ἐνόντων, *as much as in me lies, according to my power*; ἐκ τῶν ἐνδεχομένων, *as much as I am able.*

Ἐκ τοσαύτης ἐπιμελείας, *with such care, with such diligence.*

Ἐκ ῥιζῶν, *radicitus, from the root.*

Ἐκ Θεῶ, *Divinitus, Divinely, by Divine assistance.*

Ἐκ καρδίας ἐποίησε, *he did it from his heart, or with all his heart.*

Ἐκ πηλῆς ἐπλασεν, *he formed it of clay.*

Ἐκ τῶν ἰδίων χρημάτων, *with my own money.*

Sometimes ΕΞ signifies excess: ἐξ ἀπάντων ὥχρεός αἰ, *Lucian, præter omnes perpetuò palles, you are always paler than any body else.*

ΕΝ, *in*, a preposition, it comes from ἐς, for *ε* is sometimes changed into *ν*; and the people of Crete used to say ἐν χορὸν, for ἐς χορὸν, *in chorum, into the assembly.* By the same analogy the Latin *in* comes from εἰς, which was first changed into *ις*, and afterwards into *ιν*; whence Hesiod says *ιν φάος*, for *εἰς φάος*. Just as we say *delphis* or *delphin*, a *delphin*; as also, *sanguis* or *sanguen*, *blood.*

It commonly marks the term of rest, or the state in which a thing is, wherefore it only governs an ablative.

Ἐν οἴκῳ, *in domo, at home.*

Ἐν ἀγορᾷ, *in foro, in the market, in the assembly.*

Ἐν αὐτῷ εἶναι, *to be sensible, to be one's self.*

Ἐν ἐμὶ ἐστὶ, *in me est, it depends upon me.*

Ἐν πέλταις, καὶ ἀντοῖσις, *Xenoph. with their shields and darts.*

Ἐν τούτῳ, (subaud. χρόνῳ) *mean-while.*

Ἐν τοσούτοις μαρτυροῦσι, *before so many witnesses.*

Ἐν οἷς ἦν, *among whom he was.*

Ἐν τοῖς δικασταῖς, *before the judges.*

Ἐν τέτοιοις ὑπάτοις, *under such consuls.*

Ἡττημένος ἐν Μαντινᾷ, Xenoph. *having been defeated before Mantinea; where it stands for ad, or circum.*

Ἀποστέλντες ὀπλίτας ἐν τῇ Σικελίᾳ, Thucyd. *sending armed men into Sicily; where it is put to signify in, and expresses motion, though in the ablative.*

Τὴν διαβολὴν, ἣν ἐν πολλῶν χρόνῳ ἔχετε, ταύτην ἐν ἅψει ὀλίγῳ χρόνῳ ἐξελεῖσθαι, Plato, *to free you instantly from the heavy load of slander, which you have so long lain under. Where we find the first ἐν for the duration of time, and the second for the precise time in the same government.*

Ἐν φόβῳ εἶναι, *to be in fear.*

Ἐν ὀργῇ εἶναι τινι, *to be incensed against any body.*

Ἐν ἐγκλήματι εἶναι, *to be indicted, to have a crime laid to one's charge.*

Ἐν αἰτίᾳ εἶναι, *to be accused, to be charged with.*

Ἐν δυνάμει εἶναι, *to be able, to be in favour.*

Ἐν καιρῷ, vel ἐν καλῷ, *seasonably, opportunely, at a favourable conjuncture.*

Ἐν τάχει, *diligently, at the first opportunity.*

Ἐν δίκῃ, *justly with reason.*

Ἐν τῷ ὤμῳ τὴν χεῖρα ἀποταμῶν, ex humero manum amputans, *cutting off his arm from the shoulder.*

Ἐν φαρμάκῳ ἔστι, *it is instead of a medicine.*

Ἐν ὧν ἡμῖν ἐλάλησε, Heb. i. *hath spoken unto us by his Son.*

Sometimes the ablative is understood: ἐν ᾧ, subaud. τόπῳ, *in hell:* ἐν διδασκάλῳ, subaud. οἴκῳ, *in doctoris, sup. domo, in the master's house.*

Καὶ, without the accent, for καὶ ἐν; as καὶ τούτῳ, *and even in this; and herein.*

Ἐπι, a preposition that comes from ἔπω, *sequor*, and is joined with three cases, according to which it varies its signification.

WITH THE GENITIVE it marks the time, or the place precisely, and the thing under consideration; corresponding to the Latin *sub, in, and super.*

Ἐπὶ ἀρχοντος Πυθοδώρου, Gaza, *sub principe Pythodoro, under the government of Pythodorus.*

Ἐπ' ἐμῇ, *meā ætate; in my time.*

Ἐπὶ τῆς γῆς, *super terram, upon the ground.*

Ἐπὶ ξένης εἶναι, *to be in a strange country.*

Ἐπὶ πολλῶν, *among divers things, or relating to divers things.*

Ἐπὶ τῆς ἡδονῆς, *for pleasure.*

Ἐπὶ τοσούτων μαρτύρων, *in the presence of so many witnesses.*

Ἐπὶ μὲν τῆς γράμης σωφροεῖν, ἐπὶ δὲ τῆς γλώττης σιγῇ, ἐπὶ δὲ τῇ προσώπῳ αἰδῶ. These are the three qualifications desired by Plutarch in young people; *moderation and prudence in their minds, silence in their tongues, and modesty in their countenances.*

This preposition frequently denotes the office or employment of a person, the same as *à* or *ab* in Latin.

Ἐπὶ τῶν ἀπορρήτων, à secretis, *a secretary.*

Ὁ ἐπὶ τῶν βασιλικῶν σφραγίδων, à regiis sigillis, *the keeper of the seal, the lord keeper.*

Ὁ ἐπὶ τῶν βασιλικῶν χρημάτων, *the superintendent.*

Ὁ ἐπὶ τῶν εὐθυνῶν, or δημοσίων λόγων, à publicis rationibus.

Οἱ ἐπὶ τῶν ἐκτενέων, or ἐκτενῶν, *the master of requests.*

Οἱ ἐπὶ τῇ ταμείᾳ, *the king's treasurer, Budæus.*

Οἱ ἐπ' ἐξουσίας, or οἱ ἐπ' ἀξιώσεως, *the magistrates, those that are in power, or authority.*

Ἐπὶ τεσσάρων, ἐπὶ τριῶν, *three and three, four and four.*

Ἐπὶ φάλαγγος ἄγειν, *to lead on both wings of an army.*

Ἐπὶ κέρας, *protenso cornu, to lead one wing.*

Ἐφ' ἑαυτῇ, *of himself, of his own accord; and sometimes by himself, in particular.*

Ἐπὶ τῶν Ἑλληνικῶν πόλεων, Aristot. *among all the cities of Greece.*

Ἐπ' ἀναμφισβητήτῃ ἀποδείξεως, *by unquestionable authority, by indubitable proof.*

Πίστεις δὲς ἐπὶ Θεῶν, *calling the gods to witness his promise.*

Ἐπὶ τῶν ἐξῶν ὁμοσῶσαι, *to swear by the sacred victims.*

Ἐπὶ τῶν τεκλῶν, *super cæsis victimis.*

Sometimes ἐπὶ with a genitive denotes a motion: ἀποπλέοντες ἐπ' οἴκῳ, *drawing directly towards home.*

Καὶντεύθεν ἐπὶ Θράκης ἐρχόμεναι, Zozimus, *and from thence he went towards Thrace.*

But the poets generally use the ablative in this sense: ἐπὶ ναυσὶν ἐλαύνειν, *to push, to run towards the ships.*

WITH THE ACCUSATIVE it frequently marks a motion towards a thing, and sometimes situation, or nearness, or the duration of time, and corresponds to the Latin *super*.

Ἐπὶ τὴν Ἀττικὴν ἐπορεύετο, *he went towards Attica.*

Ἐπὶ ὥσον, *for how much.*

Ἐπὶ αἶαν, *upon the ground.*

Ἐπὶ τὰς ἡδονὰς σφατεύομαι, *I fight against pleasures, I wage war against sensuality.*

Ἐπὶ τὴν ἐρίαν καθίζεσθαι, *Thucyd. to sit near the fire, or rather, to stick close to the altar of his household gods.*

Τὴν πόλιν ἐφ' ἐαυτὸν ποιήσασθαι, *to reduce the town under his obedience.*

Ἐαυτὸν ἐπ' ἑξοσίαν ποιήσασθαι, *Herodot. to raise one's self to a supreme command.*

Κλίειν, σφέειν, περισπᾶν ἐπὶ δόρυ, *flectere in hastam, viz. in the right, because the spear was held in the right hand: and, on the contrary, ἐφ' ἡνίαν, or ἐπ' ἀσπίδα, in habenam, in clypeum, signifies to the left, because the bridle and shield were held with the left hand. Budæus.*

Ἐπὶ πόδα ἀναχάζεσθαι, *or ἀναχωρεῖν, to go back, to go the same way one came.*

Ἐπὶ τῶν ἀδήλων πραγμάτων λέγεται, *it is said of ambiguous, or uncertain things.*

WITH THE ABLATIVE it marks the end, the cause, or the power; the place, or the succession of time and things.

Ἐν ἀγαθῷ πάντα ἐποίει, *he did every thing for the best.*

Ἐπὶ τούτοις, *after that, moreover.*

Ἐπὶ λόγοις, *in the arts.*

Ἐπὶ τῇ κέρδει, *for gain.*

Ἐπὶ τῷ σοῦ ὀνόματι, *in honour of your name. Lucian.*

Ἄλλοι ἐπ' ἄλλοις, *one after the other.*

Ὁ ἐπὶ πᾶσι ταχθεὶς, *the last of all.*

Ἐπὶ παισὶ νεανίαις διαδόχοις ἀνεπαύσατο, *Herod. he died, transmitting to his young children the succession of the empire.*

Ἐπὶ τούτῳ, *thereupon, as ἐν τούτῳ, herein.*

Ἐφ' ἧμῃν ὑπάσχει, *it depends on us.*

Ἐπὶ Τρῳέσσι μάχεσθαι, *to fight against the Trojans.*

Ἐφ' ἡμᾶς παρασκευάζεται, *he is preparing, or getting ready against us.*

Ποιεῖν ἐπὶ τίνι, *to submit a thing to one's judgment, or to put a thing in one's power.*

Ἐπ' αὐτῷ ποιησώμεθα τὸ τοῦτο, *Lucian, let us take his advice in this, let us refer it to his judgment.*

Ἐπὶ ἑντοῖς, *under certain clauses, or conditions.*

Ἐπὶ τούτῳ, or ἐφ' ᾧ, *provided that, so that.* If there be any conditions, it is usual to put the plural, ἐπὶ τούτοις; and in the distribution, joining each member by conjunction, ἐφ' ᾧ τε, καὶ, &c. as ἐπὶ τούτοις ἔφη χαριεῖσθαι τὰς ἀπαυλάς τῶν πολέμων, ἐφ' ᾧτε μηδὲν ἔτι παρεκκινεῖν, καὶ ἐπὶ τῷ, &c. *Dionys. Halicarn.* he replied, he would agree to a suspension of arms, upon condition, first, that they would raise no more commotions for the future; and, secondly, that, &c.

Sometimes we find ἐφ' ᾧ, or ἐφ' οἷς alone; as τὴν εἰρήνην σφέροιεν, ἐφ' οἷς ἂν ποτε δικαίως τύχουσιν, *Id. they would willingly embrace a peace, could they but have it upon honourable terms.*

They likewise say, ἐπ' ἀγαθῷ, or αἰσία τύχη, *in a lucky hour:* and in the plural, ἐπ' ἀγαθοῖς, or αἰσίοις οἰωνοῖς, *bonis & secundis avibus, with a good omen.*

Ἐπὶ μεγίστῳ τῆς πόλεως ἀγαθῷ, *for the greater good of the commonwealth.*

Ἐπὶ τοσούτῳ σφατεύματι, *Thucyd. with so considerable an army.*

Ἐπ' ἀδύλῳ, *on an uncertainty.*

Ἐπ' ἀσφαλεστέῳ, *for the safest.*

Ἐπὶ τύχῃ, *by chance.*

Ἐφ' ἡμέρα, *during the whole day.*

Ἐπὶ ἑνιαυτῷ, *during the year.*

Ἐπὶ τῷ ποταμῷ, *near, or along the river.* Likewise in composition ἐπιθαλάσσιος. *Thucyd. maritime, or near the sea.*

It marks also the term of action, especially with the verbs φονεῖν, *to breathe blood and fire, or κηρύττειν, to proclaim by a herald: thus φανῶ ἐπὶ τῷ, to be enraged against any body, so as to contrive, or desire his death.*

Ἀργύριον κηρύττειν ἐπὶ τῷ, or τινὶ ἐπικηρύττειν, *to set a price upon one's head, to offer a sum of money to whoever will bring a person's head.* Budæus.

KATA, a preposition that admits of various significations, and is generally joined with two cases, viz. the genitive, and the accusative.

WITH THE GENITIVE it frequently marks the term to which a thing tends, or where it arrives, and the medium where it is done, and through which it passes; as

Κατὰ Αἰσχίνην λόγος, *the oration against Æschines.*

Κατὰ τὴν Κυρίαν, *against the Lord.*

Κατὰ σκοπεῖν, *contrary to his design.*

Κατὰ γῆς κάθημαι, *I am seated on the ground.*

κατ' ἀνθρώπου καὶ ἱππὺ τὸ ζῶον λέγεται, animal is applicable both to man and horse.

κατὰ πετρῶν, upon the rocks, along the rocks.

κατ' ἑρηνῆ, from heaven.

κατὰ νῶτον, or νῶτων, behind.

κατὰ κόρης πάλειν, Lucian, to give a slap in the face.

καθ' ὑμῶν ἔσαι χάρις, St. John, grace will be with you.

τρεῖς ἐγκώμια καθ' ὑμῶν τὰ κάλλιστα, Dem. the three great commendations that are given you.

κατὰ γῆς ἀποπέμπω, Aristoph. I send under ground.

κατὰ τῆ μεγίστης Διός, Æsop. by the great Jove.

οἱ κατὰ, Λυσίε, those that were in the time of Lysias.

καθ' ὅλης τῆς Ἰουδαίας, Acts ix. throughout all Judea.

κατὰ στήλης, near the column.

κατὰ πάντος εἰπεῖν, to tell in general.

κατὰ πάντων κοινόν ἐστι, Aristot. it is common with all.

κατὰ τῆ αὐτῆς ὄντα, Gaz. that are of the like form.

WITH THE ACCUSATIVE it commonly marks some conformity, or relation of proximity, equality, order, or resemblance: whence it has several expressions in this government, akin to those of the genitive.

κατὰ ματθαῖον, εὐαγγέλιον, the gospel according to St. Matthew.

τὴν κατὰ σαυτὸν ἔλα, take a wife agreeable to your temper, or circumstances.

κατὰ γνώμην, or κατὰ νῦν ἔβαινε, it has succeeded as well as I could wish.

κατὰ τὸν πορθμὸν ἐγένοντο, they arrived near the harbour.

αἱ κατὰ τὸ σῶμα ἡδοναί, the pleasures of the body.

κατ' εἰκόνα Θεοῦ, according to God's image.

μεῖζον ἢ κατ' ἰδιωτικὴν τύχην, above a private fortune.

κατὰ τιναντίων, to the contrary.

κατ' ὀλίγας, Herodot. little at a time, by little and little.

κατὰ πλῆθος, in a great number, in a body.

κατὰ ποσὸν εὐθαρσῶς εἶχον, they were a little bolder.

καθ' ἓνα, one by one: and sometimes in unum, together, in a lump: καθ' ἓνα ἅπαντες γενόμενοι, being all gathered together.

κατὰ πόδα, or πόδας; or even in one word, καταπόδας, è vestigio, close to his heels; as κατὰ πόδας, ἐπεσθαί τι, X x

to trace one's footsteps, to follow close to his heels: which is also found in a figurative sense, τῇ δὲ κατὰ πόδας ἡμέρᾳ, Herodot. the next day.

κατὰ στόμα ᾄδεν, to sing with the mouth.

κατὰ σοῖχον, by ranks, in order, by rows, verse by verse.

κατ' ἑπος, at every verse.

κατὰ μικρὸν ἐπιπλεῖον, is the same as ἐπιπλεῖον, more and more; and κατὰ μικρὸν ἥττον, the same with ἥττον only, less and less.

καθ' ἑαυτὸν, of himself, all alone; κατ' ἰδίαν, apart, separately.

κατ' ἐμὲ, as for me, for my part, according to my opinion; or else, me only, according to my power and ability.

τὰ κατ' ἐμὲ, sup. ὄντα, my goods.

κατὰ δύναμιν, according to his strength.

κατ' αὐτὲς ἀλλήν ὄρα, Hom. he continually looked at them.

κατὰ στήθος ἔβαλε, he hit him on the stomach.

οἱ καθ' ὑπεροχὴν νόμοι, the laws relating to excess.

κατὰ κράτος, by force, by violence.

κατ' ἀνδρα, by heads.

κατὰ φύλα, by tribes.

κατὰ μῆνα, or μῆνας, every month.

κατὰ πόλεις, from town to town.

κατὰ πόλιν, in the city, or concerning the city.

κατὰ ῥωπήνια, among the briars.

καθ' ἰσορίαν ἢ χρεΐαν, Aristides, to see, or to traffick.

Ἀθηναίων κατὰ τὸ ὑπὸ ἡκούην εἶναι, to be subjects of the Athenians.

τὰ κατ' ἐμφασιν, things that are only in appearance.

τὰ καθ' ὑπόστασιν, things that are real and solid.

κατὰ βορέαν ἐς πύκας, Thucyd. exposed to the north.

κατ' ἑπος, at every word.

κατὰ νῦν προχωρεῖ, it succeeds according to his desire.

κατὰ βασιλέως γράμματα, according to the king's patents.

καθ' ὁδόν, along the road.

κατὰ χώραν ἔμενον, they staid in the country: κατὰ, on the ground.

ὁ καθ' ἡμᾶς γεγονώς, or only ὁ καθ' ἡμᾶς, one horn among us, one of our time, or contemporary: οἱ κατ' ἐμὲ, those of my age, my contemporaries.

κατὰ πάντα, generally, intirely, without exception.

κατὰ Θεόν, divinely.

κατὰ σπουδὴν, carefully, diligently.

κατὰ καιρὸν, seasonably.

κατὰ κόσμον, decently.

κατὰ λέξιν, literally, to the letter.

κατὰ

Κατὰ λόγον, *reasonably, or proportionably.*

Κατὰ κάθετον, *perpendicularly.*

Κατὰ τὰς νεκρὰς ὄπλα πλείω εἰρήθη, *they took more arms than they found dead bodies, plus quam pro numero mortuorum.*

Κατὰ τὴν ὑπάρχουσαν ἐσίαν, *pro facultatibus, in proportion to his circumstances.*

Κατὰ τόπους, *pro locis, according to the nature, or situation of the places.*

Κατὰ πεινίαν, *Thucyd. because of poverty, through poverty.*

Κατὰ is sometimes joined WITH AN ABLATIVE, but only among the poets, and then it is taken for *in, ab, or de*; as κατ' ὄρεσφι, *in montibus, de montibus.*

It is also used by circumlocution with the article: οἱ κατ' ἀγορᾶν, *viz. ἀγοραῖοι, the barristers, or the market-people.*

It is sometimes understood: μέγας πλευρὰν βῆς, ὑπὸ σμικρᾷς ὁμῶς μάστιγος ὀρθὸς εἰς ὄδιν, *an ox, though big if is, is drove along the road with a small whip.* Soph. that is, κατὰ πλευρὰν, *magnus per, or secundum latus.* In like manner Σύρος τ' ὄνομα, καὶ τὴν πατρίδα, *nomine & patriâ Cyrus.* And hence the Latins have borrowed *cætera Græius, fractus membra, &c.*

METÀ, a preposition, which is generally joined with two cases, the genitive and the accusative; and sometimes among the poets with the ablative.

WITH THE GENITIVE it denotes conjunction, or union, the same as *cum* in Latin.

Μεθ' ὃν τὸ δίκαιόν ἐστιν, μετ' ἐκείνων ὁ Θεός, *they of whose side justice is, have God of their side.* Μετὰ τινος εἶναι, *to be of a person's party, to be with him, to hold for him:* μεθ' ὅπλων, *cum armis, in arms, in arms.*

Μετὰ τῷ γυμνάζεσθαι, *with exercise, exercising one's self.*

WITH THE ACCUSATIVE it admits of divers significations, which are almost all reducible to *circum, per, in, ad, post, or inter.*

Βάκτρον ἦν αὐτῷ μετὰ χεῖρας, *Herodot. he had a stick in his hand.*

Μετὰ δύο τῶν παλαιῶν, φίλων, *Lucian, with, or in the midst of his two old acquaintances.*

Θηρίων ἐθνὸς μεγίστον ἐστὶ, μετὰ γέ Ἰνδοῖς, πάντων ἀνθρώπων, *Herodot. the Thracians are, next to the Indians, the greatest nation in the world.*

Μετὰ τὰ δεινὰ φρονιμώτερος, *wiser after danger.*

Μετ' ὀλίγον, *a little after.*

Μετ' ὀλίγον τέτων, *a little after this: μετὰ χρόνον, some time after: μετὰ τῷ, after this.*

Μετὰ τὸν βίον, *during life.*

Μεθ' ἡμέραν, *while day lasts.*

Ὃς με μετ' ἐρίδας βάλλει, *who engages me in a law-suit, or in quarrels.*

Μετὰ νῆας ἐλαύνειν, *Hom. to push towards the ships.*

Μετά τε γῆν καὶ θάλασσαν ἡγεμὴν ἀναγορευσάντων, *Plut. declaring him supreme commander both by sea and land.*

Ἥλιτε μετ' ἀθάνατος μαίκαρας, *Hesiod. he sinned against the immortal gods.*

WITH THE ABLATIVE, which happens but seldom, it is taken for *cum, in, or inter.*

Ἀρθεμόν εἴβεντο μετὰ σφίσιν, *Apollon. fœdus interunt cum iis, they entered into an alliance with them.*

Μετὰ δὲ σφίσιν ὅσσα διδύει, *Il. β. inter eos rumor percrebrescebat, the report flew amongst them.*

ΠΑΡΑ, a preposition that is joined with three cases.

WITH THE GENITIVE it marks the term of departure, especially from persons, being seldom used with inanimates, but among the poets; as

Παρ' ἐμῷ δῶναι, *to give in my name, or to pay with my money; as à me, in Latin.*

Πορεύομαι παρὰ τινός, *I come from such a person.*

Ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτῷ εἰμὶ, *John vii. ego scio eum, quia ab ipso sum, but I know him, for I am from him.*

Οἱ παρὰ σοῦ, *your people, those that came from you.*

Τὰ παρ' ἐμῷ, *sup. γινόμενα, or ὑπάρχοντα, what comes from me; whether it is taken in a good, or a bad sense.*

Τὰ παρ' αὐτῶν, *quæ apud illos sunt, Luke x. 7, such things as they give.*

We read also, παρὰ τῷ Θεῷ, *against God himself.*

Παρὰ Θεῶν καὶ παρ' ἀνθρώπων, *before God and men.*

Παρὰ πάντων θεολόγων, *above all the divines.*

WITH THE ACCUSATIVE, it commonly marks the cause, the means, and the method or instrument of doing or communicating a thing, or the motion it has towards a term or object, as also the defect or excess of such motion.

Παρὰ σέ ἦλθον, *I came towards you.*

Παρὰ τὴν ἀξίαν δυστυχῶς, *you are more miserable than you deserve.*

Παρὰ

Παρά γνώμην, *contrary to expectation.*

Παρά τὰς νόμους, *against the laws.*

Παρά μῆνα τρίτον, *every third month.*

Παρά τὸν καιρὸν, *in the favourable minute, seasonably.*

Παρά τὸ δεῖπνον, *during supper.*

Παρά τὴν ὁδοποιίαν, *in the road, along the road.*

Παρά πόδας, *immediately.*

Παρά τὰς πόδας τῶν ἀποστόλων, *Acts iv. at the apostles feet.*

Παρά τὸ λέγειν, *fit λόγος; from λέγω comes λόγος.*

Παρά τὸ συμβεβηκός, *by chance, according to what happens.*

Παρά τί, *for what?*

Παρά τὸ ἀδικεῖν ἢ τιμωρία, *punishment following iniquity.*

Παρά τὰς υἱός, *more than his children.*

Παρά τὰ δεινὰ φρονιμώτερος, *more experienced after hardships.*

Κρίνει ἡμέραν παρ' ἡμέραν, *distinguishes between day and day, or one day from another.*

Παρά δύναμιν, *beyond his strength, and likewise beneath his strength.*

Παρ' ἐκείνον πάντα τῇ πόλει γίνεται τ' ἀγαθὰ *through him the republic receives all the blessings it enjoys.*

Παρά τῶτον ἀθυμῶσι πάντες, *he dispirits all the world.*

Παρ' ἅπαν τὸ στρατεύμα, *throughout the whole army.*

Παρά τῶτο γέγονε τὰ τῶν Ἑλλήνων πλεονήματα, *herein consists the strength of Greece.*

Τὸ παρ' ἡμᾶς, *what in us lies, what depends on us, our free will.*

Παρά πολὺ *by a great deal.*

Περιεγίνοντο παρὰ πολὺ τῶν Σαβίνων, *Dionys. Halicarnas. they obtained a considerable advantage over the Sabines.*

Παρά πολὺ ἐστίν, *there is a great deal wanting, it is far short.*

Παρά πολὺ τῆς ἀξίας, *vastly beneath his dignity.*

Παρά πολὺ τῶν πέρυσι κατορθωμάτων ἦλθεν, *he falls very short of the glory acquired by our last year's success.*

Παρά πολὺ ἐλίσθαι ἦλθεν, *he was very far from taking the town.*

The contrary of παρὰ πολὺ, is παρὰ μικρὸν παρ' ὀλίγον, and παρὰ βραχὺ; as παρὰ μικρὸν ἦλθον νίκης, *parum abfuerit à victoria, they went, or were very near obtaining the victory.*

Παρ' ἐλάχιστον ἐλθεῖν, *proximè abesse, to come very near, to be within very little.*

Τὰ δὲ παρὰ σχεδὸν ἐλθόντες παθεῖν, *Dionys. Halicarn. having suffered a great deal and being to suffer very soon a great deal more.*

Παρ' ὀλίγους, *very few excepted.*

Παρ' ὀλίγον εἶλε τὴν δίκην, *he had like to gain his cause.*

Παρ' ὀλίγες ψήφους ἠτιμώθη, *a very small number of votes saved him from punishment.*

Παρ' ὀλίγον ἀπέφυγε ὀλεθρον, *Euripid. thou hast been very near thy destruction; thou hast had a very narrow escape; which is the same as if he had said, παρ' ὀλίγον ἀπόλλυας, or ἤλθες ὀλέσθαι.*

Ἄει γὰρ παρ' ὀλίγον, ἢ διέφευγον, ἢ ἀπώλλυντο, *Thucyd. for they were always within very little of running away, or of being destroyed.*

Παρά μικρὸν, παρ' ὀλίγον, παρὰ βραχὺ, παρὰ φαῦλον, *with the verbs ἀγειν, ἡγεῖσθαι, τίθεσθαι, ποιεῖσθαι, signifies parvi facere, to despise, to undervalue. And παρὰ πολὺ with the same verbs imports, plurimi facere, to esteem, to have a great value for.*

Παρ' ἔδδεν ἀγειν, ἡγεῖσθαι, ποιεῖσθαι, τίθεσθαι, *nihili facere, to have no esteem, or no value for, to despise.*

Παρά τοσούτων ἡττηθεὶς ἀνέχωρησε, *so considerably were his forces diminished at his return.*

Παρά τοσούτων ἔκ ἐξέφυγε τὰς διώκοντας, *Herodot. tantum non effugit persequentium manus, he had like to escape those that were in pursuit of him; that is to say, he was taken, but he was within very little of not being taken. This answers exactly to the Latin tantum, which sometimes signifies so great and sometimes only: tantum non montes aureos pollicens, Ter. that is to say, promising him every thing, but golden mountains.*

ΠΑΡΑ^A is used also in comparisons, and that in different shapes.

Παρ' ἑαυτὸν μηδὲνα ἐπιτήδειον ἡγεῖτο, *he thought nobody as fit for it as himself.*

Τὸν στρατηγὸν παρὰ πάντας τῆς ἐν τῷ πάλαι εὐδοκίμησαντας ἐξετάζειν, *to compare a general to all those who in former times were famous for military achievements.*

Παρά τὰς καιρὸς, *according to the times, as it happens.*

IT ALSO MARKS alternation: παρὰ τετρεῖς ἡμέρας, or τρίτην ἡμέραν, *every third day; instead of which we also say, παρὰ τρίτην, understanding ἡμέραν; and in like manner παρὰ μίαν, from day to day.*

Γέροντες καὶ νεανίαι παρ' ἓνα συμπορευόμενοι, *the old and the young men walked intermixed one with the other; as when between two old men there is a young man, and between two young men there is an old man.*

But

But *παρ' ἑνα* oftener signifies *except one*, or *because of one only*.

Ἐκατέρω πληγὴν παρὰ πληγὴν ἐντεινόμενος, giving first a blow to one, and then to another.

WITH THE ABLATIVE, *παρὰ* generally denotes the place of rest.

Παρὰ τοῖς ἐμφυλίοις πολέμοις, in the civil wars.

Παρ' ἐμοὶ διατρίβει, he lives with me, he stays with me.

Παρὰ βασιλεῖ κάθηται, he is seated near the king.

Παρὰ σοὶ, it depends on you.

Nevertheless, it sometimes expresses motion in this case: *ἔφη χεῖναι ἱέναι παρὰ Τισσαφέρνηι*, ὅς ἐκελευε, Xenoph. he said that those who were ordered should go to Tissaphernes.

IN COMPOSITION, *παρὰ* sometimes diminishes, or destroys the force of the simple; as *παροξάω*, to see by the way, to look at carelessly; *παρεισβάλλω*, to fling into, or throw into carelessly, or without heeding. Sometimes it augments and marks an excess of temerity; as *παράκινδυνεύω*, to expose one's self rashly to danger. Sometimes it utterly destroys it; *παράνομίω*, to violate the laws. Sometimes it signifies proximity, as the Latin *ad*; *παρέζομαι*, assideo, I sit near, I sit next to. See Book VI. Chap. ii.

ΠΕΡΙ, a preposition, which governs three cases, but more rarely the ablative, and admits of various significations.

WITH THE GENITIVE it frequently marks the final cause; as *περὶ τῶν πρῶτον φιλονεικεῖ*, he quarrels for rank, or superiority.

Περὶ πολλῆ ἐστὶν αἰεῖσθαι τὸ χωρίον, it will be of very great importance to have that place taken.

Περὶ πολλῷ ποιεῖσθαι, or *τίθεσθαι*, magni facere, to have a great value for.

Μὴδὲν ἔχω ποιεῖν περὶ τ' ἀνδρὸς, I don't know what to do with that man.

Τί χρὴ ποιεῖν περὶ τῆς ἐγχειρήσεως, what is fit to be done with regard to that undertaking.

Περὶ προδοσίας τῷτον κείνω, I charge him with treason.

Δεδωὶς μὴτι καὶ περὶ αὐτῆς νεωτερίσειεν, Herodot. fearing lest they should revolt against him.

Περὶ ᾧν διήλλαξαν τὰς Τυσκυλαίων αἰχμαλώτους, Dionys. Halicarnas. for whom he exchanged the prisoners that were from Tusculum.

Περὶ πάντων ἀρχοντα τὸν Σικίνιον ἀποδείξαντες, Dionys. Halicar. giving the command of every thing to Sicinnius.

Περὶ πάντος θελεῖν, to be fully determined, to be desirous of all things.

Τί ἂν εἴποιμεν Ἀνύτῃ καὶ Μελίτῃ περὶ τῶν ἐμῶν κατηγορούντων; Lucian, what shall we say to Anytus and Melitus my accusers?

Ἐρωτᾷν περὶ τίνος, to inquire about any thing.

Περὶ ψυχῆς μάχεσθαι, to fight for his life.

Περὶ σπείας, near the den.

WITH THE ACCUSATIVE it always marks proximity, contiguity, or the state of one thing with regard to another.

Ἀγισίλαος περὶ ταῦτα ἦν, Agesilaus's whole thoughts were bent upon this.

Ὅντι περὶ τὴν ἀναγωγὴν, Demosth. being ready to depart.

Ἦν δὲ περὶ ἡδονάθειαν, he was a slave to his pleasures; expressing rather the habit, than the act.

Περὶ σπονδᾶς καὶ κύλικας εἶχεν, Herodot. he spent all his time in sacrificing and drinking.

Τὰ περὶ ἐμὲ, what concerns me, or, as for me, as for my part. In the first sense τὰ is a nominative, in the second it is an accusative that supposes κατὰ.

Περὶ τὸ ὄρος, about the mountain, near the mountain.

Περὶ ἀδείας ὦραν, during, or about dinner time.

Οἱ τε περὶ τὴν πόλιν ἐγόνοντο, being near the town.

Περφύρα περὶ πορφύραν διακεῖται, purple ought to be compared with purple.

Τυφλῆται τὸ φιλεῖν περὶ τὸ φιλούμενον, Plato, lovers are blind with regard to what they love.

Τίκτει δὲ περὶ ἐννέα ᾠὰ, she lays about nine eggs.

Ἡ περὶ τὰς θεὰς εὐσέβεια, piety, or duty towards the Gods.

Περὶ τὰς σαυτῆ γονίας κακουργεῖν, to be wicked to one's parents.

Περὶ δύσιν ἡλίου, towards sun-set.

Εἰς ἑτὸς ἦδν περὶ περὶ ὀγδοηκοσὸν ἑλληδικῶς, Herodot. being now about four-score years old.

Περὶ πῶδα, ad pedem, i. e. aptè, commodè, just sitting, properly, pally, à propos.

It is also used with an ABLATIVE, not only by poets, but even, though not so often, by orators: *περὶ δρεῖ*, Homer, about the spear.

Περὶ τῇ χειρὶ χρυσὸν δακτύλιον φέρειν, Plato, to wear a gold ring on one's finger.

Περὶ δορατίοις δεφθεῖοντο, Thucydides, they were killed with javelins.

Περὶ

Περὶ τοῖς στένοις, Xenoph. *in the stomach.*

Periphrasis.

Οἱ περὶ τὰ ἱερά, *the priests, or ministers of the altar.*

It is also used in the same manner of periphrasis, as ἀμφί; so that οἱ περὶ τὸν Ἀλέξανδρον, for instance, sometimes signifies *Alexander only*, sometimes *Alexander's attendants*, and sometimes *Alexander with his attendants.* See Book VIII. Chap. xii.

ΠΡΟ', a preposition that governs a GENITIVE only, and answers to the Latin *ante*, *p. a.*, or *pro*; as

Πρὸ θυρῶν, *præ foribus, ante januam, before the door*

Πρὸ τῆ πολέμου, *before the war.*

Πόλεμον πρὸ εἰρήνης αἰετέται, Herodot. *he prefers war to peace.*

Πρὸ τῷ βασιλείῳ, *before the king, in the king's presence.*

Πρὸ ὀφθαλμῶν, *before his eyes.*

Πρὸ πολλῶν ἔτων, *many years before.*

Πρὸ πολλῆς γενόμενα, Herod. *things that happened a great while ago.*

Πρὸ μίας καλανδῶν Μαρτίου, sup. ἡμέρας, *the day before the calends of March; or else τῇ πρὸ μίας καλανδῶν ἡμέρᾳ.*

Ἡμύνοντο πρὸ τῶν ὑπάτων, Herodot. *they defended the consuls.*

Πρὸ τῶν ἰδίων μάχεται, *he fights for his property.*

Πρὸ δόλου δεσπότης, sup. ἐστὶ, *the master is above, or preferable to the servant.*

Πρὸ παιδὸς θανεῖν, Eurip. *to die for his child.*

Οἱ πρὸ ἡμῶν, sup. γεγονότες, *our ancestors, our predecessors.*

ΠΡΟΣ, a preposition, that is joined with three cases.

WITH THE GENITIVE it generally marks the term of departure, the same as ὑπὸ, or *παρα*, and answers to the Latin *à*, or *ab*; as πρὸς Θεῷ τ' ἀγαθὰ, *bona quæ sunt à Deo, the blessings that proceed from God.*

Ἐλευθερον εἶναι πρὸς πατέρα, *to be free of the father's side.*

In this sense it is used after the verbs passive: πρὸς ἀπάντων θεραπεύεσθαι, *to be valued by every body.*

Thence also comes the following elegant phrases: πρὸς τῆς βουλῆς ἐστὶ, *è re senatus est, it concerns the senate, it is serviceable to the senate.*

Πρὸς τῆς πόλεως, *useful to the city.*

Πρὸς ἡμῶν ἐστὶ, *it is our affair, it concerns us, it is our duty.*

Πρὸς τῷ φεύγοντι εἰπεῖν, *à reo dicere, to speak in favour of the criminal, as much as to say, to speak as from him.*

It likewise signifies the manner, the end, and relation.

Πρὸς ἀνδρὸς εἰσενεῖς, *like a man of honour.*

Πρὸς ἁλὸς, *towards the sea, near the sea.*

Πρὸς τυνὸς ἀν ἀγαθῷ; *of what use is it? what is it good for?*

Πρὸς λόγῳ, *seasonably, opportunely, à propos.*

Οἱ πρὸς αἵματος, *our relations, our kindred, those of the same blood.*

Πρὸς κακῷ ὄν, *pernicious, hurtful.*

Sometimes it signifies presence: πρὸς τε Θεῶν μανάρων, *in presence of the happy gods;* and sometimes it is used in swearing, πρὸς Θεῷ, *per Deum.*

Πρὸς φίλῳ, Lucian, *by the God that presides over friendship.*

It also signifies after: πρὸς δίκῃς ζῆνεις, *you complain after being punished.*

WITH THE ACCUSATIVE it marks almost always some relation, or motion towards a thing, especially towards animates, and corresponds to the Latin *ad*.

Ἐρχομαι πρὸς σε, *ad te venio, I come to you.*

Τὰ πρὸς ἡμᾶς, *what concerns us.*

Τὰ πρὸς σωτηρίαν φέροντα, *what is conducive to our salvation.*

Πρὸς κοινὰ ἱερά, *in the public temples.*

Πρὸς τὸ γῆρας, *in old age.*

Πρὸς τὸν βασιλέα, *to the king, before the king.*

Πρὸς βασιλέα γενόμεναι συνθήκαι, *the agreement made with the king.*

Συνεταράχθησαν πρὸς τὸ ἀξίωμα τῷ ἀνδρὶ, Plut. *they were troubled at the man's gravity.*

Οἱ διαφερέμενοι πρὸς τὸν Μάρκελλον, Id. *Marcellus's enemies, those that were at variance with him.*

Διατειχίζεται ἡ ἱστορία πρὸς τὸ ἐγκώμιον, Lucian, *history is parted as it were by a wall from panegyric;* that is to say, there is a very wide difference between relating facts, and commending persons.

Τινὰ πρὸς ἕτερον σκοπεῖν, *to compare one person with another.*

Ὡς τὰ δύο πρὸς τὰ τέσσαρα, οὕτω καὶ τὰ τέσσαρα πρὸς ὀκτὼ, *as two are to four, so are four to eight.*

Πρὸς τὸν ἐχθρὸν διαλλάττεσθαι, *to be reconciled to one's enemy.*

Παλῆται δις πρὸς τὸ ἀγρόσιον, *it costs twice as much.*

Πρὸς χάριν, *for favour, out of complaisance.*

Πρὸς ἄλλον ζῆν, *to conform to another person's way of living.*

Πρὸς ἅπος, *opportunately, aptly, à propos.*

Ὅ πρὸς τί, *what relates to something.*
Thus the relatives are denominated by philosophers. But when πρὸς τί is used in interrogation, it signifies, *quorum? what is this for? to what purpose this?*

Γίνεται πρὸς τί, *to be busy about something.*

Ἡδέως ἐχεῖν πρὸς ἅπαντας, *to render one's self agreeable to every one.*

Τὰ χερίσματα πρὸς ἄλλα καλὰ ἀλλάττονται, *Aristot. they exchange their own goods for others.*

Πρὸς κέντρα λακτίζειν, *to kick against the pricks.*

Πρὸς ἀκροατὴν, *in favour of the audience.*

Πρὸς ὀργὴν, *out of anger.*

Πρὸς βίαν, *by force.*

Πρὸς ὑπερβολὴν, *by excess.*

Πρὸς φιλίαν, *in friendship.*

Πρὸς ἀφθονίαν, *in plenty.*

Πρὸς καιρὸν, *seasonably, à propos.*

Πρὸς ἀκρίβειαν, *carefully, exactly.*

Πρὸς ἀλήθειαν, *truly, really.*

Πρὸς αὐλὸν, *with the sound of the pipe, or flute.*

Πρὸς ἡμᾶς φιλία, *the friendship that subsists between us.*

Πρὸς ὄρθην sup. γεαμμὴν, *perpendicularly.*

Πρὸς ταῦτα, *thereupon, after this.*

Πρὸς ἀξίωμα, *according to his dignity.*

Ἀλλὰ γεννᾶται πρὸς τῷ τραύματι, *Plut. sed inter vulnera nascitur.*

WITH THE ABLATIVE it generally denotes proximity, or identity.

Πρὸς τοῖς ποσίν, *at his feet.*

Πρὸς τῇ πόλει, *near the town.*

Πρὸς ἑαυτῷ, *in himself.*

Πρὸς τὰτοις ὅλος ἐστὶ, *totus est in illis, Hor. he is quite taken up with it, he thinks of nothing else.*

Πρὸς δὲ τὰτοις, *moreover.*

Πρὸς τὰτοις, signifies also, *with them, at their house.*

Οἱ πρὸς ταῖς κύλιξι, *Herodot. cup-bearers.*

ΣΥΝ, Att. ΣΥΝ, a preposition that governs the ablative, and corresponds intirely with the Latin *cum, with.*

Σὺν Θεῷ, *with God, with God's help.*

Σὺν λόγῳ, *with reason, agreeably to reason.*

Σὺν τῷ εἶναι, *to be of one's party, to be of his side.*

Σὺν τοῖς νόμοις, *according to the laws.*

Σὺν δύο, *two and two.*

Σὺν τρεῖς, *three and three, &c.*

This preposition is frequently understood; as

Ἐλαβεν αὐτῷ στρατῶν, τὸ στρατόπεδον, *Plut. in Demetr. he took both general and army.*

ΥΠΕΡ, super, upon, a preposition that is joined with the genitive and accusative: the signification of it will appear by the following examples.

WITH THE GENITIVE: ὑπὲρ τῆς στέγης, *upon the roof.*

Ὑπὲρ ὧν ἐπραξα ἐγώ, *I shall speak of what I have done.*

Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; *Rom. viii. if God be for us, who can be against us?*

Ὑπὲρ τῶν ἀποθανόντων ἐν τῷ πολέμῳ, *Dionys. Halicar. in the room of those that perished in the war.*

Ὑπὲρ τῷ λαθεῖν, *in order to be concealed.*

Ὑπὲρ τῆς εἰς τὰ κοινὰ φιλοτιμίας, *for the love and affection they bore towards the republic.*

WITH THE ACCUSATIVE: ὑπὲρ γῆν, *upon the ground.*

Ὑπὲρ τὰ μέτρα, *beyond measure.*

Τὰ ὑπὲρ ἡμᾶς, ἔδεν πρὸς ἡμᾶς, *quæ supra nos, nihil ad nos, what is above us, does not concern us.*

Ὑπὲρ τὸν καιρὸν, *Lucian, unseasonably, untimely.*

ΥΠΟ, sub, under, a preposition that is joined with three cases, and corresponds to the Latin *sub, or ad.*

WITH THE GENITIVE it commonly marks the efficient cause: νοσῇ ὑπὸ πόνῳ, *he is sick through hard labour.*

Ἀνάλωτος ὑπὸ χρημάτων, καὶ ὑπὸ ἡδονῶν, καὶ ὑπὸ φόβῳ, *whom no money, pleasures, nor menaces could corrupt.*

Wherefore it is not only joined with passive verbs, but also with neuters, like the Latin *ab*: ἀπέθανεν ὑπὸ πυρέτυ, *he died of a fever: ἀπέθανεν ὑπὸ Μενέλαῳ, he was killed by Menelaus; just as Cicero says, nihil est valentius à quo intreat.*

We likewise find it with the substantive verb; εἶναι ἐν δόξῃ ὑπὸ τινος, *to be in somebody's esteem.*

In a signification bordering upon this, it is taken for *propter*: ὑπὸ τῆς ἀπεχθείας, *by reason of the hatred.* Ὑπὸ ἐνδείας, *ab inopia, Cic. because of the necessity I am under.*

But it is used in several other significations; as τῆς συγκλήτης ἀνθρ, ὑπὸ ὑπατίας μὲν νεωστὶ, *Herodot. a senator, and but lately out of his consulship.*

Ὑπὸ σκότῳ, *during night, or towards night.*

It is also put for *àπὸ*; as ὑπὸ τραυμάτων θεραπεύεσθαι, *Plutarch, to be cured of his wounds. But this happens very seldom.*

It oftener signifies *sub*, which is derived from it: ὑπὸ τῆς σήπης, *sub tecto, in the house.*

Likewise, WITH AN ACCUSATIVE it generally corresponds to the preposition *sub*, whether it marks the place, time, or power.

ὑπὸ τὴν πόλιν, *sub urbem, near the town.*

ὑπὸ τὰς αὐτὰς χρόνους, *sub idem tempus, about the same time.*

ὑπὸ αὐτὸν ποιῆσθαι, *to reduce under his obedience.*

οἱ ὑπὸ χεῖρας, *Dionys. Halicar. those that are in other people's power.*

We likewise read, ὑπὸ πόδα χωρεῖν, *pedem referre, to retire.*

WITH THE ABLATIVE it may be rendered various ways :

ὑπὸ γῆ, *under ground.*

ὑπὸ ράβδους ὁμοῦ πλάταις καὶ ἀξέαισι, *Plut. with all their rods and axes.*

ὑπὸ Πέρσῃ ἀρχεται, *to begin with the Persians.*

ἡ ὑπὸ Γάλλοις γενομένη ἀλωσις, *the taking of the town by the Gauls.*

ὑπὸ τοῖς οἰκείοις ἀμαρτήμασι, *by reason of his own transgressions.*

ὑπὸ τῇ ποιήσει ἐπαινῆσθαι, *to be commended for his poetry.*

ὑπὸ αἰσχεαῖς ἡδοναῖς, *Herodi. because of his debauchery.*

Ἐποίησεν ὑπὸ αὐτῷ τὰ κατὰ τὴν Φωκίδα, *he subdued the whole province of Phocis.*

ANNOTATION.

So far have I collected what to me appeared most necessary, in regard to the government of prepositions ; and whoever will be at the trouble of reading this list a few times over, I do not at all doubt, but he will be soon capable of forming a right idea of their signification, so as to understand them in authors. However, if there still remain any difficulties they will be removed in the next book, chap. xii.

RULE VII.

Of the questions of place.

The questions of place are answered by adverbs ;

Or by the following prepositions :

The question ubi, by ἐν with the ablative ;

The question quo, by εἰς with the accusative ;

The question unde, by ἐξ with the genitive ;

And the question quâ, by διὰ also with a genitive.

EXAMPLES.

The questions of place are all very easy in the Greek ; for they are answered either by an adverb of place, as Ἀθήνησι, *Athenis, to be at Athens ;* Ἀθήναζε, *Athenas, to go to Athens ;* Ἀθήνηθεν, *ex urbe Athenarum, to come from Athens ;* with others that may be seen in the sixth book, Chap. i.

Or else they are answered by a preposition adapted to each question, in all sorts of nouns, whether of great or small places, ἐν Ῥώμῃ, *at Rome ;* εἰς Ῥώμην, *in urbem Romam, to Rome ;* ἐκ Ῥώμης, *from Rome ;*

διὰ γῆς καὶ θαλάσσης, *by sea and land*. This question has no particular adverb to answer to it.

ANNO TATION.

The poets frequently omit the preposition, here as well as in Latin, and sometimes also the orators; Μαραθῶνι for ἐν Μαραθῶνι, Thucyd. *at Marathon*.

Sometimes the construction of the accusative is found in the question *ubi*; as τὰ παῖδιά μου μετ' ἐμῆ εἰς τὴν κοίτην εἰσὶ, Luke xi. instead of saying, ἐν τῇ κοίτῃ, *pueri mei mecum sunt in cubili*. But we may probably understand there a participle of motion with the verb of rest; as ἐλθόντες εἰσὶ, instead of ἤλθον, according to what we have said Rule IV. Though it is observable, that sometimes the repose is put in the accusative, and the motion in the ablative; whereof several examples may be seen in the preceding list, in the prepositions εἰς and ἐν. Whence it proceeds, that in Latin the preposition *in*, which answers to those two prepositions, is sometimes put with the accusative of rest, and sometimes with the ablative of motion, as we have shown elsewhere.

CHAP. III.

Of the Government of the Genitive.

RULE VIII.

Nouns that govern, or are governed in the genitive.

1. *The primitive pronoun is used in the genitive instead of the nominative of the possessive, as πατὴρ μου :*
2. *A genitive is also required after verbals compounded with α ; 3. after comparatives ; 4. and after several adverbs.*
5. *Nouns signifying the cause, are also put in the genitive :*
6. *As likewise nouns expressing price ; 7. matter ; 8. part ; 9. or time.*

EXAMPLES.

1. **T**HE genitive, as we have observed in the Latin Method, always denotes possession; wherefore the Greeks frequently put this case of the pronoun as πατὴρ μου, *pater mei*, instead of saying, *pater meus*,
my

my father : φίλος ἡμῶν, *the friend of us*, instead of *our friend*.

2. They also put this case after verbal nouns composed of α privative, because they consider them as substantives : ἀλθέατος τῆς ἀθελείας, *who has not seen the truth* : τίς δ' ἐστὶ δέσλος τῷ θανάτῳ ἀφροντίς ὢν ; Euripid. *an servus ille, qui caret mortis metu ? can that man be deemed a slave, that is under no apprehension of death ?*

3. After comparatives : μείζων ἐμῷ, *major me, greater than me* : ἀμαρτάνει καὶ σοφώτερος, Æschin. *the wisest of men are sometimes mistaken* : ἀναρχίας, μείζον ἐκ ἐστὶ κακόν· αὐτὴ πόλεις τ' ὀλλυσιν, ἢ δ' ἀναστάτες οἴκας τίθησι, Soph. *there is no one greater evil than anarchy : it destroys whole towns, and lays waste their buildings* : ἀρχεῖν μηδενὶ προσήκει, ὃς ἔδδ' κρείττων ἐστὶ τῶν ἀρχομένων, Cyrus apud Plut. *no body is fit to command, unless he excels in goodness those that are to obey him*.

ANNO T A T I O N.

We have not mentioned here the superlative, which also governs a genitive, because it is the same government as the Latin ; as πάντων ἀνθρώπων δικαιοτάτος, Theog. omnium hominum justissimus, the justest of all men ; which must be resolved by the preposition, just as Lucian says ἐγὼ ἐξ ἀπασῶν ἡ καλλίστη ἔδοξα, I was reputed the handsomest of all.

The reason of the government of the comparative lies also in the preposition ; for μείζων ἐμῷ, is as much as to say, μείζων ἐπὶ, or πρὸς ἐμῷ, the same as in Latin, major me, that is præ me, or pro me, who excels in comparison to me : where we find an exact conformity between both languages, if not in the case, at least in the cause of the government, which is the dependence on the preposition.

Remarkable expressions with the comparative.

Sometimes the comparative assumes the particle ἢ (as the Latins use *quam*) either with its government of the genitive, as ὠμίλησα ἀρεῖοσιν ἢ ὑμῶν ; or with the case attracted by that of the preceding verb, ὠμίλησα ἀρεῖοσιν ἢ περὶ ὑμῶν, Hom. *versatus sum cum fortioribus viris quam estis vos, I have conversed with braver men than you* ; or by inserting a preposition with an accusative : ἐλλάτω ἢ πρὸς τὸ κατόρθωμα νομίζειν εἶναι τὴν δόξαν, *to think the honour inferior to the merit of the action*. Μείζουσιν ἢ κατὰ τὴν ὑπέρχεσαν εἰσὶν, Thucyd. *majoribus quam pro suarum facultatum modo, greater than their fortunes would permit* : or else with ὥς ; as μείζω ἢ ὥς τῷ λόγῳ τις ἀν εἶποι, Dem. *majora quam ut aliquis explicare ea verbis possit, greater than it is possible for words to express* : or finally with the in-

finitive; as *μείζων ἢ ὥστε φέρειν*, *too great to be endured*. Which has been introduced only to prevent ambiguity, or to adorn the sentence; though sometimes they neglect using these circumlocutions, as *κάλλιον εὖ ποιεῖν φίλους, ὀφθαλμίων*, Aristot. instead of *κάλλιον εὖ ποιεῖν φίλους, ἢ ὀφθαλμίων*, *it is more commendable to serve one's friends than strangers*: where it is observable, that the genitive *ὀφθαλμίων* is governed by the comparative, though there is an accusative before *φίλους*, which we must suppose to be done by virtue of the preposition understood.

There is likewise another sort of periphrasis with the prepositions, without *ἢ*: *πλεονος δόξης παρὰ Μωσῆν ἡξίωται*, Heb. xiii. *he was counted worthy of more glory than Moses*; that is, *in comparison with Moses*. *Ἦτερα τὰ ἄλλα πρὸς τὴν ἀρετὴν*, Thucyd. instead of *ἤτερα τῆς ἀρετῆς*, *every thing is inferior to virtue*. We find also other prepositions used on this occasion; *περὶ, ὑπέρ, &c.* *Οἱ υἱοὶ τοῦ αἰῶνος τῆς φρονιμώτεροι ὑπὲρ υἱῶν τοῦ φωτός*, Luke xv. *the children of this world are more prudent than the children of light*. Which Virgil seems to have imitated.

— *Scelere ante aliis immanior omnes.* Æn. I.

They also join other particles with the comparative, to augment its force, as *λίαν, πάνυ, μᾶλλον, πολὺ, &c.* *πάνυ μείζον*, *a great deal bigger*; *μᾶλλον ἐτοιμώτερον*, *much readier, a great deal better prepared*; and such like.

Sometimes they put *μᾶλλον* with the positive, instead of the comparative, as *magis* in Latin: *μακάριόν ἐστι δίδοναι μᾶλλον ἢ λαμβάνειν*, *it is a happier thing to give than to receive*. And sometimes it is understood: *καλὸν τὸ μὴ ζῆν ἐν τῇ, ἢ ζῆν ἀθλίως*, Menander, *it is better to be dead, than to live in misery*. *Ἀγαθὸν πεποιθῆναι ἐπὶ Κυρίῳ, ἢ πεποιθῆναι ἐπ' ἀνθρώπων*, Psalm cxviii. *it is better to trust in the Lord, than to put confidence in man*; *bonum est sperare in Domino; quam sperare in homine*.

Now because the force of the comparison is included in the particle, as we have proved in the Latin Method, we can also make use of the superlative, where one would think there ought to be a comparative, or vice versa; as *ὅτε δεινότατος σαυτὲ ἦσθα*, Xenoph. *when you even surpassed yourself*; that is to say, *ἐπὶ σαυτῇ*, or *πρὸ σαυτῇ*, *præ te ipso, in comparison to yourself*. And in St. John i. *πρῶτός μὲ ἦν*, *prior me erat*; that is to say, *πρῶτος πρὸ ἐμῆ* *he was before me*. *Τὰ ἄρρενα κυέμενα κινητικώτατά ἐστι τῶν θηλέων*, Aristot. *the males are much apter to move in the womb of their mothers, than the females*. On the contrary, we find the comparative put for the superlative; *μακροῦ, πάντων βαρύτερος*, Synes. *for βαρύτερος, a great deal more troublesome than all the rest*.

It is proper also to observe, that sometimes the comparison is taken in a bad sense, though the words do not seem to import it; as *κρείττων τῆς παιδείας*, *eruditione melior, vel fortior*, that is to say, *past correction, too bad to be taught any good*. Just as when the French say, *on ne lui sauroit rein apprendre*, it may bear two different senses, being applicable to a very learned man, who knows every thing; or to a heavy blockhead, who is unteachable.

The government of adverbs.

4. A genitive is also put after several adverbs; as
 Adverbs of place: μέχρι Σάσων, Arist. *as far as*
Suze. Ἔως τῆ ἔξω τόπῃ, Id. *as far as the place without.*
 Ἐτεινον εὐθὺ Βαβυλῶνος, *I drew directly towards Babylon.*
 Ἐντὸς ἑαυτῆ εἶναι, *to be within one's self.* Ἐκτὸς ἑαυτῆ
 εἶναι, *to be out of one's self,* Οἱ ἐντὸς λόγων, *the learned,*
those that are versed in the arts and sciences. Οἱ ἐκτὸς
 λόγων, *those that do not concern themselves with the sci-*
ences. Ἐξω βελῶν, *extra tela, extra aleam, out of danger.*
 Ἐγγὺς κατάρας, *propè diras, near malediction.* Τηλὲ τῶν
 ἀγρῶν, *far from the fields.* Πόρρω τῆς ὑποθέσεως, *far*
from the subject. Οὐκ ἀποθεν τὴν Ἀντιοχείας, *not far from*
Antioch. Πέραν τῆ Ἰορδάνε, *the other side of Jordan.*
 Πέρα πάσης διηγήσεως, *exceeding all recital or narrative.*
 Ἐμπροσθεν ἐκείνων τάττειν, *to place before them.* Κράζει
 ὀπισθεν ἡμῶν, *she cries after us.* Ἐπάνω πάντων, *above all.*
 Ὑποκάτω τῇ συκῆς, *under a fig-tree.* Μεταξὺ ἡμῶν καὶ
 ὑμῶν, *between you and us.* Κυκλόθεν τῆ θρόνῃ, *round about*
the throne. Ἐναντίον ὑμῶν, *in your presence.*

Adverbs of hiding and concealing: κρύφα τῶν ἄλ-
 λων, *unknown to the rest.* Λάθρα πατρὸς, *without his*
father's knowledge.

Of separation: ἄνευ καμάτῃ, *without trouble.* Οὔτε
 συμπόσιον ἄνευ ὁμονοίας, ἔτε πικρὸς χωρὶς ἀρετῆς ἡδονὴν
 ἔχει, Procop. *there is no real satisfaction in feasts with-*
out concord, nor in riches without virtue. Δίχα ἐκείνων,
without them. Ἐκτὸς ὠδίνων, *without pain.* Ἰδίᾳ τῶν
 ἄλλων, *separately by one's self.*

Of exception: πλὴν ἄλλων, *excepting the rest.* Χωρὶς
 τῶν εἰρημένων, *exclusive of what has been said.* Τὸ γὰρ
 ἀνώδυνον τῆτο, ἐκ ἄνευ μεγάλων ἐγγίνεται μισθῶν τῷ ἀνθρώπῳ
 πεθεριῶσθαι γὰρ εἰκὸς, ἐκεῖ μὲν σῶμα τοῖστον ἐνταῦθα καὶ
 ψυχὴν. The words of Crantor, thus translated by
 Tully: *istud nihil dolere non sine magnâ mercede con-*
tingit, immanitatis in animo, stuporis in mente, Tusc. 3.
this exemption from pain is purchased by man at a very
extravagant rate, since his body is rendered thereby dull
and heavy, and his mind becomes savage and cruel.

Of order: ἐφεξῆς τῷ ἐνός, *deinceps post unum*. Ἐξω τῆς ταῶς, *extra ordinem*.

Of number: ἀπαξ ἐνιαυτῷ, *once a year*.

Of the final cause: τῷ βελτίστῳ, *for the best*. Τῷ κέρδους ἕκατι, *for the sake of gain*. Τῆς ἀληθείας χάριν, *for truth's sake*.

Of time: ὅποτε τῷ ἔτει, *at what time of the year*. Ἀπαξ τῆς ἡμέρας, *once a day*. Δίς τῷ μηνός, *twice a month*. Τρίς τῷ ἐνιαυτῷ, *thrice a year*. Ἔως τῷ νῦν, *to the present time, till now*. Ἀχρι τῆς σήμερον ἡμέρας, *to this present day*.

Those that relate to time and place: Ἀχρι κόρου, *to satiety*. Μέχρι τῷ δυνατόν, *as long as is possible*. Μεταξὺ λόγων, *in the midst of the discourse*.

Of exclamation: ὦ μοι τῶν κτημάτων! *alas, my poor goods!* ὦ τῷ ἀδικήματος! *O, what injustice!* or simply τῆς τύχης, *sup. ὦ, what an adventure!*

ANNOTATION,

Sometimes the genitive precedes the adverb, by which it is governed: ἢ ἔξω, *Aristot. without which*: ἢ ἐσω, *Id. in which*. Κινδύνων ὄντας πόρρω, τῶν δ' ὠφελείων ἑγγύς, *being distant from danger, and near to help*.

Sometimes the adverb is in the middle: τῆς ἰδίας ἐνεκὲν ἔχθρας, *Demosth. moved by a private enmity*.

Reason of the government of these adverbs.

Sometimes it is because of their having the force of a noun substantive: for as the French say, lors du concile de Trente; so the Greeks say, ὅποτε τῷ ἔτει, *when, or at what time of the year*. And the same may be said of several others, though it is true that the modern idioms do not always answer to the clearness of the Greek expression.

Sometimes a preposition is understood; as τίνος χάριν, *that is to say, πρὸς τίνος χάριν, in cujus gratiam, in whose favour*; χάριν being a real accusative from χάρις, *gratia*: just as when Aristotle says, ποταμῶν δίκην, *instar fluviorum, we must understand κατὰ; like instar; which being a real noun, as well as exemplar, supposes ad; ad instar, after the manner, like*.

Sometimes it is a division: πανταχόσε γῆς διαδεάμει, *Euseb. he would travel all over the world, or through all parts of the world*.

Sometimes we find these adverbs with other governments, but then it is by virtue of something else; as ἑγγύς ἐστι τῇ κοιλίᾳ, *Aristot. is near the belly, where τῇ κοιλίᾳ is the dative of relation*. Ἰλίου εἴσω, *Hom. into Troy, where Ἰλίου is the accusative of motion*. And then εἴσω is the same as the preposition εἰς.

Sometimes

Sometimes they are put absolutely: ἔτη ἑγγὺς τριακόσια, *Thucyd.* near three hundred years.

Several nouns governed in the genitive.

We likewise put in the genitive, by virtue of a noun or preposition understood,

5. The cause, or why: φιλεῖ αὐτὸν τῆς ἀρετῆς, sup. χάριν, *he loves him for his virtue.* Εὐδαιμονίζει σε τῆς σοφίας, sup. περὶ, *he thinks you happy for your wisdom.*

6. Nouns expressing price: ὠνησάμην δύο ὀβολῶν, *I bought it for two pence.*

7. Matter: πεποιήται λίθῃ, *it is made of stone:* or with the preposition, ἐκ λίθῃ.

8. Part: ἔπιον τῆς οἴνου, which is similar to the French phrase, *j'ai bu du vin*; that is to say, *part, and not all the wine.* Λύκον τῶν ὠτων κρατῶ, *Prov. lupum auri-bus teneo, I have hold of the wolf by the ears.* Lucian has put a preposition here, ἐκ τῆς ἑρᾶς λαμβάνεσθαι, *to take hold of by the tail.*

9. Time, either of duration and answering to the Latin *quamdiu*; πέντε ὅλων ἐτέων, *during five whole years:* or the precise time, and answering to *quando*; ἡμέρας, καὶ νυκτὸς μελετᾷν, *to meditate night and day.*

ANNOTATION.

Nouns of time, that are put in the accusative, or in the ablative.

The time either precise, or of duration, is put also in the accusative, or the ablative, either with or without a preposition, as in Latin. But we have mentioned in the rule, only what was particular to the Greek.

Thus we say for the precise time, τῇ αὐτῇ ἡμέρᾳ, or with the preposition, ἐν τῇ αὐτῇ ἡμέρᾳ, *the same day.* Τὸν μὲν χειμῶνα, τὸ δὲ θέρος, sup. κατὰ, *hyeme quidem, æstate vero.* Πᾶν τὸ ἀρχαιότητι διαφέρειν αἰδέσιμον, *Basil. we ought to reverence every thing that is remarkable for antiquity.*

We likewise say for the duration of time, ὀκτὼ καὶ δέκα ἔτεσι, or else ἐν ἔτεσι, *during eighteen years.* Τρεῖς ὅλας μῆνας, or ἐπὶ τρεῖς, *during three whole months*; πολὺν χρόνον, or ἐπὶ πολὺν χρόνον, *during a long time.*

Ὅστις πολὺν χρόνον ἀδικῶν ἀκόλατος μένει, τῷτον δεῖ νομίζειν τὸν ἐτυχίστατον, *Justin. we ought to think that man very unhappy, who lives a long time in his wickedness with impunity.*

Φιλεῖ μὲν γὰρ τὸ θεῖον, ἔς ἀντ' ἀδικίας σφῶν πικρῶς τιμωρεῖσθαι δέλη, τῶν αἰζημίων τε, καὶ ἐπὶ πολὺν χρόνον εὐδαίμονας ἔαν, ἵνα τῇ τῶν πραγμάτων μεταβολῇ μᾶλλον βαρύνωνται: the Greek translation of Cæsar attributed to Gaza, where he says, *consuesse enim Deos immortales, quod gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiores interdum res, & diuturniorem impunitatem concedere*, 1. de bello Gallico: that it was customary for the immortal Gods, when they pleased to signalize their justice on the wicked, to suspend their vengeance for a while, and permit them to flourish, to the end that they may be afterwards more sensibly affected with their reverse of fortune.

Οὕτω καὶ τῶν πονηρῶν. ὅσοι τὴν παραυτίκα πληγὴν ἐκφυγεῖν ἔδοξαν, ἔ μετὰ πλείονα χρόνον, ἀλλ' ἐν πλείονι χρόνῳ τιμωρίαν μακρότεραν, ἢ βραδύτεραν τίνουσιν, ἐδὲ γηράσαντες ἐκολάσθησαν, ἀλλ' ἐγήρασαν κολαζόμενοι, Plut. thus the wicked that seem to escape immediate vengeance for their crimes, are not punished later, but longer; nor does justice overtake them when they are old, but they grow old in the punishment of their iniquity.

The matter and price in the ablative.

The matter is sometimes put in the ablative, as in Latin, though not so often: αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι. Od. τ. where he speaks of the gates of hell, some are made of horn, and some of ivory.

As also the price: ἰδίῳ θανάτῳ τὸ ποίμνιο πριάμενος, S. Chrys. ransoming his flock at the price of his own death.

Reason of these governments.

In short, wheresoever an ablative case is governed in Latin, the same government may be in Greek, unless it be drawn to the genitive by virtue of a preposition, as mentioned in the rules. And when an ablative is put, it is only by virtue of a preposition understood: which is proved not only from the general practice of expressing it thus in modern languages, but moreover because it is often used so in Greek. Ὀγκῆσθαι ἐπὶ γένει, ἐπαίρεσθαι ἐπὶ πλέτῳ, καὶ φουᾶσθαι ἐπὶ δυνάμει, ἔδειν δέμεις ἐστὶ, Xenoph. to be proud of birth, vain of riches, or haughty in power, is what nobody is allowed. Ἡ δὲ κτήσις αὐτῶν ἐσιν εὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ, Xenoph. these things are not obtained by force, but by mildness and benevolence, Τὸ μὲν χρυσίον ἐν τῷ πυρὶ δοκιμάζειν, τὰς δὲ φίλους ἐν ταῖς ἀτυχίαις, Isocr. as we make a trial of gold in the fire, so friends are tried in adversity. In like manner the rest.

RULE IX.

Several verbs that govern the genitive.

A genitive likewise follows, 1. Verbs of admiring. 2. Hindering, forbidding. 3. Excelling. 4. Commanding. 5. Pardoning. 6. Condemning. 7. Buying. 8. Enjoying. 9. Abstaining, depriving. 10. Of sense (11. except the sight.) 12. Of caring or neglecting. 13. Undertaking. 14. Ceasing. 15. Delivering. 16. As also of distance.

EXAMPLES.

There are a vast number of verbs which in Greek require a genitive after them; as those of,

1. Admiring: θαυμάζω σε, *I admire you.*

2. Hindering or forbidding: εἴργειν τῆς θαλάσσης, *Plut. mari prohibere, to forbid or keep one from the sea.* Κωλύει τὸ γίνεσθαι οἰκίαν, *Aristot. he debars from building.* Εἴργειν οἶνον, *to debar one of wine.*

3. Excelling, surpassing, overcoming: πλεονεκτεῖν τῶν πολεμίων, *to gain an advantage over one's enemies.* Οὐδὲν ἄλλο ἡγεμόνι ὠρέπεται, ἢ τὸ μηδὲνα ὑπερηφανεῖν, μηδὲ ἀβρύνεσθαι, ἀλλ' ἐξ ἴσων πάντων προΐσασθαι, *Epictet. nothing is more becoming a general, than neither to despise or insult any body, nor to pay low complaisance, but to behave with equality and moderation towards those under his command.*

4. Commanding: τῶν οἰκετῶν ἄρχειν, *Isocr. to command his servants.* Ἡδονῆς κρατεῖν, *to subdue his pleasures.* Ἀνθρώπων νομαρχεῖν, *Lucian, to have a supreme command over mankind.* Ἀισχρὸν τῶν μὲν οἰκετῶν ἄρχειν, ταῖς δὲ ἡδοναῖς δελεεύειν, *Isocr. it is a dishonour to command one's slaves, and at the same time to be a slave to one's passions.* Also δεσπόζειν, κυριεύειν, δυναστεύειν, βασιλεύειν, τυρανεῖν, and such like.

Hence we find in the Scripture, *dominetur piscium maris, &c.* and in Hor. *regnabit populorum.*

5. Forgiving or sparing: συγγνώσκω σοι τῆς ἀπάτης, *Philostr. I forgive you your mistake.* Ὅς φείδεται τῆς βακτηρίας, *μισεῖ τὸν υἱὸν αὐτοῦ, Proverb. qui parcit, virgæ,*

virgæ, odit filium suum; *he that spares the rod, hates his child.*

6. Condemning and accusing: ἑαυτῷ κατηγορεῖν, *to accuse one's self.* Ὁ κακὸς τάχις αἰ καταγνοίη καὶ τῷ ἀγαθῷ: ὁ ἀγαθὸς δὲ ὀδὲ κακῷ ῥαδίως, Basil. *the wicked are forward in condemning the just; but the just are slow in censuring the wicked.*

7. Buying: τῶν πόνων πωλῶσιν ἡμῖν πάντα τ' ἀγαθὰ θεοὶ, Epichar. *we purchase what blessings we receive of the Gods, at the price of our labour.* Which Horace seems to have intended to express in these verses:

— Nil sine magno
Vita labore dedit mortalibus —.

8. Enjoying, partaking, taking, accepting, admitting, acquiring, and the like: ἀπέλαυε τῶν παρόντων, Isocr. *he enjoyed his present fortune.* Τῆς φιλοσοφίας ὀναίμην, Syn. *let me enjoy philosophy.* Πιπίσκοντες με τὸ τῷ φαρμάκῳ, Lucian, *offering me this poison to drink.* Σίτῃ καὶ ποτῷ κοινωνοῦν, Xenoph. *to eat and drink together.* Μετέχουσα λογισμῷ, Plato, *particeps rationis, capable of reason.* Οὐκ ἀποδέχονται τῶν λεγόντων, Aristot. *they don't approve of those that say.* Ἐπαίνε τυχεῖν, Demosth. *to acquire praise.* Τῆς ἀρετῆς ἐφικέσθαι, Isocr. *to acquire virtue.* Κληρονομεῖν τῆς βακτηρίας αὐτῷ, Lucian, *to inherit his staff.* Though this is also joined with an accusative: ὡς ἐπεκράτησαν τῶν πόλεων, Herodot. *as they made themselves masters of the towns.*

9. Depriving, whether one's self or another, abstaining from, missing one's aims, and others opposite to those of the preceding article; as ἀμφοτέρων ἡμαρτήκαμεν, Thucyd. *we have missed them both:* σφαλέντες τῶν ἐλπίδων, Herodot. *deceived in their hopes:* μὴ ψευσθῇ τῶν ἐλπίδων, Basil. *that his expectations may not be frustrated:* ἀποσερεῖν ἑαυτὸς τῆς σωτηρίας, Chrys. *to deprive themselves of salvation:* νοσφιεῖς με τῷδε, Eurip. *you will deprive me of this:* σερεσθαι νίκης, *to be deprived of victory:* ἀγνεύειν, οἶνε καὶ ψευδολογίας, Plut. *to abstain from wine and untruth:* κυάμιον ἀπέχεσθαι, *to abstain from beans,* just as Horace said, *abstineto irarum, don't give way to passion.*

10. Of sense: εἴ τις αἰσθῆται ψόφῃ, Aristoph. *if any body should hear a noise*: αἰσθάνεται τῶν ὀσμῶν, Arist. *he perceives the smell*: δογματῶν θείων ἐπακῆειν, *to give attention to the divine doctrines*: ἀμφοῖν ἀκροᾶσθαι, *to hear them both*: ὀσφραίνεται τῇ ψυχῇ, Aristot. *he smells the cold*: γεύεσθαι κακῶν, Eurip. *to have a taste or trial of misfortunes*: τῆς κεφαλῆς ἐφήψατο, Aristoph. *he laid hold of him by the head*: ψαύειν νοσῆντος, *to feel, or touch a sick person*.

11. We must except verbs of seeing, which govern an accusative in quality of actives: ἰδεῖν σε, Luke viii. *to see you*. Οὐδένα ἑώρακε, Acts ix. *he saw no man*.

Verbs of the other tenses have also sometimes the same force; as ὡς δὲ ἐγεύσατο τὸ ὕδωρ, John ii. *when he had tasted the water*. See Rule XI.

12. Caring and neglecting: ἡμῶν οὐκ ἐν κήδεσθαι, Plato, *to take no care of us*. Σὲ δ' ἔφροντιῶ, Aristoph. *I won't mind you*. Ἀμελεῖς τῶν φίλων, Xenoph. *you neglect your friends*. Ὀλιγώρουν τῶν κοινῶν, Isocr. *they neglected the affairs of the commonwealth*. Ὡν μεταμέλειν ἀνάγκη, *which we must certainly repent*.

13. Undertaking, endeavouring, beginning, pursuing, &c. Στοχάζομαι σκοπεῖν, *I aim at the mark*. Πειράσαντες τῇ χωρί, *having endeavoured to discover and surprise the place*. Ἀντιλαμβάνεσθε τῶν πραγμάτων, Dem. *undertake the management of affairs*. Κατάρχεσθαι τῇ λόγῃ, Plut. *to begin the discourse*. Ἐχεσθαι τῶν προκειμένων, Herod. *to pursue one's design*.

14. Ceasing, desisting, quitting, leaving, and others contrary to the foregoing: ἔληξαν τῆς θήρας, Xenoph. *they left off hunting*. Τῆς ὀργῆς ἐπαύσατο, Herodi. *his anger is over, he is appeased*. And in the active: ἐκείνον τῆς ὕβρεως ἐπανύον, Isocr. *they made him desist from his insolence*. Hence Virgil has taken

——— *Tempus desistere pugnae.* Æn. 10.

And Hor. *Desine mollium—Tandem querelarum.*

15. Delivering: ῥύσασθαι ἀνέρα λύμης, Apollon. *to save a man from ruin*. Ταύτης ἀπαλλάξαι σε τῆς ὀφθαλμίας, Aristoph. *to cure you of your sore eyes*.

16. Verbs of distance, separation, difference, and such like: διεῖχε ταύτης, σάδις δέκα, Xenoph. *he was ten furlongs from that place*. Οὐδὲν διοίσει, ἑτέρῳ, Aristot.

there will be no manner of difference between him and the other. Πολλὲ γὰρ καὶ δεῖ, Dem. there is a great deal wanting, it is far short of. Ὀλίγη δὲ λέγειν, Id. I am almost ready to tell, I am very near telling. Νηστεία ἀληθής, ἡ τῶν κακῶν ἀλλοτριώσεις, Basil; true fasting consists in abstaining from vice. Χωρίζεται τῷ Θεῷ ὁ μὴ συνάπλων ἑαυτὸν διὰ προσευχῆς τῷ Θεῷ, Chrysost. he separateth himself from God; that does not join himself to him by prayer.

ANNOTATION.

There are a great many more verbs that govern a genitive, as those of condemning, remembering, esteeming, signifying the passions or affections of the soul, which I have omitted in the rule, as not differing from the Latin.

Reason of this construction.

Now in the last mentioned, as also in those that are particular to the Greeks, it is easy to see that the government depends but on three things; either on a preposition understood, or an accusative understood, which includes the right government of the verb (having elsewhere proved that no verb, either Greek or Latin, can govern really of itself a genitive) or on δίκην, χάριν, or ἕνεκα likewise understood.

Thus when we say, ἀφίημί σε τῶν ἐγκλημάτων, Dem. absolvo te criminum, we must understand δίκην or γραφὴν. as Demosthenes himself said, Κτησιφῶντα γραφὴν ἱερῶν ἐδιώκες, Ctesiphontem sacrarum tabularum reum agebas: or else we must suppose a preposition, as Xenoph. διώκω σε περὶ θανάτου, I charge you with a capital crime.

Τῶν φίλων μύνησο, Isocr. remember thy friends, sup. περὶ, as he has expressed it elsewhere, ἐμνήσθης περὶ τοιαύτης γυναικός, you remember this woman; or we must understand μνήμην, memoriam, λογισμὸν, cogitationem, or some such thing.

Εἰργεῖν τῆς θαλάσσης, Plut. to drive from the sea, sup. ἀπὸ, as in Xenoph. ἀπὸ τῶν αἰσχυρῶν κωλύσαι, to hinder one from committing shameful things. Silius Italicus has expressed himself in the same manner:

———— Captæ prohibere nequiret
Cum Pœnos aquilæ.—— Lib. vi.

Τῶν σωμάτων ἐπιμέλονται, Xenoph. they take care of the body; just as Apul. says, curare corporis. We must understand περὶ or ὑπὲρ. Περὶ τῶν αὐτοῖς μέλει, Isocr. they take care of this. Μελετᾷ ὑπὲρ τῶν κοινῶν Id. to take care of the public affairs.

Ἐλευθερῶ σε τῷ, Eurip. I free you from this toil, sup. ἀπὸ, as in S. Matth. vi. ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, libera nos à malo. Livy has in the genitive, levarunt animum religionis.

Εὐνῆς κοινωνεῖν, Herodi. lecti esse consortem. In like manner Plautus, paternum servum sui participant consilii, sup. περὶ, or the accusative, μέρος, partem, Isocr. Τῶν κινδύνων πλεῖστον μέρος μετέξουσιν, they will share most of the dangers.

Sometimes

Sometimes they join two genitives with the same verb, one of which is governed by a preposition understood as in the preceding examples ; and the second by a noun expressed or understood, which noun is governed by a verb, or in some other manner : as κατηγορεῖ σε πάντων τῶν τετράγων, *Æsch.* accuso, tui (*sup.* malitiam) de omnibus quatuor rebus, I lay these four articles to your charge.

Τίς γὰρ ἐκ ἀγάσαιο τῶν ἀνδρῶν ἀρετῆς; *Dem.* who could help admiring the generosity of those men? Where ἀνδρῶν is governed by the verb ἀγάσαιο; and ἀρετῆς by ἕνεκα understood: or else ἀρετῆς must be the case belonging to the verb, and τῶν ἀνδρῶν must be governed by ἀρετῆς itself. Which *Virgil* has imitated. lib. xii.

Justitiæne prius mirer, bellive laborum?

Ὅν σὺ ἐλάττονος τῶν ἡδονῶν ἐποίησας, *Lysias*, whom you had less value for, than for your pleasures. Where ἐλάττονος governs τῶν ἡδονῶν, as a comparative, and is governed itself by περὶ or πρὸ understood; agreeably to what this author says elsewhere, περὶ ἔδενός ἡγῶντο, *pro nihilo* putabant, they set but very little value. And *Isocrates*, πρὸ πολλῆς ποιησαίμην. I should value very much, I should have a great esteem for. And in like manner the rest.

CHAP. IV.

Government of the Dative, and of the Accusative.

RULE X.

Of the Dative.

1. Verbs of adoring or supplicating, 2. admonishing, 3. fighting, 4. conversing, 5. following. 6. overtaking and running, 7. as also verbs compounded with ὀμᾶ, all govern a dative case.

EXAMPLES.

THE dative, as we have observed in the Latin Method marks in all languages the relation of the action of the verb; that is to say, the attribute by which it is shown that something is done or happens to another: wherefore this case may be put almost every where, in Greek, as well as in Latin. But here I have only taken notice of what seems more particular to the former language; as after,

1. Verbs of adoring or supplicating: προσκυνεῖν τῷ Θεῷ, to adore or worship God. εὐχέσθαι Θεοῖς, supplicate Diis, to pray to the gods.

2. Verbs

2. Verbs of admonishing or reprimanding : κελεύειν, *κελεύειν* τῷ ὄχλῳ, *to command the people*. Πειράσομαι σοι συντόμως ὑποτίθεσθαι, *Isocr. I shall endeavour to advise you in a few words*.

Δημήτριος ὁ Φαληρεὺς Πτολεμαίῳ τῷ βασιλεῖ παρήνει τὰ περὶ βασιλείας καὶ ἡγεμονίας βιβλία κτᾶσθαι, καὶ ἀναγινώσκειν, ἃ γὰρ οἱ φίλοι τοῖς βασιλεῦσιν ἐξ ἀκρίβειας παραινέειν ταῦτα ἐν τοῖς βιβλίοις γέγραπται, *Plut. Demetrius Phalerus advised king Ptolemy to make a collection of whatever books related to regal duty and government, and to read them afterwards with attention; because princes may there find those counsels which courtiers are afraid to give them*.

Πισὲς ἦγε. μὴ τὰς πᾶν ὃ, τι ἂν ποιῇς καὶ λέγῃς ἐπαινῶντας, ἀλλὰ τὰς τοῖς ἀμαρτανομένοις ἐπιτιμῶντας, *Isocr. don't think them your friends, that are ready to extol every thing you say or do, but those who reprimand you for doing wrong*.

Τοῖς μὲν διὰ φύσιν αἰσχροῖς ἐδείς ἐπιτιμᾶ, *Aristot. Ethic. 3. no body ought to reproach another for his natural deformities*.

3. Of fighting, contradicting, opposing, and the like : ἀλλήλοισι περὶ λόγων ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μὴ, *Plato, you may dispute but not quarrel about words*. Μάχεσθαι τοῖς πολεμίοις, *Dem. to encounter the enemy*. Στασιάζοντες ἀλλήλοισι καὶ πολεμῶντες, *being divided among themselves, and engaged in an intestine war*. Οὐκ ἂν ἔγωγε θεοῖσιν ἐπερανίοισι μαχοίμην, *Il. ζ. nor will I fight against the heavenly gods*. Ἴσχεο, μὴδ' ἐθέλ' οἷος ἐρίζεμεναι βασιλεῦσιν, *Il. β. give over and presume not to quarrel alone with the kings*.

Thus Virgil has

—*Solus tibi certet Amintas. Eclog. 5.*

Likewise

—*Placitone etiam pugnabis amori? Æn. 4.*

4. Of conversing, entertaining, or discoursing : πᾶς ὁ προσευχόμενος, τῷ Θεῷ διαλέγεται, *Chrysost. whosoever prayeth, converseth with God*. Τῷ Θεῷ ὡς ἀληθῶς λαλῶμεν τῷ καιρῷ τῆς προσευχῆς, *in reality we converse with God in time of prayer*. Προσῆλθον αὐτῷ *Matth. xxi. accesserunt ei, they drew near to him*. Μὴ κακοῖς ὁμίλει, *Solon; don't converse with the wicked*.

5. Of following, going, running after, or accompanying: ἔπεται τῇ ἀχαρισίᾳ ἢ ἀναισχυντία, Xenoph. *impudence attends ingratitude, or comes after ingratitude.* Ταῖς εὐτυχίαις ἀκολαθεῖ ραθυμία, prosperity is generally followed by effeminacy. Τῷ ἀργεῖν καὶ σχολάζειν ἔπεται τὸ ἀπορεῖν, καὶ τ' ἀλλότρια πολυπραγμονεῖν, Dem. *poverty and curiosity about other people's affairs follow laziness and insolence.* Ἐπεσθαι τοῖς τερπνοῖς εἶωθε τὰ λυπηρὰ, Mosch. *sorrow generally comes after pleasure.* Καὶ δεὸς πολὺ μήποτε προσδραμόντες ἀφυλάκτος αὐτοῖς, καὶ τὴν ἐκ τῆς ἀπολαύσεως τέρψιν εἰδὲν ἠγνησάμενοι βλαβερόν, ἐγκεκρυμμένον τῇ πρώτῃ γεύσει τὸ τῷ διαβόλῳ καταπίωμεν ἄγκιστρον. S. Basil speaking of a worldl. life, *it is to be apprehended, that running after these things with too much greediness, and too little circumspection, without thinking there is any harm in the pleasure we receive from the enjoyment of them, we shall be so unhappy as to swallow at once the devil's bait, which is there concealed.* Καὶ ὅσα τέτρω ἐπιτηδεύματα ζυνέπεται τῷ βίῳ, cæteraque quæ comitantur huic vitæ, Cic. Tusc. 5. *and whatever other cares attend this sort of life.*

6. Verbs compounded with ὁμᾶ; as ὁμόψυχος ἐκείνῳ, *unanimous, or of the same mind with him.* Ὁμόσιον τῷ πατρὶ, *consubstantial to the father, of the same substance with the father.*

RULE XI.

Government of the accusative.

1. The Attics frequently put the accusative for the dative and genitive.
2. All verbs govern an accusative of the noun, which they form themselves.
3. An accusative is frequently put where κατὰ is understood.

EXAMPLES.

The accusative is put in Greek, as in Latin, after verbs of an active signification. But besides this,

1. The Attics frequently put this case after verbs, which were mentioned by us as requiring a genitive or dative. Ἀρέσκει σε, placet tibi, te delectat, *it pleases you.* Γευσάμενον γάλα, Lucian, *tasting some milk.* Πρὶν ἂν ἀμφοῖν

ἀμφοῖν μῦθον ἀκρόσης, ἐκ ἂν δικάσαις, Aristoph. *do not judge before you have heard both sides.*

Ὅταν βέληται Θεὸς εὖ πρᾶξαι πόλιν, ἄνδρας ἀγαθὸς ἐποιήσεν· ὅταν δὲ μέλλῃ πρᾶξαι πόλιν, ἐξείλε τὰς ἀνδρας ἀγαθὸς τῆς πόλεως, Plato, *when God has a mind to favour a town, he bestows righteous men upon it; and when he intends to chastise it, he takes the righteous away.* Καλῶς ποιεῖτε τὰς μισούντας ὑμᾶς. Matth. v. *do good to them that hate you.*

Such also are the verbs λέγω, ἀγορεύω, ἔρέω, which, with the accusative of the person, assume also an adverb of quality. Τὸν φίλον μὴ κακῶς λίγε, Plut. *don't speak ill of your friend.* Μὴ λέγε κακῶς τὸν τεθνηκότα, Solon; *don't speak ill of the dead.* Τὰ ἀπὸ λιμένων πρὸς-ποριζόμενα ἐχρῶντο εἰς διοίκησιν τῆς πόλεως, Aristot. *they employed the revenue of the custom-house in the service of the commonwealth.* Whence the Latins have borrowed, *utor hanc rem. Mea utantur sine.* Ter.

2. All verbs may likewise govern the accusative of the noun they form themselves, or of another that corresponds to it: πλέων πλέν, *navigans navigationem, undertaking a voyage by sea.* Γάμης γαμῶν, *nuptias iniens, marrying.* Whence the Latins have borrowed, *vivere vitam, gaudere gaudia,* and the like.

Ἀδικία ἦν ἀδικῶ σε, *the injustice I do you.* Thus Lucian, speaking of certain rivers, saith οἱ μὲν οἶνον, οἱ δὲ γάλα, εἰσὶ δὲ οἱ καὶ μέλι ἔρρεον, *some flowed with wine, others with milk, and some even with honey.*

3. They use also this case on a thousand occasions, where κατὰ is understood; as Σύρος τ' ἔνομα, καὶ τὴν πατρίδα, sup. ἐστὶ, *nomine & patriâ Syrus*; that is to say, κατὰ τ' ἔνομα, καὶ τὴν πατρίδα: whence the Latins have taken, *cætera Grajus, Virgil, instead of quod ad cætera. Alia id genus,* and the like.

Τὰς συντετριμμένους τὴν καρδίαν, *contritos corde,* Psalm cxlvi. *that have a contrite heart.* Πονεῖν τὰ σκέλη, Aristoph. *to have a pain in one's legs*: whence the Latins have borrowed, *fractus membra,* Hor. *Os, humerosque Deo similis,* Virg. and others of the same sort.

This also happens to the passive: ἀφαιρεθέντες τὰ χρέματα, *stripped of their substance.* Ἐπιτρέπομαι τὴν δαίταν, *deferor*

deferor arbitrium, *for* defertur mihi, *they refer the affair to my judgment.* Τὴν δ' ἐν χειρῶν ἀρπάζομαι, Eurip. *she is snatched out of my hands.* Ἄ χρεώσῃμαι, Hesiod. *what is owing to me.* Οἱ πλεῖστα τῶν ἱματίων ἐπιβαλλόμενοι, Aristot. *upon whom a great many clothes are thrown.* Ὀλον ὅρος ἐπείκειμαι, Lucian, *I have a whole mountain a top of me.* Πισευόμενος τὰ μέγιστα, Greg. *intrusted with things of the greatest consequence.* Ὡς βιάζομαι τάδε, Sophocl. *since I suffer violence in these things.* Πάντα ἐξαπατημένοι, Dem. *deceived in every thing.*

Sometimes we may understand διὰ, or some other preposition, rather than κατὰ; as τεταραγμένων τὴν πρὸς τὴν πόλιν οἰκειότητα Φίλιππῳ γεγεννημένην, Dem. *that is to say διὰ τὴν οἰκειότητα, having been uneasy by reason of the intimacy which this city had contracted with Philip.*

RULE XII.

Of verbs that have two accusatives.

1. *Verbs of giving,* 2. *taking away, doing good to, or hurting,* 3. *absolving,* 4. *and accusing, govern two accusatives.*

EXAMPLES.

It is by virtue of this preposition κατὰ or περὶ, or such like, that there are so many verbs which have two accusatives in the Greek, one of their own natural government, the other of the preposition: such as not only those of teaching, asking, dressing, and admonishing, which have two accusatives in Latin; but also the following verbs:

1. Of giving and doing good to: γάλα ὑμᾶς ἐπότισα, 1 Cor. iii. *I have fed you with milk.* Βέλει σε γινώμιθι; Eurip. *shall I give you some wine to taste?* Στέαρ πυρρῆ ἐμπιπλῶν σε, Psalm cxlvii. *and filled thee with the finest of the wheat.* Ἀκρτιεῖς με ἀγαλλίασιν, Psalm li. *thou wilt make me hear a song of gladness.* Ἀνάγκη τὰς ἀνθρώπους τοιαῦτα πάσχειν, οἷάπερ ἂν τὰς ἄλλας δράσωσι, Isocr. *it is fit that men should submit to the same treatment as that which they have made others suffer.*

2. Of taking away, hurting, depriving, and the like: τὴν ζωὴν ἀφελέσθαι τὸν ἄνθρωπον, Galen; *to take away a man's*

a man's life. Ἀποστερεῖ με τὰ χρήματα, Isocr. *he deprives me of my goods.* Ἐξέσι τοῖς ἐφόροις τὸν βασιλέα δράσαι τῷτο, Thucyd. *the ephori are allowed to use the king thus.* Κακὰ πλείσα ἐργασμαι τὸν ὑμέτερον οἶκον, Id. *I have done a great deal of harm to your house.* Τῷ τοιαῦτα τὸν ἀδελφὸν διαθέντος, Chrys. *of one that uses his brother thus.* Οἷα Ἀντιόπην ἐμήσατο, Apollon. *what he designed to do to Antiope.*

3. Of accusing, absolving, &c. Τίνα γραφήν σε γέγραπται; Plato, *what had he to lay to your charge?* Δίκας εἶλεν Εὐπολιν δύο, Isæus, *he convicted Eupolis of two different crimes.* Ἀς δίκας τῷτον ἀπέφυγον παρόντα καὶ ἀντιδικῶντα, Dem. *in which trials I was discharged, though he was present, and spoke against me.* And such like.

ANNOTATION.

The case governed here by a preposition, is retained also in the passive, as we have already seen in the foregoing rule. Πλάττω πατρὸς κτῆσιν ἐστερημένη, Soph. *deprived of her father's fortune.* Ἀναγκαῖον ὄφλημα τὴν εἰς Θεὸν, ἀγάπην ἀπαιτέμεθα, Basil; *the love of God is demanded of us as an indispensable duty.*

CHAP. V.

Of the Verb, and of the Absolute Case.

RULE XIII.

Of the verb passive.

Verbs passive are joined with a dative; or with a genitive governed by ὑπὸ, παρὰ, or πρὸς.

EXAMPLES.

VERBS passive, as likewise verbs of a passive signification, are joined with a dative; as *πεποιήται μοι*, *factum est mihi*, instead of *à me*, *I have done this.* Τὰ τοιαῦτα μεμελέτηται αὐτῷ, Lucian, *talia ei sunt meditata*, *he is prepared for all this.* Τὸ ψεύδεσθαι δελοπρεπές, καὶ πᾶσιν ἀνθρώποις μισεῖσθαι ἄξιον, *lying is only fit for slaves, and ought to be detested by all mankind.* Οὐκ ἔστι πιεῖν ἔξετάσαι τί πέπρακται τοῖς ἄλλοις, ἀλλ' ἢ μὴ παρ' ἡμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα, Dem. *we are not allowed to enquire with*

with severity into other people's actions, unless we have first discharged our duty ourselves.

But they oftener assume a genitive governed by one of these prepositions, ὑπὸ, παρὰ, πρὸς; as διδάσκειμαι ὑπὸ σοῦ; doceor à te, *I am taught by thee.* Ὅταν ὁ νῆς ὑπὸ οἴνου διαφθερῇ, ταῦτα πάσχει τοῖς ἄρμασι τὲς ἡνιόχους ὑποβάλλουσι, *when the mind is overcome by wine, it is like to a chariot that has lost its driver,* Isocr. Ὑπὸ γυναικὸς ἀρχεσθαι ὕβρις ἀνδρὶ ἐσχάτη, Democr. apud Stob. *it is the very greatest of infamies to be under pettycoat government.* Οἷα πρὸς ἄλλω μὴ παθεῖν ὅλως θέλεις, τοιαῦτα καὶ σὺ μὴ δεῖν ἄλλω θεῖναι, Nazianz. *what you don't care should be done to yourself, don't do that to another.* Παρ' ὧν τὴν ἀρχὴν τῆ ζῆν εἰλήφαμεν καὶ πλείστα ἀγαθὰ πεπόνθαμεν, εἰς τάτας μὴ ὅτι ἀμαρτεῖν, ἀλλ' ὅτι μὴ εὐεργετῆντας τὸν αὐτῶν βίον καταναλῶσαι, μέγιστον ἀσέβημά ἐστι, Lycurg. *it is the very highest degree of iniquity, not only to transgress against those of whom we have had our birth, and what other blessings we enjoy, but even not to be ready to expose our lives for their preservation and interest.*

ANNOTATION.

Sometimes they are joined with the preposition ἐξ, but rarely: ἐκ τῶ φίλων πεισθεῖσα; Sophocl. *by which of her friends persuaded?* Εἴ τι χαλεπὸν ἐκ τῶν κολάων πέπονθας, ἀνάιτιος ἐγὼ σοι, Lucian, *if your flatterers have done you any harm, I am not to blame.*

Sometimes the preposition is understood, and the genitive is put without it: πολλὰ ἐλαττεῖμαι Αἰσχίνῃ, Dem. *I am inferior to Aeschines in several things.* Ἡττᾶσθαι τῶν συμφορῶν Isocr. *to sink under misfortunes.* Νηδύος ἡσσημένος, Ath. *a slave to his belly.*

RULE XIV.

That in the Greek there are three absolute cases.

1. The genitive is sometimes made an absolute case;
2. this happens sometimes also to the accusative;
3. and sometimes to the ablative.

EXAMPLES.

By an absolute case we understand the participle or verbal noun with its substantive, which seems independent in discourse, though it is governed by a preposition understood.

1. Thus because the Greeks have prepositions of three different governments, we may observe that they have therefore three absolute cases, the most usual of which is the genitive; as ἐμῶ παρόντος, *me præsente, in my presence.* Τάττε δ' ὄντος τοιέττε, *Arist. which being thus.* Χειμῶνος ἤδη ἀνεχώρησαν, *Thucyd. sup. παρόντος, they retired towards the beginning of winter.* Καὶ μικρῶ ἀνέκεινον ἐξετραχύλισε, *Xenoph. sup. δέοντος, and he had like to break his neck, bythrowing him down.* Ἐλθόντων δὲ, *as they were come.* Ὕιοντος πολλῶ, *Xenoph. as it rained very hard.* Μυθολογηθέντος, *it being fabled.* Θεῶ διδόντος, μηδὲν ἰσχύει φθόνος. Καὶ μὴ διδόντος, μηδὲν ἰσχύει πόνος, *Nazianz. with God's assistance malice or envy cannot hurt us; and without his assistance our endeavours can do us no good.*

2. Sometimes we find it in the accusative; as ὡς τὸν ἄνδρα τῆτο ποιήσονται, *the man going to do this.* This happens frequently to the neuter participle taken impersonally: ἐξὸν φυγεῖν, μὴ ζήτει δίκην, *Aleibiad. in Apoph. when you can make your escape, don't try to clear yourself.* In the same manner εὖ παρασχόν, παρατυχόν and such like. Ἀνδρῶν γὰρ σωφρόνων μὲν ἐσιν, εἰ μὴ ἀδικοῖντο ἡσυχάζειν, ἀγαθῶν δὲ ἀδικημένους, ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχόν ἐκ πολέμου πάλιν ξυμβῆναι, *Thucyd. lib. 1. it is the part of a wise and moderate man to live quietly, as long as no injustice is done him; and of a brave man, when he is wronged, to do himself justice by going to war, and if he gains any advantage to improve it, by exchanging war for an honourable peace.* Τῷ δικαίῳ λόγῳ, νῦν χρησθε, ὃν ἔδεις πῶ (παρατυχόν ἰσχύι τικτῆσθαι) προθεῖς τῷ μὴ πλεόν ἔχειν ἀπετράπετο, *Id. eod. lib. you now talk to us of justice, which with no body (when force could prevail) has had hitherto so much weight, as to prevent them from pursuing their advantage.*

Τρία μὲν ὄντα λόγῳ ἀξία τοῖς Ἕλλησι ναυτικά, τὸ παρ' ὑμῖν, καὶ τὸ ἡμέτερον, καὶ τὸ Κορινθίων· τέτων δ' εἰ περιόψεσθε τὰ δύο εἰς τὸ αὐτὸ ἐλθεῖν, &c. *ibid.* where it is visible that τρία μὲν ὄντα is an absolute case, as if he had said, τριῶν μὲν ὄντων, *there being three considerable fleets among the Greeks, yours, ours, and that of the Corinthians: if you permit two of these to be joined, &c.*

3. And sometimes it is put in the ablative: οἷς γενομένοις

νομένοις πῶς ἐκ εὐκρίτους μέγα φρονίης; Isocr. upon which success is it not fit you should have a good opinion of yourself? Παριόντι τῷ ἐνιαύτῳ, φαίνεσι πάλιν φρενᾶν, Xenoph. at the close of the year, they order new levies to be made. Παράγοντι ἐκεῖθεν τῷ Ἰησῷ, transeunte inde Jesu. Matt. ix. and as Jesus passed forth from thence.

ANNOTATION.

The Greeks give also the name of absolute case to that of the cause, matter, and time, of which we have spoken in the eighth rule.

As also to that, 1. of the instrument, 2. manner, 3. and efficient or assisting cause, which in Greek are put in the ablative depending on a preposition, as in Latin.

1. The instrument; τῷ ξίφει ἐπάταξε he struck him with his sword, sup. ἐν, as in Eurip. ἐν βέλῃ πηληγίς, pierced by a dart; and in the Scripture, in virga ferrea, with an iron rod.

2. The manner: καὶ τῷ λόγῳ μόνον, ἀλλ' ἐργῳ, Aristot. and this not only by words, but also by deeds. Ὁ τῇ φύσει ἀγαθός, καὶ ἀγαθῶν πάντων παρῆκτικός, Greg. Nyss. he that is good by nature, and giver of all that is good. Γυνὴ τῷ προσώπῳ κοσμημένη, τὴν τῆς ψυχῆς ἀμορφίαν ἐμφαίνει, Democr. apud Stob. a woman that embellishes her face, discloses the deformity of her mind.

The preposition is used here thus: ἐκ τίνος τρόπου; Demosth. in what manner? ἐφ' οἷς ἔχαιρον, Id. ob quæ guadebant, for which they rejoiced. Ἐπηρεμένος ἐπὶ πλούτῳ, Xenoph. elatus ob divitias. Δεῖ τὰς βασιλεῖς ἐπὶ μηδενὶ μᾶλλον χαίρειν καὶ τέρπεσθαι, ἢ ἐν τῷ τὰς ὑπηκόων εὐεργετεῖν, Philo, the greatest pleasure and delight of kings ought to consist in doing good to their subjects.

An accusative may also be put here along with a preposition: διὰ κατεργίας καὶ φιλοπονίας, ἥδὲν τῶν ὄντων ἀγαθῶν ἀνὸλῳτον πέφυκε, Demosth. there is no one blessing in nature, but what is attainable through labour and industry. Δι' ἀργίας καὶ ῥαθυμίας, καὶ τὰ παντελῶς ἐπιπόλαια δυσχερῆτα ἐσιν, Id. the commonest and easiest of things are rendered difficult by laziness and effeminacy.

3. The efficient cause; as ἐὰν μὴ κάμνη τινὶ νόσῳ, Aristot. unless he be afflicted with some distemper, sup. ἐπὶ, as he has put it elsewhere: φθόνος, λύπη ἐπ' ἄλλοτέροις ἀγαθοῖς, invidentia est ægritudo propter alterius res secundas, Cic. envy is an uneasiness at other people's prosperity. We may also understand here σὺν; as σὺν Θεῷ, with God's help.

This efficient cause is also put in the genitive: Διὸς πεφυκός, Eurip. born of Jupiter: instead of which Isocr. says, ἐξ ἧς ἐφύσαν, of whom they were born. Likewise Euripides, ἐφ' Αἰροπῆς ἄπο, born of Aerope; and Aristot. πάντα τὰ γινόμενα, ὑπὸ τίντινος γίνεται, καὶ ἐκ τίνος, whatever exists, is made by something, and of something.

The manner of resolving the absolute construction.

We must therefore, in the absolute construction of the participle, always understand a preposition, in whatsoever case it be, as in Cæsar 1. de Bello Gall. is dies erat ad V. Kal. Aprilis, L. Pisone, & A. Gabinio consulibus: which the Greek attributed to Planudes, or to Gaza,

has expressed by the preposition: ἐπὶ ὑπάτων Λυκίου Πίσωνος, καὶ Αὔλου Γαβινίου, under the consulship of Lucius Piso, and Aulus Gabinius. And in Lucian, αἰφνιδίως, ἐπὶ παρόντος, ἀράμενος ὁ δικάτορος τὰ σοὶ παρακείμενα, &c. repente minister tollens ea quæ tibi erant apposita, of a sudden the servant taking away, though you were still present, what was set before you. Where it is visible that ἐπὶ παρόντος is the same as σὺ παρόντος, te præsentē. Thus in Xenoph. δόξαντα δὲ ταῦτα, τὰ μὲν στρατεύματα ἀπῆλθε, his vero decretis, exercitus abierunt; that is to say, μετὰ ταῦτα δόξαντα, things having been ordered thus, the armies marched away.

Sometimes they put the participle in the singular: δόξαν δὲ ἡμῖν ταῦτα, ἐπορευόμεθα, Plato in Prot. after we had taken this resolution, we set out upon our journey. Where Budæus surmises some mistake, though with very little foundation, since we find also in Xenoph. δόξαν δὲ ταῦτα, ἐκήρυξαν ἔτω ποιῆσαι, having approved of these things, they ordered them to be done. We find also δέον, it being proper: δεῖσαν, it having been proper: ἐκδεχόμενον, it being likely to happen, or possible: ἀκθέν, having been heard; γεγραμμένον, it having been written; and such like. But as, when we say, lectum est, visum est, &c. we are to understand τὸ legere, τὸ videre, &c. according to what we have proved in the Latin Method; so when we say δόξαν, we must understand τὸ δοκεῖν: insomuch that it must be construed μετὰ τὸ δόξαν δοκεῖν ταῦτα, &c. after having found proper to approve these things, or after the approbation of these things had been agreed to. Where there are two constructions (as when in Latin we say, tempus legendi libros) one of δόξαν δοκεῖν, which is the concord of an adjective and a substantive; and the other of δοκεῖν ταῦτα, which is the government of an active, and so for the rest.

The Latins have sometimes imitated this neuter and absolute expression, as T. Livy, et ne ibi quidem nunciato quò pergerent, tantum convocatos milites commonuit qua via omnes irent, &c.

Whether the nominative can be an absolute case.

Some grammarians are of opinion, that the Greeks make use of all cases, except the vocative, for the absolute construction. But we have already said enough to prove, that what they call a dative absolute is in reality an ablative; which shall be yet further evinced in the next book, Chap. ii. So that the question must be reduced to the nominative only, which they pretend to be taken in an absolute sense, in examples similar to these here: ἀνοίξαντες τὸ σώματος πόρες, πάλιν γίνεται τὸ πῦρ, Aristot. as soon as they open the pores of the body, fire is kindled anew. But on the contrary there is no nominative, but what supposes its verb; as here ἀνοίξαντες for ὅταν ἀνοίξαντες ᾤσι, which is the same as ἀνοίξωσι, according to what we have observed in the fourth rule. Πολλὴ γὰρ (ἢ στρατιά) ἔσα, ἢ πόλεως ὑποδέξασθαι, Thucyd. that is to say, ὅτι γὰρ, or ἐπεὶ γὰρ πολλὴ ἔσα τυγχάνει, &c. for the troops being so very numerous, no town will be able to hold them.

Likewise when we say, ὅσαι ἡμέραι, every day; as in Thucyd. ὅσαι ἡμέραι προσδεχόμενοι, expecting every day: and in Gaza, in his translation of Tully upon Old Age, ὅσαι ἡμέραι ἐπηρετμήνων θάνατον δεδιώς, for the Latin, mortem omnibus horis impendentem timens, afraid of

of death impending every moment: but the proper construction of it is ὅσαι εἰσὶν ἡμέραι ἐν αὐταῖς δεδίωσ, &c. being afraid as many days as he had left to live. Horace has imitated this construction, where he says,

Non si trecentis, quotquot eunt dies,
Amice! places illacrymabilem
Plutona tauris, &c. *Lib. ii. Od. 14.*

Which may be expressed thus in Greek: Οὐδ' ἂν τριακόσιοις ὅσαι ἡμέραι, ὦ φίλτατε, ἀδάκρυτον Πλέτωγα ταύροις καταπραύνοις, no, not even if you strove to sooth every day the relentless Pluto with a sacrifice of three hundred oxen. Where it is plain, that ὅσαι ἡμέραι is no more an absolute case, than quotquot dies; and as quotquot dies must be referred to eunt, so ὅσαι ἡμέραι supposes παρέρχονται, prættereunt, or some other such verb. But if we chance to meet with ὅσημιζαι in one word, as in Lucian and others, it is then an adverb, and is therefore subject to no dispute.

They pretend also, that ἔξον, δόξαν, and the like neuter participles, are nominatives absolute: but we have just now made appear, that they are accusatives, which suppose κατὰ, or some other preposition.

Wherefore, I think, we may conclude, that there are no more absolute cases, besides the three above mentioned, viz. the genitive, the accusative, and the ablative: and that we are not to form any other idea of the nominative, but that of a case, which has always a relation to some verb, either expressed or understood, conformably to the fundamental rule given in the introduction to this syntax.

Whether the absolute case ought always to refer to a different person.

This absolute case may refer to the same person, or to the same thing that shall be expressed before or after by another case, as we have shown in the Latin Method; and examples hereof are more common in Greek than in Latin. Προσέμιζαν τῷ τείχει πολέμιων, λαθόντες τὰς Φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν ἔ προΐδόντων αὐτῶν ψόφῳ δὲ τῷ ἐκ τῆ προσίειναι αὐτὰς ἀγτιπαταγέντος τῆ ἀνέμου, ἔ κατακυσάντων, *Thucyd.* Where we find not only προΐδόντων αὐτῶν in the genitive absolute, referring nevertheless to the sentinel expressed by φύλακας in the accusative; but likewise κατακυσάντων. They drew near to the enemy's ramparts, unobserved by the sentinel, who could not see them for the darkness of the night, nor hear the noise of their approach, by reason of the blustering of the wind.

Θεῖ τὸ δ' εἰσηκέσ' ἔπας
Ἐμῆ, τὸ κλεινὸν ἔτι κατοικήσειν πῆδον
Σπάρτης σὺν ἀνδρὶ, γνόντος, ὥς ἐς Ἴλιον.

Οὐκ ἤλθον, ἵνα μὴ λέκτε' ὑποσφώσω τινί. *Eurip. in Hel.*

Where we find γνόντος in the genitive absolute, notwithstanding it refers to ἀνδρὶ immediately preceding. I have heard the voice of the god Mercury, who told me I should live some time yet in the famous country of Sparta with my husband, it being known to him that I did not care to come to Troy, lest I should bed with a stranger.

Πύρρος ἐς τὴν Πελοπόννησον ἐσβᾶλῶν, Σπαρτιατῶν πρεσβευτῶν ἀπάντων περὶ Ἀρκαδίαν, Φιλανθρώπως αὐτὸς ὑπεδέξατο, *Polyæn. Stratag. lib. vi.* Pyrrhus marching towards Peloponnesus, gave a very kind reception to the Lacedæmonian ambassadors, that came through Arcadia to meet him.

CHAP. VI.

Observations on different Governments.

I. Different governments joined together.

A Verb may admit of different governments in the same expression, according to the different rules explained above; as,

1. A genitive with a dative, *πλεονεκτῶ τέτρω σε*, I surpass you in this.

2. A genitive, and an accusative, *δέομαί σε τὰ δίκαια*, I apply to you for justice. *Κατηγορῶ σε τὴν δίκην*, I have this to lay to your charge. *Ἀλλάττειν χρυσῷ ἄργυρον*, to give silver in change for gold.

3. A dative and a genitive, *κοινωνῶ σοι τέττε*, I partake with you of this.

4. A dative and an accusative, *βοηθῶ σοι τὸ πρᾶγμα*, I assist you in this affair.

5. An accusative and a genitive, *εὐδαιμονίζω σε τῆς τύχης*, I think your situation happy.

6. An accusative, and ablative, *φιλῶ σε ὅλη ψυχῇ*, I love you with all my soul.

II. Variety in the sense by reason of the different governments.

Though the verb continues the same, yet the sense is sometimes altered, because of the different government; as

Ἀφαιρῶμαί τινος, I deprive one of something he has not yet had, and hinder him from having it: *ἀφαιρῶμαί τινα*, spolio aliquem, I strip him of what he has.

Ἐκδικῶ σοι, I revenge the injury done you: *ἐκδικῶ σε*, I punish you, I take revenge of you.

Ἐπιτιμῶ σοι, I reprimand you: *ἐπιτιμῶ σε*, I honour or praise you.

Κυριεύω σε, I lord it over you: *κυριεύω σε*, I make you lord or master.

III. Different government in verbs compounded with prepositions.

When prepositions are joined with verbs, they empower them to govern their case in Greek, as in Latin.

Thus verbs compounded with *ἐξ*, *πρὸς*, *ἀπὸς*, assume a genitive: *τῷ ποδὶ ἐκκερέμασας λίθον*, having hung a stone to his foot, Epigram. *Ἀπὸντος, ἐκκυλινδεται*, he is tumbled out of his chariot. *Προτρέχει ἡ γλῶττα τῆς διανοίας*, Isocr. his tongue runs before his thought. *Σαυτὸν αἰτίας*

αἰτίας αἰσχεῶς ἀπολύων, *Id. clearing yourself of a shameful crime.*
 Ἀπίσῃ τῷ διανυμαχῆσαι, *he altered his resolution of fighting by sea.*

Likewise the compounds of ἐπὶ, or κατὰ: τῷ πατρί ὑπεμαχῆ-
 μαι, *Soph. I shall fight for my father.* Καταχέοντες ἀλλήλων τὰ
 φύλλα, *Lucian, throwing the leaves at one another.* Κατέπλυσέ σε,
Dem. he has spit at you, and metaph. he has despised you.

Those of παρὰ and ἐπὶ govern an accusative: μὴ τίς με πα-
 ρέλθῃ, *Od. 3. that nobody may pass me.* Ὑπεγενοχόντες τὸν Λευ-
 καδίων ἰσθμὸν τὰς ναῦς, *Thucyd. having brought their ships to the*
other side of the isthmus of Leucadia.

If the preposition were to be detached from the verb, and put
 before the noun which it governs, those expressions would be re-
 solved into their simple and natural sense; as σπαντὸν λύων ἀπὸ
 αἰσχεῶς αἰτίας, *clearing yourself of a shameful accusation*; and in like
 manner the rest.

Nevertheless the preposition is sometimes repeated, without de-
 taching it from the verb: ἀφοριεῖ αὐτὲς ἀπ' ἀλλήλων, *Matth. xxv.*
and he shall separate them from one another. Εἰ μὴ ἐκςῆσθ' ἐκ τῆς ὁδῆς,
if you won't get out of the road.

Some verbs govern one time a genitive by reason of their prepo-
 sition, and another time an accusative, because of their significa-
 tion: τέκνων ἀφεῖ, *Soph. keep away from your children.* Πάντα τ'
 ἀλλ' ἀφεῖς, *Dem. laying aside all the rest.* Likewise, ἀποδύω σε
 τῶν ἁμαρτιῶν, *I free you from your sins.* Ἀποδύω σε τὰ ἱμάτια, *I*
take off your cloaths; and the like.

Some admit of a difference of government by virtue of the pre-
 position wherewith they are compounded, which governs different
 cases: ὑπερέβησαν τῷ πύργῳ, *Herodot. they passed the tower.* Τὲς
 ἑρηνὲς ὑπερέβηται, *Chrys. to be mounted above the heavens.* Τῶν ἄλλων
 ὑπερβρονθῶντες, *Lucian, undervaluing others.* Ὑπερβρονθῶν τὲς ἄλλες
 ἅπαντας, *Plut. the same.*

IV. The expression changed by the government.

Sometimes the phrase is changed by different governments,
 which import the same thing; as κατηγορῶ σε προδοσίας, or σὺ
 προδοσίας, *I accuse your treason*; or σὺ προδοσίας, *I accuse you of*
treason.

Ἀποστερῶ σε τῆς ἑσίας, or σοὶ τὴν ἑσίαν, or σὺ τῆς ἑσίας, or σὺ τὴν
 ἑσίαν, *I deprive you of your substance.* Σύννοια ἑμαυτῷ ἁμαρτάνων, or
 ἁμαρτάνοντι (both by attraction) or ἁμαρτίαν, or περὶ τῆς ἁμαρτίας,
I am sensible of my error. Which is sufficient for examples.

CHAP. VII.

Observations on Figurative Construction.

WE shall observe here the same order as in the Latin Method,
 reducing all these figures to four.

1. That which marks the want of some words in a sentence, and
 is called ELLIPSIS, of which the ZEUGMA makes a part.

2. That

2. That which marks a redundancy of something in a sentence, and is called PLEONASM.

3. That which marks some disproportion and disagreement in the parts of a sentence, and is called SYLLEPSIS.

4. That which marks the inversion of the natural order, and is called HYPERBATON.

We shall treat of these figures here in very few words, as we suppose the reader to have acquired some knowledge of them already from what we have said elsewhere.

I. Ellipsis.

The general maxims of this figure must be taken from the Latin Method. But there is not one more necessary than that of the word *πρᾶγμα* or *χρῆμα* understood. As when they put the adjective neuter for a feminine substantive: τὸ σοφὸν καὶ τὸ Ἀττικὸν Ἑλλάδος, *the beauty and the elegance of the Greek tongue*; that is to say, τὸ σοφὸν *χρῆμα*.

When they put a neuter with the substantive feminine: οὐκ ἀγαθὸν πολυκοιρανίη, Hom. *the government of many is not good, is pernicious*. Πονηρὸν ὁ συκοφάντης, Dem. *an informer is an abominable thing*. Σπάνιον καὶ δυσσευγτόν ἐστι φίλος βέλαιος, Plut. *a constant friend is rare, and hard to be found*. Θεῖον ἡ ἀλήθεια καὶ πάντων μὲν ἀγαθῶν θεοῖς, πάντων δὲ ἀνθρώποις ἀρχή, Plato apud Plut. *truth is a divine thing, and the source of all blessings to the gods, and to men*.

Sometimes they put the substantive; as ἀθάνατον *χρῆμα* ἡ ἀλήθεια, Epictet. *truth is an immortal thing*.

Sometimes they express it along with the other noun in the genitive; as τὸ μουσικῆς *χρῆμα*, Synes. *music*, as Phædrus has put *res cibi* for *cibus*. Ἐστρεφε δὲ ὁ Καῖσαρ ὑπερφῶς τὴν ἀδελφὴν, *χρῆμα* Δαυμασόν, ὡς λέγεται, γυναικὸς γενομένην, Plut. de Augusto. *Cæsar was exceedingly fond of his sister, who by all accounts was a wonderfully fine woman*.

This same noun is understood, when they put a genitive instead of a nominative; which is more usual with the Attics: εἶθε μοι τέτε τῷ ἀγαθῷ γένοιτο, sup. *χρῆμα*, *res*, or *δύναμις*, *facultas*, *I wish I could be so happy*.

Likewise when they put τὰ πρῶτα for *πρῶτος*; as ἴσθι Ἀθηναίων, τὰ πρῶτα, Lucian, *keep thou the first rank among the Athenians*.

When the article is put with an adverb or with a preposition, a participle must be understood agreeing with this article, if it be not expressed; as τὴν ἐπιπολῆς σάρκα, sup. ἔσθι, *the flesh on the surface*, Aristot. Τοῖς νῦν (sup. ἔσιν) καὶ τοῖς πρότερον (sup. γεγονόσι) Id. *to those that are at present, and to those that have been formerly*. Ἡ κύκλῳ κίνησις, sup. γινομένη, Id. *a circular motion*. In like manner, when we say τὸ πάλαι, *formerly*, τὸ πρὶν, *before*, τὸ νῦν, or τὸ νῦν, *nunc, now*, we are to understand *πρᾶγμα*, or in the plural *πράγματα*, according to present matters or affairs.

A participle must also be understood when we say, τὰ κατ' ἀγορὰν, sup. ὄντα or γινόμενα, *forensia, things relating to the bar*. Ὁ ἐν ἑβανοῖς, sup. ὢν, *who art in heaven*. Ἡ ἄνω βασιλεία, sup. ἔσα, *the kingdom of heaven*. Οἱ μεθ' ἡμᾶς, sup. ἐσόμενοι, *posterii nostri*,
our

our posterity. Τὰ ἐν μέρει, or ἐπὶ μέρους, or κατὰ μέρος, sup. ὄντα, singularia, things taken separately, or in particular. Οἱ ἐν τῷ τέλει, sup. ὄντες, those that are in employment, or post. And in like manner the rest.

But it will not be amiss to give here, for the greater ease of young beginners, particular lists of those words that are most commonly understood among Greek authors, after the manner observed with regard to Latin authors, in the Latin Method.

FIRST LIST.

Of several nouns understood in Greek authors.

MASCULINES.

*ΑΝΘΡΩΠΟΣ is understood, when we say, τὸν νέκυν, τὸν νεκρὸν, defunctum, a dead man.

ΚΙΝΔΥΝΟΝ, or ΔΡΟΜΟΝ, when we say, τρέχειν, or θέειν τὸν περὶ ψυχῆς, or ὑπὲρ ψυχῆς to run the risk of one's life.

ΜΥΘΟΣ, when we say, ποῖον εἶπες; what have you said? for ποῖον μῦθον, as in Latin, ausculta paucis, sup. verbis, hearken a little.

Οἶνον, when we say, ἦ βαπολὺν τιν' ἔπινες ἔτ' εἰς εὐνὰν κατεβάλλεω Theocr. really you drank a great deal as you were going to bed.

Ἰππετός, when we say, λύει τριταίης, discutit tertianas, sup. febres, it cures a tertian ague.

Τὸν βίον, when we say, μεταλλάττω, καταλύω, to end his life, to die.

Πρόποι, when we say, ὁ γὰρ ἀνὴρ ἔτος ἐκ παντὸς δύνει τὴν εὐπάθειαν, this man strives every way to move the passions, Dionys. Halicarn. de Isocr.

Υἱνός, when we say, ὡς βαθὺν ἔκοιμήθη; how profoundly you slept!

Χρόνος, when we say, αἱ κοιλίαι, χειμῶνος καὶ ἔρος θερμόταται φύσει, Hippocr. ventres hyemis & veris, sup. tempore calidiores, the belly is naturally hottest in winter and spring.

Ἐκ παλαιῆ, a long time since; διὰ μακροῦ, διὰ πολλῶ, jam longo intervallo, a long time ago: ἐν τῷ, Thucyd. mean while.

FEMININES.

Αἰσθητός, or ὀσμη, when we say, ὡσθεν βροτῷ με προσέβαλε; unde mihi hominis odor allapsus est?

Γῆν, χῶραν, when we say, εἰς πολεμίαν, εἰς πατριδα, in hosticum, sup. solum, into an enemy's country; in patriam, sup. terram, regionem, into his native country.

Γλῶσσα, or φωνή, when we say, ἡ Ἑλληνική, ἡ Ἀττική, the Greek tongue, the Attic tongue.

ΓΡΑΜΜΗ, when we say, πρὸς ὀρθὴν, ad perpendicularum. As also, ἐπ' εὐθείας, directly, perpendicularly.

Δίκη, when we say, τὴν ἐπὶ θανάτῳ κεινομένην, sentenced to die.

Ἐξήμην λαβεῖν, sup. δύναν, to cast one's adversary by default, or for want of appearing in court.

Δόξα, when we say, κατὰ τὴν ἐμὴν, meâ opinione, meâ sententiâ, according to my opinion.

Δορα, when we say, ἀλωπεκή, λεοντή, ἀγυτή, νεφέη, &c. vulpina, leonina, ursina, hinnulina, &c. sup. pellis.

Δραχμή, when we say, χιλίων δυνεῖσθαι, mille drachmis emi, to cost a thousand drachms.

Ἐπιστολαίς, or some such word, when we say, ἐν ταῖς τῷ βασιλεῷ διπλαῖς, in diplomatis regis, in the king's letters patent.

Ἡλικία, when we say, ἐκ νέας, sup. ηλικίας, from one's youth. In like manner, ἐκ νέου, ἐκ μειρακίου, ἐκ παιδός, as in Latin, à puero.

Ἡμέρα, when we say, τῇ προτεραίᾳ, τῇ ἐπιτεσῇ, the day before, the day following.

Ἡ σήμερον, ἡ αὔριον, to-day, to-morrow.

Τὴν κυρίαν ὁμολογεῖν, sup. ἡμέραν, vadimonium promittere, to promise to appear before the day appointed. Bud.

Τῆς κυρίας ἀπολείπεσθαι, or ὑστερεῖσθαι, vadimonium deserere, to miss appearing at the day appointed, Bud. for κυρία is taken for the fixt day, as that on which the affair is to be decided.

Μοίρα, or μερίς, when we say, τῆς, hac; sup. μοίρα, parte, on this side. Μετρεῖν τὴν ἴσιν, sup. μοίραν, æquam portionem metiri, to render like for like.

In the same manner, ἰξ ἴσος, ἰξ ἡμισείας, ex æquo, ex semisse, i. e. ex æqua & dimidiata, sup. parte, equally, or by half.

Ναῦς, when we say, τρεῖς, πεντηκόντορος, a galley with three rows of oars, a galley with fifty oars: φορεῖς, a ship of burthen.

Ὅδον,

ΟΔΟΝ, when we say, ποτέγαν τραπύειον; *utram insistendum? sup. viam? which way must we take?*

Ὡς ἂν πρὸς αὐτὴν, ἑτέραν ἐπειράτω, Synes. *as one method did not succeed, he tried another.* So Terence says,

Hac non successit, alia aggrediemur via.

ἥπερ ἂν σοὶ δοξέειν, ut tibi videbitur, *viz. quâ viâ & ratione tibi videbitur, as you please.*

ἥπερ φανερώτατον ἂν γένοιτο τ' ἀληθές, *in the manner properest for clearing up the truth.*

ΠΑΕΥΡΑ, or ΜΕΡΙΣ, when we say, τῆς Ἀσίας ἡ πρὸς τὰς ἀνατολάς, *the eastern part of Asia.* Where we must understand also ἔσα, or τροπομένη, *conversa, or some such word.*

ΠΑΛΗΓῃ, when we say, ἐπετρίβετο τυπόμενος πολλὰς, Aristot. *he has been well beaten: δαθήσεται πολλὰς, δαθήσεται ὀλίγας, Luke xii. vapulabit multis, shall be beaten with many stripes; vapulabit paucis, shall be beaten with few stripes.*

ΠΝΟΗ, when we say, ἐτησίαι, winds that blow at a certain time of the year: τροπαίαι, *reciproci, whirlwinds.*

ΠΟΣΙΣ, when we say, τὴν πρώτην, Gal. *prima potione, at the first dose.*

ΤΕΧΝΗΝ, when we say, γραμματικὴν, ῥητορικὴν, διαλεκτικὴν, αἰρικὴν, τεκτονικὴν, *grammaticam, rhetoricam, dialecticam, medicam, fabrillem, sup. artem, grammar, rhetoric, logic, physic, the mechanic arts.*

ΤΙΜΗΝ, ΤΙΜΩΡΙ'ΑΝ or ἈΜΟΙΒΗ'Ν, with the accusative ἀξίαν, according to Budæus; as τὴν ἀξίαν ἀποτίνειν, *to suffer the punishment that one deserves.*

ΤΡΑΠΕΖΗΣ, when we say, ἀπὸ τῆς αὐτῆς, σιτισόμεθα, *we shall be fed from the same table.*

ΧΕΙΡ, when we say, τῇ δεξιᾷ, τῇ ἀριστερᾷ, *dextrâ, sinistrâ, sup. manu, to the right; to the left.*

Likewise ἀντλεῖν ἀμφοτέραις, *haurire duabus, sup. χερσὶ, manibus, to draw up with both hands.*

ΧΩΡΑΝ, when we say, κατ' ἰδίαν, *in a separate place.*

ΨΗΦΟΝ, when we say, τὴν σώζεσαν, or τὴν ἀναιεῖσαν τιθέναι, *album aut nigrum lapidem ponere, to give a white bill of acquittance; or a black bill of condemnation.*

ΩΡΑΣ, when we say, πρωίας γενομένης, *morning being come.*

NEUTERS.

ἈΡΓΥΡΙΟΝ, when we say, ἀνεῖσθαι, *πρὸς, or ὀλίγῃ, to buy dear, or cheap.*

ΔΙΑΣΤΗΜΑ, as οἰκεῖ δὲ τὸ ἔθνος κατὰ κώμας ἀτειχίσεις, καὶ ταύτας διὰ πολλὰς, Thucyd. *they dwell in villages that have no walls, and are very distant one from another.*

ΕΓΚΛΗΜΑ, when we say, φευγὲν ὕβρεως, *ta be accused of committing outrages.*

Ἔθνος, when we say, τὸ βαρβαρικόν, *the barbarians.*

Ἔθος, when we likewise say, τὸ βαρβαρικόν, *barbaricum, sup. morem, the customs of the barbarians; as in Terence, antiquum obtinet. And in the French language, à la Française, à l'Italienne, as much as to say, à la mode Française, Italienne, &c.*

Ἔπος, when we say, Ὀμηρικόν ἐπεῖον, *Homericum illud, that verse of Homer.*

Ἔπρον, when we say, ποῖον ἐγέρας; Hom. *what have you done?*

ΘΥ'ΜΑ, ΣΦΑΓΙΟΝ, or some such word, when we say, εὐαγγέλια θύειν, *to offer sacrifice for good news.*

Τὰ σωτήρια πανηγυρίζειν, *to make a public thanksgiving for one's delivery, or preservation.*

ἸΜΑΤΙΑ, when we say, οἱ τὰ μαλακὰ φεζόντες, Matth. xi. *molliâ gestantes, that wear soft clothing.*

ΚΡΕ'ΑΣ, when we say, βόειον, as in Latin, *bubula for bubula caro, beef.*

ΜΕ'ΡΟΣ, when we say, τὸ ἡμίτομόν σου, Lucian, *the half of yourself.*

Καίριον πωληθῆναι, Hom. *to be mortally wounded.*

Ἐπὶ τὰδε τῶν ὄρων, *on the other side of the mountains.*

Τῆς χώρας τὸ μὲν ὄν πρὸς ἄρκτον ἐστὶ, τὸ δὲ ὄν πρὸς μεσημβρίαν, Aristen. *one part of the country is towards the north, and the other towards the south.*

Καθ' ὃ τοῖς ὤμοις συνέχεται, *where it joins to the shoulders.*

Τὸ εἰς αὐτὸν ἦκον, sup. μέγος, *quantum in se fuit, as much as in him lay.*

Τό μοι ἐπιτέλλων, *quantum in me fuit, as much as was intrusted to my care.*

Sometimes in one member of a sentence the feminine μοῖρα is understood, and in the other the neuter μέγος; as ἐξ ἡμιστίας μὲν θεὸν εἶναι, τεθνᾶναι δὲ τὸ ἡμίσει, Lucian, *dimidia ex parte Deum esse, altera parte dimidia esse mortuum.*

ΜΕ'ΤΡΟΝ, when we say, οὐχ ὅμοιοι ἄλλ' ὀλίγῃ χεῖρες κριθεῖντε, Thucyd. *you would not be esteemed equal, but somewhat inferior.*

ΠΑΗ'ΘΟΣ, when we say, τὸ στρατιωτικόν, τὸ ναυτικόν, τὸ οἰκετικόν, &c. *militum coetus, the soldiery; nautarum, the crew; prædonum, a gang of robbers; famulorum,*

famulorum, a train or retinue of attendants.

ΣΩΜΑ, when we say, περιελημένος, σινδόνα ἐπὶ γυμνῷ, indutus sindonem super nudo, *sup.* corpore, having a linen cloth cast about his naked body.

ΤΟΥΤΟ, in making use of these terms, ἀποδείξεις, demonstration; ραδιέργημα, craft, or policy; σημεῖον, indicium, a sign, or proof; τεκμήριον, a mark, or conjecture, and such like; as οὕτως ἡ κακία διατίθησι πάντας ἀνθρώπους, αὐτοτελὴς τις ἔσα τῆς κακοδαιμονίας δημιουργός. Τεκμήριον δὲ (*sup.* τὸ ἐς) τεκνόμενοι πολλοὶ σιωπῶσι, καὶ μασιγέμενοι καρτερεῖσι, &c. Plut. To this state are all men reduced by vice, of itself a sufficient instrument of misery. A proof whereof is, that several are silent, even when their limbs are mangled, and bear with patience the torture of stripes, &c.

ΥΔΩΡ, when we say, θερμῷ λέσσαι, calida lavari, to bathe in warm water.

Ψυχρὸν πίνειν, frigidam bibere, *sup.* aquam, to drink cold water. Unless we should choose to understand λυτρὸν in the first, and πόμα in the second.

ΦΑΡΜΑΚΟΝ, when we say, ἀντίδοτον, an antidote, or φαρμακεία, when we say, ἀντίδοτος.

ΦΘΕΓΜΑ, when we say; μινὸν φθέγγονται, καὶ ἰσχυρῶν, καὶ γυναικῶδες, Lucian, they speak with a low, squeaking, and effeminate voice.

ΧΡΗΜΑ, or ΠΡΑΓΜΑ, we have already mentioned it as one of the most general rules; but we are to understand it likewise, when we say, ἀνθ' ὅτα, ἀνθ' ὧν, ἐξ ὧν, quamobrem? for what? As also ἐφ' οἷς, ἐφ' ᾧ, quamobrem, propter quod, or propter illa quæ, on which account, because of which, and the like.

ADJECTIVES UNDERSTOOD.

Sometimes adjectives are understood; as

ἈΠΑΛΩ'Ν, when we say, ἐξ ὀνύχων, à teneris unguculis, from one's youth, or tender years.

ἜΝ, or ΘΑΪΕΡΟΝ, when we say, μὴδὲ δυοῖν φθάσαι ἀμάγεωσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτὰς βεβαιώσθαι, that is to say, δυοῖν θάτερον, that they may not fail in one of these two things, either in hurting us, or strengthening themselves.

ΟΛΟΥ', when we say, διὰ, βίη, during life; διὰ νυκτὸς, Aristoph. all night.

ΠΟΛΛΟΥ', when we say, διὰ χρόνου, and when it is taken for a long space of time, for a long while.

SECOND LIST.

Of verbs, or participles understood.

ΔΕΙ'Ν, when we say, ὥστε ἀπαξ μιγεῖν, (*sup.* δεῖν) συντελεῖναι, Plut. so that he had like once to have been crushed to pieces.

Περιέμενε χρόνον ὅσον καταρῆσαι τὰ κινέμενα τῶν πραγμάτων, tamdiu expectavit donec res turbari cœptas componeret, word for word, expectavit tempus quantum componere, *sup.* ἔδει or ἔχεῖν, with εἰς or ὥς: ὅσον ἔχεῖν εἰς καταρῆσαι, he staid as long as was necessary for quelling the insurrection.

In like manner, νεμόμενοί τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, Thucyd. that is to say, ὅσον ἐς τὸ ἀποζῆν, gathering each as much as was requisite for bare subsistence.

Εἴμι', εἶ, ἐστ', when we say, τὰ γὰρ ζῆν μὴ καλῶς, μέγας πόνος, Eurip. *sup.* ἐστ', it is a great slavery to lead a vicious life.

Μεταβολὴ πάντων γλυκὴ, Id. change is agreeable in every thing.

Ὡς ἔθος, ut mos, *sup.* est, as it is customary.

Ἐξὸν φυγεῖν, *sup.* ἐστ', it is permitted to run away.

Likewise, ὩΝ, when we say, οἱ καθ' ἡμᾶς, *sup.* ὄντες, those of our time.

Which is very usual with the adverbs: ἄνω, above; κάτω, below: πάλαι, formerly; ἄγαν, ἐπεράγαν, exceedingly, excessively; and the like. See above.

ΛΗΠΤΕ'ΟΝ, *sumendum, accipiendum*, when we read in commentators and scholiasts, ἀπὸ κοινῷ, a *communī*, when we are to understand a word that has been mentioned already, or to infer it from the sense.

ἘΝΔΕ'ΧΕΤΑΙ, when we say, γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἶδεναι, Lucian, you were never married, that we know of.

ΠΑ'ΣΧΩ, ΓΙ'ΝΟΜΑΙ, or ΠΡΟΣΔΟΚΑ'Ω, when we say, τί γὰρ, or τί δὲ ἄλλο ἢ: as τί γὰρ ἄλλο ῥαθυμῶν, κινδυνεύεις ἄμισσος ἂν διατελεῖν; that is to say, τί γὰρ ἂν ἄλλο πάθος, or προσδοκῆσθαι for what

what else can you expect from your laziness, but to continue always in ignorance?

Κινδυνεύεις ἀποθανεῖν ὑπὸ τοσαύτης προπετείας, τί γὰρ ἂν ἄλλο; sup. γένοιτο, you ought to be afraid lest your temerity destroy you; for what else can happen from it?

ΠΑΨΧΩ, or ΠΟΙΕΨΩ, when we say, τί γὰρ, εἰ μὴ ἐγέλων ἂν νηπιάζοντα ὁρῶν; how could I forbear laughing, seeing him thus toy and play the fool?

ΠΡΟΣΤΑΤΤΩ, when we say, εὖ πράττειν, bene agere, or salvere, χαίρειν, gaudere, sup. jubeo, I salute you, I bid you a good morrow.

ΣΥΝΕΒΗ, when we say, ὡς ἀκῆσαι, when it was heard.

Ἐπειδὴ ἔρχεσθαι, after he was arrived.

ΤΙΘΕΤΑΙ, or ΚΕΙΤΑΙ, ponitur, or jacet; when we say, διὰ μέσον, per medium, to denote a thing said in a parenthesis.

THIRD LIST.

Of prepositions understood.

ἈΝΤΙ, ought to be understood, when we say, πῶς διδάσκει; Xenoph. that is to say, ἀντὶ πῶς; what does he take for teaching? διδάσκει μισθῷ, Lucian, he takes money for teaching.

ἈΠΟ, or ΠΡΟΣ, in verbs of understanding, knowing, instructing: ἄπερ ἀκούσεσθέ με, Dem. that is to say, ἀπ' ἐμῆ, or πρὸς ἐμῆ, what you will learn of me. Thus Acts ix. ἀκούσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρός, I have heard by many of this man. And in Soph. ταῦτ' ἀκούειν πρὸς δέλῳ, to hear these things from the servants.

Thus ἈΠΟ, is also understood in verbs of distance, of delivering, partaking, and others. See Rule XI.

ΔΙΑ ought also to be understood when speaking of the cause; as τὰ τοιαῦτα ἐπαίνω Ἀγιστίλῳ, Xenoph. I commend Agesilaus for this; that is to say, διὰ τὰ τοιαῦτα, because of this.

Or when speaking of a place through which one passes: ἔρχονται πεδίῳ, Hom. for διὰ πεδίῳ, they came across the fields.

Εἰς, when speaking of the end or manner: ἔδην χρώμενοι τέτοις, Aristot. making no use of this; that is to say, εἰς ἔδην, for nothing, or in nothing.

ΕΚ, ΔΙΑ, ὙΠΕΡ, ΠΕΡΙ, or the like, in the genitive of the cause, or part.

Μέμφομαι σοι τῆς ἀχαριστίας, I charge you with ingratitude; that is to say, ἐκ or περὶ ἀχαριστίας, or ἔνεκα.

Κεῖμαι σε τῷ ποδὶ, that is to say, ἐκ τοῦ ποδός, I hang you by the foot.

Πληγὴ φιάλῃ ὕδατος, viz. ἐν ὕδατος, I fill the vial with water.

Τῆς ἐσθῆτος λαβόμενος, Lucian, taking hold of him by the coat; that is to say, ἐκ τῆς ἐσθῆτος, as in another place he says, ἐκ τῆς ἑσῆς λαμβάνεσθαι, to take hold of by the tail.

Likewise, in mentioning the father or source: φῆς ἀγαθῶν πατέρων, sup. ἐκ, born of good parents; as Isocrates says, ἐξ ἧς ἔφυσαν, of whom they were born.

ἘΝ, in names of places: Μαραθῶνι, for ἐν Μαραθῶνι, at Marathon.

In expressing the time precisely, τῇ ἡμέρᾳ, in ipsâ die, that very day.

Or the manner or cause: ἔπεφνε δόλῳ, & κρέτει, Hom. he killed him not fairly, but by treachery.

Μὴ γαυρῷ σοφίᾳ, μὴ τ' ἀλλῇ, μὴ τ' ἐν πλῆθει, Phocyl. don't be proud of your knowledge, nor of your strength, nor riches; or in your knowledge, &c. where it is obvious, that ἐν or ἐν is understood in the two first members, as it is expressed in the last.

ἘΠΙ, in mentioning the motive, the final or efficient cause: & τῷ μὴ καθυφῆναι ταῦτα σεμνύνομαι, οὔτε τῷ γεαφῆς ἀποφυγεῖν, Dem. I do not boast of having lost these things, nor of having avoided this accusation; that is to say, ἐπὶ τῷ, for this, or because of this: as in another place he says, ἐφ' οἷς ἔχαίρειν, for which they rejoiced. And Aristot. says, φθόνος λύπη ἐπ' ἀλλοτρίοις ἀγαθοῖς, envy is a sadness for other people's prosperity. Which Tully has translated thus, invidentia est agritudo propter alterius res secundas.

ΚΑΤΑ, when we say, ἀλγῶ τὴν κεφαλὴν, my head akes.

Τὰ πολλὰ, ut plurimum, generally.

Τὸ ὅν μέγος, quantum in te est, for your part, as much as is in your power.

Τὸν τρόπον, ad hunc modum, Cic. thus, in this manner.

Τὴν ταχίστην, quàm celerrime, as quick as possible.

Ἀρχὴν, or τὴν ἀρχὴν, ab, in initio, in the beginning, &c.

In like manner, ἀλλ', ἢ τὸ λεγόμενον, κατόπιν ἑορτῆς ἦκομεν, Plato, *but are we come, as the saying is, a day after the feast!* that is to say, κατὰ τὸ λεγόμενον.

Ἄτε, ἄτε δὴ, οἶα δὴ, utpote, as, to wit: ἐνεστώτος πολέμου, ἄτε κἀκίστος ὄν μίγξιόν ἐφοβήσατο φόβον, *being threatened with a war, he, like a coward, was seized with a terrible panic.*

Likewise in the quantity of time or place: ἔζησεν ἐπὶ ἑκατὸν, *he lived a hundred years*; τριῶν ἡμερῶν ὁδόν, *that is to say, κατ' ὁδόν, trium dierum iter, or per iter, three days journey.*

This preposition must also be understood, when the grammarians say that ἐτεόν, verum, true, is superfluous, as in Aristoph. in Nub. where he introduces Socrates speaking to Strepsiades, who was setting fire to the top of his house: ἔτος τί ποιεῖς, ἐτεόν, ἐπὶ τῇ τέγῃ; that is to say, κατ' ἐτεόν, *in good truth, friend, what art thou doing atop of my house?*

Likewise when we say, ἴσον, or ἴσα, perinde æque, atque, as, *the same as, as much as.*

Ἰσον γὰρ σφιν πᾶσιν ἀπ' ἔχθετο κηρὶ μελαίνῃ, Il. γ. *for they all hated him as death itself.* Πρόσχημα μὲν, τὸ δ' ἀλη-

θές, specie quidem hoc, re autem illud, *this in appearance, but in reality that.*

When verbs govern two accusatives, there is always one depending on this preposition. See rule xi. and xii.

Thus when Apollon. says, οἶα Ἀντιόπην ἐμήσατο, that is to say, κατ' Ἀντιόπην, *what he had contrived against Antiope.*

ΠΕΡΙ', when speaking of a part: πορεύειν τὰ σκέλη, Aristoph. *to have a pain in one's legs*: that is to say, περὶ τὰ σκέλη, or κατὰ.

With verbs of accusing: δίδωκεν θανάτου, τοῖς accuse one of a capital crime, viz. περὶ θανάτου, as we read in Xenophon.

ΠΡΟΣ is often understood with the infinitive. See Rule iv.

ΣΤ'N in the ablative of the instrument or cause: αὐτοῖς ὀπλοῖς, ipsis armis; αὐταῖς βελαῖς, ipsis consiliis.

In the signification of the Latin cum, with: πορευόμενος χιλίοις ὀπλίταις ἐς τὰ ἐπὶ Θράκης, Thucyd. *marching with a thousand men towards Thrace*; ὅς αὐτοῖς ἄρμασι καὶ ἵπποις καταποντοῖ, Philo, *whom he sunk into the sea together with their chariots and horses.*

Ellipsis of the government of prepositions.

Sometimes we find an ellipsis of the government of prepositions: ἐς δ' ἐξέτας ἐπιτιδὲς ἀνείρομεν, Il. α. *for ἐς αὐτὴν νῆα, we put sailors aboard the ship in proper time*; μικρὸν τι πρὸς, Lucian, sup. ταῦτα, *it is but a trifle in comparison to this.*

Zeugma.

The zeugma, which is a kind of ellipsis, wherein a word is understood that has been already mentioned in the sentence, may be seen in the following examples: ἡ παιδεία τοῖς μὲν νέοις σωφροσύνη, τοῖς δὲ πρεσβυτέροις παρὰμυθία, τοῖς δὲ πένησι πλῆτος, τοῖς δὲ πλεσίοις κόσμος ἐστὶ, Plut. *education is a check to youth, a comfort to the old, a treasure to the poor, and an ornament to the rich.* Here the verb ἐστὶ, which is expressed but once, must be understood four times.

Συνεργεῖν δεῖ τῷ φίλῳ, μὴ συμπανουργεῖν· καὶ συμβαλεῖν, μὴ συνεπιβελεῖν· συμμαρτυρεῖν, μὴ συνεξαπαγεῖν· καὶ συνατυχεῖν, νῇ Δία, μὴ συναδικεῖν, Plut. *we ought to join with our friend in his good, but not in his bad actions; to consult with him, but not to devise mischief with him; to support him in truth, but not in fraud or deceit; to share with him in his misfortunes, but not in his iniquity*: where the verb δεῖ, which is mentioned but once, must be understood eight times.

Εὐφρανεῖ σε πλεῖτος πολλὰς εὐεργετῶντα· καὶ πενία πολλὰ μὴ μεριμνῶντα· καὶ δόξα τιμώμενον· καὶ ὀδοξία μὴ φθονώμενον, Plut. *riches will make you cheerful, by putting it in your power to do good to a great many*

many ; poverty, by freeing you from care ; honour, by adding lustre to you ; and obscurity, by screening you from envy. The verb εὐφρανεῖ must be understood here also four times.

Οὐ φοβεῖται θάλατταν ὁ μὴ πλέων· ἔδδ' πόλεμον ὁ μὴ στρατευόμενος· ἔδδ' λητὰς ὁ οἰκεῶν· ἔδδ' συκοφάντην ὁ πῆνης· ἔδδ' φθόνον ὁ ἰδιώτης· ἔδδ' σεισμόν ὁ ἐν Γαλάταις· ἔδδ' κερχυνὸν ὁ ἐν Αἰθίοψιν· ὁ δὲ Θεὸς δεδιώς, πάντα δέδιε, γῆν, θάλατταν, αἶρα, ἔρανον· σκότος, φῶς, κλήδονα, σιωπὴν, ὄνειρον, Plut. *he that is ashore, is not afraid of the sea ; he that is not in the army, is not afraid of battle ; he that stays at home, fears no highway-men ; he that has nothing to lose, is not afraid of informers ; he that is in a private station, apprehends no envy ; he that is in France, dreads no earthquake : and he that is in Æthiopia, fears neither thunder nor lightning : but he that dreads God as an enemy, startles at every thing ; at the land, the sea, the air, the heavens, darkness, light, noise, silence, and even at his very dreams.* Where it is visible, that the verb φοβεῖται ought to be understood seven times in the first member ; and the verb δέδειν ten times in the second member of this passage ; which is quite curious to observe.

II. Pleonasm.

The following expressions may be considered as examples of pleonasm : παίζεις ἔχων for παίζεις, ludis, *you play, you jest* : ἐκὼν εἶναι for ἐκὼν, libens, *willingly* : ᾤχετο ἀπιὼν, abiit, *he is gone away*. In the same manner Virgil says, *latratu turbabis agens*.

To the pleonasm we must refer what the grammarians call ἐκ τῆ παραλλήλου, viz. according to Henry Stephen, in his book *De Dialecto Attica*, when two words are paralleled, as it were, in a sentence, which differ nevertheless not so much in reality as in appearance ; as when we read in Homer, θάνατόν τε, μῆρον τε ; πόλεμόν τε, μάχας τε, and in Lucr. *prælia & pugnas*.

It is also a pleonasm to say εἰπεῖν φάναι, Xenoph. Καὶ τὸν Ἀστυάγην σκώψαντα εἰπεῖν, ἔχ' ὁρᾷς, φάναι, ὡς καλῶς οἶνοχοεῖ ; and that *Astyages said then in raillery, do not you see, how gracefully he pours out the wine?*

Though we may say with Sanctius in his *Minerva*, that when we read, ἔφη φάναι, φάναι is oftentimes the accusative of ἔφη, which, as a noun verbal, governs the accusative that comes after, so as to make two sentences : just as when we say in Latin, *pugnandum est pugnam*, for *pugnandum est, τὸ pugnare pugnam*. See, in the Latin Method, the remarks on gerunds.

III. Syllepsis.

The figure of syllepsis appears in GENDER : τέκνον φίλε, *my dear son*, where it refers to υἱέ, *fili*, understood : βρέφος φέροντα τόξον, Ancr. *a child that carried a bow* ; where it refers to the masculine παιῖδα, *puerum*, also understood : μεῖζα κῆα εὐτυχεῖς, Synes. *juvenes felicissimi, happy youths* ; τέκνα αἷς ἔνεσι νῦς, Phil. *girls that do not want wit* : κόριον καλλίστην, *a beautiful damsel, &c.*

IN NUMBER: ζῶα τρέχει, *animalia currit*. See above, Rule V.

But we cannot call it strictly a syllepsis, when a dual is joined with a plural, since the construction may be still natural, by reason that there are properly only two numbers, one for the unit, and the other for that which exceeds the unit, whether two or more. Hence Diomedes, book 1. shows, that the ancient Greeks never used the dual number, which has been quite neglected by the Æolics, and after their example by the Latins.

Wherefore we may say, ἄμφω τρέχουσι, *ambo currunt, they both run*: we may also say, Σωκράτης καὶ Πλάτων ἐρχεσθον, or ἐρχονται, *Socrates and Plato are coming*: nay it is more elegant, as also more usual to put the verb in the plural. But it is more extraordinary to see the verb in the dual, with a noun in the plural, though we meet with some examples thereof; as εἰ υἱέες ἔσον, *Hom. if you are his children*.

IN GENDER AND NUMBER: πλῆθος στρατιῶς ἑβανίης, αἰνούντων τὸν Θεόν, *Luke ii. multitudo caelestis exercitus laudantium Deum*, instead of αἰνέσης, *laudantis, a multitude of the heavenly host praising God*.

Relative Syllepsis.

The relative syllepsis may be found in Thucyd. and others, as book 2. εἰ δὲ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, *but if it is proper I should mention the virtue of those women, that are just become widows*; where ὅσαι, which is put instead of αἱ, *quæ* refers to the women that are not mentioned, but included in the signification of the words γυναικείας ἀρετῆς.

To this same figure we must refer some other more difficult passages of this author: τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἱ δὲ μὲν νῦν, τελευτήs, ὑμεῖς δὲ λύπης, *ibid. which word for word may be translated thus; felicitas autem, quod honestissimum, sortiuntur, ut illi nunc exitum, vos verò dolorem*: where the relative οἱ, *qui*, can by no means agree with the neuter εὐτυχές; so that we must suppose its antecedent by the sense to which it relates, as if it were, τὸ δ' εὐτυχές τέτων ἐστίν, οἱ ἂν, &c. ὑμεῖς δὲ λύπης, *sup. ἐλάχθε*; *men, like these, are happy to meet with so honourable a death; though it be to you a subject of sorrow*. The meaning of which seems to have escaped the author of the idiotisms, who translates it thus, *illis autem verè felicitas obvenit, qui honestissimum, vel ut illi exitum, vel ut vos ipsi dolorem sortiuntur*. Referring thus the word *felicitas* to the last member, as well as to the first: whereas it is evident that Pericles designs, in this speech, to declare the deceased happy, and the survivors afflicted. Which Cicero has done in his book of Friendship, when he says of Scipio, *quamobrem cum illo quidem actum optime est, mecum autem incommodius*. Which comes to the same thing with what he said before: *nihil enim malì accidisse Scipioni puto; mihi accidit, si quid accidit*.

IV. Hyperbaton.

The following may serve for examples of the hyperbaton : *χρῆμα δὲ ἔχον, ἣν Διοπίθης πειρᾶται τῇ πόλει δύναμιν κατασκευάζειν, ταύτην βασκαίνειν, διαλύειν πειρᾶσθαι*, Demosth. whereas, according to the natural order, it should be, *ἔχον χρῆμα βασκαίνειν, καὶ διαλύειν πειρᾶσθαι ταύτην τὴν δύναμιν, ἣν Διοπίθης πειρᾶται τῇ πόλει κατασκευάζειν*, we must not endeavour to ruin and destroy that power and strength, which Diopithes has strove to give to this city.

Ἐπιχειρητέον ὑμῶν ἐξελεῖσθαι τὴν διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε, ταύτην ἐν ἔτῳ ὀλίγῳ χρόνῳ, Plato; instead of saying, *ἐπιχειρητέον ὑμῶν ἐν ἔτῳ ὀλίγῳ χρόνῳ ταύτην ἐξελεῖσθαι διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε*; you must endeavour instantly to blot out of your memory the calumny which has been imprinted there for so long a time.

The interruption of the order of coherency, which grammarians call *ἀνακόλυθον*, may be found in Greek as well as in Latin : *τοῖς Συρακουσίοις κατὰ πληξίς ἐκ ὀλίγῃ ἐγένετο ὀρῶντες*, &c. Thucyd. that is to say, *ὅταν ὀρῶντες ᾔσαν*, whereas, according to the natural order of construction, it should be *ὀρῶσι*, to make it agree with *Συρακουσίοις*, the Syracusians were not a little surprised, seeing, or when they saw, &c.

The End of the SEVENTH BOOK.

BOOK VIII.

CONTAINING

PARTICULAR REMARKS

ON ALL THE

PARTS OF SPEECH,

Useful for understanding perfectly the Greek Authors.

AFTER having given a general idea of the Greek construction in the foregoing book, and in the rules there explained, I have thought proper to subjoin here some particular remarks on the several parts of speech, as I have done in the Latin Method, in order to point out in a clear manner the different properties of this language, and the reasons of their being used in discourse; which will not a little contribute to a perfect understanding of the Greek authors.

CHAP. I.

Remarks on the Nouns.

And first of the Irregularities, which grammarians suppose to be in their Construction.

THE Attics used always to make their vocative like the nominative; whence several, in imitation of them, have made use of the nominative instead of the vocative: ἡ παῖς ἐγείρε, Luke viii. puella, surge, maid, arise. Οἱ Θῆρες, ἴτε δεῦρο, Aristoph. come hither, Thracians, Ἐξάκυσσον, ὦ Θεός, Psalm. lx. exaudi, Deus, hear me cry, O my God. Θρόνος σου, ὦ Θεός, Heb. i. thronus tuus, Deus, thy throne, ὦ God, is for ever and ever, &c. which practice, as we have made ap-

pear in the Latin Method, has been received by the Latins, and actually obtains in some modern languages; as in the French, *prenez çà, l'homme: tenez, la femme*; and such like.

But it will not be an easy matter to find, unless I am very much mistaken, a vocative put instead of a nominative, as the grammarians would fain make us believe. For if their opinion holds good, the consequence must be, that as we have a proof of a nominative being put for a vocative, from its being joined with a verb of the second person; as in Plautus, *Da, meus ocellus, Da, anime mi*: so it should be demonstrated, that a vocative may be put with a verb of the third person, as if it were a nominative; for example, *Dat, anime mi*; like *Dat, meus ocellus*; of which it will be impossible to find an example.

Wherefore, when grammarians say that *ἱππότηα Νέστωρ, eques Nestor*; *νεφεληγεγέτα Ζεὺς, nubens-cogens Jupiter*; *ὁ Θυέστα, Thyestes*, and the like words in Homer and others, are vocatives instead of nominatives, they are undoubtedly mistaken, these being all real nominatives, as we can demonstrate from the following verse of an epigram quoted by Eustath.

Πατρὸς δ' ἔμ' ἔφυτε Κοπαῖνα,
Natus sum genitore Kopæna.

Where the word closing the verse, he might as well have put *Κοπαῖνης*, if nothing but the necessity of serving the measure was the occasion of putting one case instead of another. But this change of cases is not tolerated in any language. And when Homer says,

Αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
At rursus Thyestes Agamemnoni reliquit gestandum (viz. sceptrum).

the article *ὁ* is a plain argument that *Θυέστα* is a nominative case. Insomuch that all these nouns belong properly to the Macedonian dialect, which casting away *ς* from the nominative, changes *η* afterwards into *α*, as we have observed in the first book.

Wherefore when Homer says, *Od. ξ.*

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαίε συζῶτα,

we must not imagine that *Εὐμαίε συζῶτα* is a vocative for a nominative, nor translate it in the third person *allocutus est*, which we read in divers translations, as if it were *προσέφη*, whereas the genuine reading is *προσέφη*, because, as Eustathius observes, it is an apostrophe of the poet to Eumæus, in the nature of several others which he quotes from the Iliad. Wherefore we must translate it thus,

Hunc autem respondens allocutus es, Eumæe subulce.

After which manner Virgil says, *Æneid 10.*

*Daucia Laride Tymberque simillima proles
Indiscreta suis, gratusque parentibus error;
At nunc dura dedit vobis discrimina Pallas,
Nam tibi, Tymbre, caput Evandrius abstulit ensis.*

The grammarians mention several other irregularities of the like nature, which ought to be all referred to their natural meaning. For instance, they insist that one gender is put for another, when we say, ἀῆρ βαθεῖα, which, they pretend, is instead of βαθύς, *aer profundus*: αἰθῆρ διὰ for δῖος, *divus æther*: τέτω τὸ ἡμέρα for ταῦτα, Xenophon; *these two days*, and such like. Whereas it is evident, from these very examples, that those nouns were of the feminine as well as of the masculine gender, by reason of their conforming to the feminine construction, the adjective having properly of itself no gender, but only terminations accommodated to the gender of its substantive, as Sanctius has proved in his *Minerva*.

We likewise find τῆ σάλπιγγος, Soph. *tubæ*: τῆ δόξης, Eurip. *gloria*: τῆ συμφορᾶς, Synes. *calamitatis*, and the like; which is not a disagreement of the gender, but a sign, either that these nouns were formerly of the masculine gender, or that the same article was used for both genders. See the irregulars, Book II. Chap. vii.

The same may be said of the following Attic phrases: κρείσσις λαμπρός, Soph. *a famous judgment*; not that the Attics joined a feminine with a masculine, as some pretend, (which would be a downright solecism) but because the adjectives in *ος* had among the Attics that termination common for both genders, as the termination *is* among the Latins.

They likewise will have it that one case is put for another: as σὲ δὲ μήτι νόον κατελεγχέτω εἶδος, Hesiod; where they say that σὲ is for σοί. But in reality σὲ is the accusative of the verb, and νόον the accusative of the preposition κατὰ understood. *Let not outward forms and appearances impose upon your judgment.*

And that an adjective is put for a substantive; as δὲ δὴς ἀγαθὴ, ἄρπαξ δὲ κακὴ θανάτοιο δότεира, Hesiod; *donatio bona, rapinā verò mala & mortifera*: where ἄρπαξ, they say, is instead of ἀρπαγῇ: but on the contrary, ἄρπαξ is here a real substantive. For it is common in all languages, as we have proved in the Latin Method, to have nouns that are sometimes adjectives, and sometimes substantives, though Sanctius is of a different opinion.

CHAP. II.

Whether the Greeks have an ablative Case.

BUT nothing has contributed so much to perplex the analogy of the Greek construction, as the obstinacy of grammarians, in insisting that the Greeks are without an ablative case; whereas, by admitting of it, we discover a surprising agreement between the Greek and Latin tongues in this particular, as in several other points, where most of the governments are alike.

Now, I apprehend, that it will be no difficult matter to prove, that this ablative, far from being repugnant to the Greek tongue, is actually received in practice.

To prove this distinctly, it is proper to observe, that the question is susceptible of two different meanings: the first is, whether the
Greeks

Greeks have ever a case, which supplies the place of the Latin ablative, and has all its nature and force: the second, whether this case may be called ablative in Greek, as it is in Latin, or whether it be sufficient, conformably to the common method of the grammarians, to call it a dative.

In order to resolve these two difficulties, we must remark, that the word *case*, as also the words *nominative*, *genitive*, *dative*, *accusative*, and *ablative*, being terms invented on purpose to explain one's meaning, are of their own nature indifferent with regard to the thing they signify: hence the grammarians are used to call the nominative likewise *rectus*, and the rest, according to their order, *secundus*, *tertius*, *quartus*, &c. From whence it is manifest, that these appellations are arbitrary; consequently there is no occasion to enter here into a verbal dispute.

Therefore, though the word *case*, which comes from *cado* in Latin, as *πίπτω* comes from *πίπτω* in Greek, which signifies *to fall*, has been adopted in both languages, from the falling of the cases into a variety of terminations; yet it is unquestionable, that this word is frequently wrested to a wrong sense, because, as we shall make appear presently, the cases happen often to vary without altering the termination: and moreover, because the nominative itself is called a case, though it neither falls into, nor is derived from another termination; being itself the very source, from whence all the other terminations are derived.

Therefore as the word *case* is more receivable for its antiquity than for its propriety, and has been introduced only in order to point out the different uses which a noun admits of in a language (which has prevailed upon several to attempt to introduce a seventh and even an eighth case in Latin, notwithstanding that there can be but six different terminations) we may join with Scaliger and Sanctius in saying, that by the word *case* we understand nothing more than a *special difference in the noun*, according to the different relations, that things bear to one another.

That is to say, a manner of expressing the different properties which the noun receives, either in the singular or in the plural, which the Greeks and Latins call cases, by reason of the difference of termination: retaining afterwards this name even where the termination is not altered: and in the same manner the modern languages have received it, though they make no alteration of the termination in their declensions. Concerning which see the General Grammar, part 2. chap. 6.

Now though these different properties may be multiplied almost *in infinitum*, as also the moods or manners of signifying, peculiar to the verbs, we affirm, nevertheless, that they are reducible to six in all languages. And under the name of ablative we comprise a vast number of significations, all depending on a preposition, as under the subjunctive mood we have comprised several dependent and conditional modes of a verb.

This being premised, our opinion is, that the ablative, which we may more properly call with Sanctius, *CASUS PRÆPOSITIONIS*, *the case of the preposition*, by reason of its depending always on a preposition,

preposition, whether it be expressed or not, whereas the other cases, which now and then admit of prepositions, may sometimes have some other dependence, that the ablative, I say, is not only to be met with in the Greek language, but is even absolutely necessary.

There is no great difficulty to prove, that this case is not repugnant to the analogy of the Greek language, since it was heretofore received therein, both as to its force and appellation. For H. Stephen, in his book *De Dialecto Attica*, Ramus in the 7. of his Schools, and Priscian in his fifth book tell us, that the Latins borrowed their ablative from the most ancient of the Greek grammarians; ex vetustissimis Græcorum grammaticis, who, say they, gave the name of ablative to these words, ἐξανθον, ἐμινον, and the like, which, as they add, had visibly the force of an ablative, being sometimes joined with prepositions, as ἐξ ἐμινον, in Hom. and the like. Whence it is plain, that not only the name of ablative was adopted by the ancient Greek grammarians, but moreover, that their notion was, to judge of it by the force of the preposition.

Thus Quintilian, book i. chap. 5. says, that it is a grammarian's business to examine, whether there be a sixth case in Greek, and a seventh in Latin, because, says he, when I say, hastâ percussi (τῇ δαεί) this construction has neither the nature of a dative in the Greek, nor of an ablative in the Latin. Where it is past dispute, that he admits of a case different from the dative in this expression, whether we call it a sixth or a seventh. Now this is all we want; because, when this is once allowed, it is an easy matter to show that this difference between a sixth and seventh case, arose from nothing else but from the different idea under which they conceived this ablative, which idea is entirely comprised in the word *casus præpositionis*, because this difference arises from the different force of the prepositions expressed or understood.

And we find that Priscian, in his fifth book, has strenuously rejected this opinion of a seventh case, because the number six is sufficient, as it is necessary to mark all the specific differences: though we may afterwards divide or multiply them farther, if we have a mind, in the genitive, and in the accusative, as well as the ablative, provided we refer them always to those, without there being any occasion that a noun should admit of so great a variety of terminations.

And indeed, if the difference of the termination constituted the sole difference of the cases, it would follow from thence, that in Latin, as well as in Greek, the neuters could never have more than three cases, in the singular or plural: that there would hardly be any such thing as a vocative in either language; that the Latins never had an ablative plural; and that the Greeks are without an accusative, vocative, or even dative dual; the two first cases being always like the nominative, and the last being the same with the genitive.

But it seems quite unaccountable, that the Greek tongue should be deprived of an ablative, while, Priscian, H. Stephen, and Ramus all agree, that the Latins have borrowed theirs of the ancient Greek grammarians: and while, according to Quintilian, there is more occasion for increasing than diminishing the number of cases.

It is observable moreover in all languages, as Sanctius says, that the only use of the dative is, to mark the end and the term, to which the thing and the action tend, and to which they relate: whence it follows, that it is very reasonable to give a different name to what has such different properties, and has also a constant dependance on a preposition.

Besides, when a Latin author makes use of a Greek noun, for instance *Penelope*, where can he take his ablative from, if it is not in the original? especially when these nouns retain always their particular manner of declining, without conforming to the Latin analogy, which would terminate them in *A*, in order to decline them like *musa*. And if it should be answered, that they borrow their ablative from the dative; therefore, says Sanctius, the same practice obtained in the Greek, because they could not give here what they had not originally themselves: and, as we have observed, our present dispute being not about the name, but the thing itself.

Again, says Sanctius, if there were no ablative case in Greek, Cicero would have run into a downright solecism, when he joins a Latin adjective, undeniably in the ablative case, with a Greek substantive which they pretend to be in the dative; as *nunquam in maiore ἀπορίᾳ fui*, *I was never at a greater loss*: or a Latin preposition, one of those that can only govern an ablative, with a Greek noun, as they pretend, in the dative; *quas historias de Ἀραλθείᾳ habes*. *In πολιτείᾳ*. *Non enim sejunctus locus est philologiā, & quotidianā συζητήσει*: and such like. For if *philologiā* is an ablative, why should not *συζητήσει* be one also, especially as it agrees with the adjective *quotidianā*?

This argument bears still a greater weight in constructions, where neither the Greek nor the Latin admit of a dative case; as with the comparative, *ἀποδυτήριω, nihil ulsius*, Cic. ad Quintum fratrem; *nothing can be cooler than the antichamber of the bath*. For if he had a mind to conform to the Greek construction, why did he not put it in the genitive? and if he complied with the Latin construction, who can dispute its being an ablative?

Priscian, in his fifth book, says, that indeclinables, which he calls *monoptota*, as *mille*, *alpha*, &c. are not deprived of their cases, though they do not change their termination; because we may say, *hoc alpha, hujus alpha, huic alpha*, &c. Whence we may infer, according to Priscian's way of reasoning, that if in *hoc alpha* be an ablative, in *ἀπορίᾳ*, in *πολιτείᾳ*, and the like, are also ablatives, though they do not differ in termination from the dative.

Further, there are several passages in authors, that can hardly be explained, without having recourse to this dative; as in Thucydides, book the first, in the speech of the Athenians: τὰ δὲ Μηδικὰ, καὶ ὅσα αὐτοῖς ξύνιστε, εἰ καὶ δι' ὅχλου μᾶλλον ἔσαι, ἀεὶ προσβαλλομένοις, ἀνάγκη λέγειν. Which passage Valla seems to have misunderstood in his translation, because, taking *προσβαλλομένοις* in the dative, he considered it as the relative case of *δι' ὅχλου ἔσαι*, which makes it quite unintelligible: for surely the thing could not be troublesome to those who took a pleasure in repeating it. Whereas the meaning is clear, if we take this word for an ablative

ablative absolute, which supposing ἡμῖν is referred to those that speak, ἡμῖν προβαλλομένοις, *nobis proferentibus*: so that it may be translated thus: *it is fit we speak to you of the Persian war, and of what you cannot be ignorant of yourselves, though we are sensible so frequent a repetition of the same thing must be disagreeable to you.* And this explication is so very natural, that Portus's notes resolve it by an absolute case; προβαλλομένοις, says he, ἀντὶ τῆς, ἡμῶν αὐτὰ προβαλλομένων; which is still confirmed by the commentator, who says it is an enallage. But we have already shewn in the Latin Method, that these imaginary changes of one case for another, without any reason, are downright solecisms. It follows therefore, that as the construction is absolute, even in the opinion of the scholiast, we have only to stick to that of the ablative, in order to find out the right meaning. Likewise, when the same Thucydides says, τῷδε Ἰπποκράτει ὄντι περὶ τὸ Δῆλιον, ὡς αὐτῷ ἡγγέλθη, &c. *Hippocrates being towards Delos, as news was brought him, &c.* It is natural to suppose, that τῷ ὄντι is a real ablative absolute, *ipso existente*, since we see the subsequent αὐτῷ, which makes the relative case, viz. the dative, forming another construction, and a second sentence. Other examples of this Greek ablative may be seen in the preceding book, in the rule of the absolute case.

From all that has been hitherto said, we may fairly infer, that the Greek tongue admits of an ablative case, as well as the Latin: and I believe that there are but few who will refuse to approve of my opinion, especially when they come to reflect on the vast advantage that must necessarily accrue from hence to young beginners, by reason of the analogy between the two languages in an infinite number of constructions that depend on this case.

Yet if any person should still find fault with this principle, I must tell him, that it is not my opinion only he finds fault with, but likewise that of several very learned men, as Sanctius, Scioppius, Frischlinus, and others, who with great judgment have established this case.

CHAP. III.

Construction of Numerals.

WHAT the Latins express by *unde, duode*, the Greeks explain by the participle of δέω, which they either put in the genitive absolute, or in the case of the noun that governs the number wanting. In the genitive, as for unde viginti annos natus, *nineteen years old*, they say, ἔτη γεγονώς εἴκοσι, ἐνὸς δέοντος, that is to say, *twenty years old, wanting one, uno deficiente*: or else, ἔτη γεγονώς εἴκοσι, ἐνὸς δέοντα, that is to say, ἔτη δέοντα ἐνὸς πρὸς εἴκοσι, *years to which one is wanting to make up twenty.* In like manner, δυοῖν δέοντα ἑκατὸν ἔτη, *duodecenteni anni, ninety-eight years old*; δυοῖν δεύσας ἑκατὸν μιᾶς, *duodecentenas minas.* And in the genitive, τριάκοντα μιᾶς δεύσης τριήρεις, *undetriginta triremes, nine (and twenty) gallies.* Δυοῖν δέοντων εἴκοσι ἄνθρωποι, *duodeviginti homines, eighteen men, and the like.*

They

They likewise use the neuter, ἐνὸς δέον εἴκοσι, *undeviginti* : where we must understand κατὰ δέον for δέοντος, *twenty, lacking one*. For as they say, δεῖν ὀλίγῃ, δεῖν μικρῷ, to signify, *within very little*, where they might have put δέοντος, so that δεῖν is a sort of a noun, and supplies the place of an absolute case, supposing κατὰ : so when they say, ἐνὸς δέον, we must explain it, κατὰ δέον ἐνὸς *according to the deficiency of one, supposing the want of one*.

But they have another method of expressing this manner of reckoning, by making use of the ablative of the ordinal nouns for the greater number : as μιᾶς δεύσης τριακοσῇ τριήρει, instead of μιᾶς δεύσης τριάκοντα τριήρεις. In like manner, ἐνὸς δέοντος εἴκοσῳ ἀνθρώπῳ : and then this ablative is the case of the manner, or of the efficient cause, as if it were, vigesimo homine, uno tamen deficiente, *with a twentieth man (instead of with twenty men) except one that was wanting*. For to express one person along with several others, they use the following phrases, very much akin to the French, *lui cinquième, lui dixième* : Ξενοκλείδης, τέμπιος αὐτοῦ, Thucyd. Xenocledes, *who was the fifth in number, that is to say, four more along with him*.

They likewise say, ἵππος χίλια, for a thousand horse, as if it were millenarius equitatus, μυρία ἵππος, for μυρίος ἵπποις, *an infinite number of horse*; and the like.

When they have a mind to express a number and a half, they put ἥμι together with the number exceeding the other : thus to express *two talents and a half*, they say, τρίτον ἡμιτάλαντον, *tertium semitalentum, two talents and the moiety of a third*; and in like manner the rest.

II. Combination of numbers.

In the combination of numbers, when a lesser number is put first, it is commonly joined by a conjunction with the greater ; as Βασιλεύσας ἐτῶν τεσσαρεσκαίδεκα, Her. *having reigned fourteen years*.

When the greater number is put first, the conjunction is often added, often omitted : thus Plut. speaking of Cicero, ἐσφάγη, τὸν τεράχηνον ἐκ τῆ Φορτίου προτείνης, ἔτος ἑκείνο γεγονὸς ἐξηκοσὸν, καὶ τέταρτον, *his head was struck off, as he stretched it out of the litter, being at that time threescore and four years old*. Δεκατέσσαρα ἔτη, Plut. *fourteen years*. Γοργίας βεβίωκεν ἔτη ἑκατὸν ὀκτώ, Gorgias lived a hundred and eight years. See what has been already said relating to this subject, Book II. Chap. xi.

III. Divers particles made use of in the expressing of numbers.

The Greeks make use of several particles to express their numbers ; as εἰς, πρὸς, ἐπὶ, περὶ, ἀμφί, παρὰ, ὑπὲρ, ἐγγὺς, ἐγγύτατα, μαλίστᾳ, πῶς, πῶ, ἑκτός, ὥς, ὥσει, ὅσον, ὅτιον, ἐπάνω, τίς, ἀριθμῶ, πλεόν, ἑλάττω, μείων, λαίπων, δέων, οἶμαι, &c. as,

1. Ἰππίας εἰς ὀκτακισχίλις ἄγει, Xenoph. *he brings with him about eight thousand horse.* Ἐς ἄνδρας διακοσίας καὶ εἴκοσι μάλιστα ἐνέμειραν τῇ ἐξόδῳ ἐθελονταί, Thucyd. *there were about two hundred and twenty men, that were resolved to sally out.*
2. Σταδίοι τριάκοντα πρὸς τοῖς ἑκατὸν, Xenoph. *a hundred and thirty furlongs, triginta supra centum.* Ἀπώλοντο αὐτῶν πρὸς ἑπτακοσίας, Id. *there died about seven hundred.*
3. Ὀκτὼ ἐπὶ τοῖς ἐννεήκοντα ἔτη βεβίωκεν, Lucian, *he lived ninety-eight years.* Ἐδίδουσαν αὐτῶν ἑκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος, Thucyd. lib. 7. *they gave each of them half a pint of water during eight months.*
4. Γορδιανὸς περὶ ἔτη πῶς γεγονῶς τρεῖςκαίδεκα, αὐτοκράτωρ ἀνεδείχθη, Herodi. *Gordian was proclaimed emperor about the age of thirteen.*
5. Ἐτη γέγονεν ἀμφὶ τὰ ἐννεήκοντα, or σχεδὸν ἀμφὶ τὰ ἐννεήκοντα, in Lucian, *about ninety years old; near ninety years of age.*
6. Παρ' ἓνα τοσῶτοι, Plut. *so many, within one; only one wanting to make up so many.*
7. Ὑπὲρ τὰ ἐννεήκοντα γέρων, Lucian, *an old man above fourscore years of age.*
8. Ἀπέκτειναν ἐγγὺς τριάκοντα τῶν ψιλῶν, Xenoph. *they killed about thirty of the light horse.*
9. Ἐτεσιν ἐγγύτατα ὀκτὼ καὶ ἑκατὸν, Thucyd. *near a hundred and eight years.*
10. Σταδία μάλιστα πῶς μύρια καὶ δισχίλια, Diodor. *about twelve thousand furlongs at most.*
11. Εἰς πέντε πῶς πλειῶνας, Lycoph. *about five years.*
12. Ἀνέκτεινεν ἅπαντας, ἐκτὸς ὀλίγων, Xenoph. *they killed them all, except a few.*
13. Προελθόντες σαδὶς ὡς τεσσαράκοντα, ἠυλίσαντο πρὸς λόφῳ τινί, Thucyd. *having marched forward about forty furlongs, they encamped near a certain eminence.*
14. Ἦν ὁ Ἰησοῦς ὥσπερ ἐτῶν τριάκοντα ἀρχόμενος, Luke iii. *and Jesus began to be about thirty years of age.*
15. Ἀπεῖχον ὅσον εἴκοσιν ἢ τριάκοντα στάδια, Xenoph. *they were about twenty or thirty furlongs off.*
16. Προαπεχώρησαν οἷον δέκα σαδὶς, Thucyd. *they were advanced pretty near ten furlongs.*
17. Ὡφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, 1 Cor. xv. *he was seen of above five hundred brethren at once.*
18. Ἡμέρας ἐβδομήκοντά τινας, ἔτω διητήθησαν ἀθρόοι, Thucyd. *they were thus kept in close confinement, crowded one upon another, very near seventy days.*
19. Πόλεις δύο καὶ εἴκοσιν εἰσιν ἀριθμῷ, Dem. *their cities are two and twenty in number.*
20. Ἐτη γεγονῶς πλειῶν ἐβδομήκοντα, Plato, *upwards of seventy years old.* Τοῖς στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν, Xenoph. *there was above three months pay owing to the soldiers.*
21. Τῶν πλεόντων ἐν τῇ νῆϊ ἔκ ἐλαττόνων, ἢ πεντακοσίων, τρεῖς πρὸς τοῖς τριάκοντα μόνον διεσώθησαν, Diod. *of five hundred at least that were abroad, not above three and thirty were saved.*
22. Ἄγει λοχχοφόρους σὺν πελτασταῖς ἑ μείους τετρακισμυρίων, Xenoph. *he commanded no less than forty thousand men, as well pike men as*

those that wore shields. Ἰππίας ἔξει, ἢ μείον δισμυρίων, Id. he will have no less than twenty thousand horse.

23. Ἰππεῖς ἢ πολὺ λείποντες τῶν ἑξαχισχιλίων, not much less than six thousand horse. Τέτων κεφάλαιον πάντων γίνεται μικρῶς λείποντος πεντεκαίδεκα τάλαντα, Lys. the whole sum amounts within very little to fifteen talents.

24. Ἐβασίλευσε δυοῖν δέοντα, or δυοῖν δέοντοιν, or δυοῖν δέον, or δυοῖν δεῖν, τεσσαράκοντα ἔτη, he reigned eight and thirty years. Ἡ ψυχὴ ἀκμᾶζει περὶ τὰ ἐνὸς δεῖν πεντήκοντα ἔτη, Arist. the mind comes to its full perfection near the age of forty-nine. See the foregoing article.

CHAP. IV.

Remarks on the Article.

THE office of the article is the same in Greek as in almost all the modern languages, which is, to express the thing in a more precise and particular manner. Wherefore the grammarians tell us, that it introduces us into a second kind of knowledge, εἰς δευτέραν γνῶσιν, leading us from a general to a particular idea; as in St. Matt. ii. when he says of the wise men, ἰδόντες τὸν ἄστερα, καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον τὸ παιδίον, *videntes stellam, & intrantes domum, invenerunt puerum*. These three words, *stella*, *domus*, and *puer*, are determined by the article from their general signification to an individual one, which imports here a certain star, viz. that which they had seen in the East, and of which he had spoken before: a certain house, viz. that of Bethlehem: and a certain child, viz. he whom they were in search of.

The article denotes also an emphasis and a particular excellency; which the Latins have endeavoured to express by their pronoun *ille*, as *Alexander ille*, that great Alexander: which seems to have been split in two, to form the two French articles or pronouns *il* (which is also used by the Italians for their article) and *le*.

Thus when St. John answers, οὐκ εἰμὶ ὁ Χριστός, John i. *I am not the Christ*; that is to say, that Christ whom you enquire for: and when they asked him, ὁ προφήτης εἶ συ; art thou that prophet? viz. the excellent prophet who has been promised us.

Thus Theophylactus on St. Matth. ch. xvi. observes, that St. Peter, in the confession which he made of his faith in Christ, does not say, σὺ εἶ ὁ Χριστὸς υἱὸς τοῦ Θεοῦ, without the article, *tu es Christus filius*; but σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, *Christus filius ille Dei*. And St. Cyril, and the other fathers, have made use of the same argument to defend the divinity of Jesus Christ.

Thus Aristot. 1. Prior. 16. shews, that it is not the same thing to say, τὴν ἡδονὴν εἶναι ἀγαθὸν, *voluptatem esse rem bonam*, that pleasure is a good thing; as to say, τὴν ἡδονὴν εἶναι τὸ ἀγαθόν, *voluptatem esse bonum ipsum*, pleasure is goodness itself, viz. the sovereign good.

The article is also put when we have a mind to make an induction, to mark either the origin, possession, part, or some such thing; as *ὁ υἱὸς τοῦ ἀνθρώπου*, *filius ille hominis*. *τὴν ψυχὴν αὐτῆς*, *his very soul*. *Ὅλη τῇ καρδίᾳ σου*, *with all your heart*, &c.

To mark distinction in appositions: *ἀγαπήσεις Κύριον τὸν Θεόν σου*, *Matt. xxii. diliges Dominum, nempe Deum illum tuum, thou shalt love thy Lord, viz. he that is thy God*. *Ἰωάννης ὁ Εὐαγγελιστής*, *St. John the Evangelist*. *Ἀπολλώνιος ὁ ποιητής*, *Apollonius the poet*. *Ἀπολλώνιος ὁ γραμματικὸς*, *Apollonius the grammarian*.

The article is also put to denote the whole species, or the whole multitude, or some signal pre-eminence, as the French say, *l'homme*, *le Turc*, *le poëte*, &c.

To signify things taken materially: *οὐ λέγουσι τὸ, διὰ τί*, *Aristot. non dicunt illud, propter quid, they don't say for what*. In like manner Cicero, *quid enim est hoc ipsum diu?*

The article is joined with almost all the parts of speech; as

I. With nouns substantive.

1. Not only with appellatives, which is very common, but even with proper names; as *ἦν ὁ Φίλιππος ἐν φόβῳ*, *Demosth. Philip was quite frightened*. Though, for the generality, the article is seldom put before these nouns, because they are sufficiently determined of themselves.

2. In the inscriptions of books: *περὶ τοῦ ὄντος*, *Plato, of being*: *περὶ τοῦ ψευδούς*, *Id. of falshood*: *περὶ τῆς Προνοίας*, *Aristot. of Providence*. Though we find them sometimes without the article: *περὶ δικαιοσύνης*, *Plato, de justo, of justice*: *περὶ νόμων*, *Id. de lege, of the laws*; and such like.

3. Sometimes one article serves for two substantives: *περὶ τὸν ἥλιον καὶ ἄστρα*, instead of *καὶ τὰ ἄστρα*, *Aristot. about the sun and the stars*.

II. With adjectives.

1. When they are before their substantive: *ὁ σοφὸς Ἀριστοτέλης*; *διαλέγεται*, *the learned Aristotle treats of*.

2. When the adjective follows the substantive, and is meant as the subject of the proposition: *βασιλεὺς ὁ ἀγαθὸς ἐστίν*, *that good man is king*. For if the adjective is without the article, it is then the attribute of the preposition: *Πλάτων ἀγαθὸς ἐστίν*, *Plato is a good man*.

3. When two nouns are put in the same case, by reason of the substantive verb expressed or understood, that which is the subject of the proposition assumes the article; as *ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς Θεόν, καὶ Θεὸς ἦν ὁ Λόγος*, *John i. in principio erat illud Verbum, & Verbum illud erat apud Deum, & illud Verbum erat Deus: in the beginning was the Word, and that Word was with God, and that Word was God*.

4. But if the two nouns are both together the subject, or are governed by a verb, they have each their article: *Πάνθηα ἡ γυνὴ Ἀβραδάτε*, *Panthæa, wife of Abradates*. *Ἦλθον εἰς τὸν Ὀλύμπου τὸ ἕος*, *they arrived at the mount Olympus*.

5. Two or more articles may elegantly meet in the same period; and the elegance is still greater, when the words are ranged so as to make something intermediate between the first and second article, and the nouns to which they bear relation: οἱ τὴν φροντίδα ἔχοντες, or else, οἱ τὴν τῶν ἀπάντων φροντίδα ἔχοντες, *those that have the care of every thing.*

6. In nouns of number the article is never put, but when it represents the antecedent, or marks some determinate thing: ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης, *the one a Pharisee, and the other a Publican.* Λαβὼν δὲ τὰς πέντε ἄρτους, καὶ τὰς δύο ἰχθύας, *Luke ix. taking the five loaves, and two fishes.*

Otherwise it is omitted, as the same Evangelist said a little before: εἰσὶν ἡμῖν πέντε καὶ ἄρτοι καὶ δύο ἰχθύες, *we have five loaves, and two fishes.*

III. With pronouns, interrogatives, and indefinites.

Ὁ αὐτός, *idem*: τὸ αὐτὸ, *ejusdem*: ὁ τίς, καὶ πόσος, καὶ πόθεν; *Greg. quisnam, & quantus, & unde?* Τῆς ποίας μερίδος; *Dem. of which side?* Plato has even repeated the article: τὰ ποῖα τὰ ταῦτα λέγεις; *qualia hæc dicis?*

Ὁ δεῖνα, τὸ δεῖνος, τὸν δεῖνα ἐσήγγειλε, *Demosth. ille illius filius illum deferbat.*

IV. With the infinitive of verbs.

The article is joined likewise with the infinitive of verbs, which is to be considered then as a noun substantive through all cases. Examples of which may be seen above, Book VII. Rule iii.

IV. With participles, and indeclinable particles.

Ἦσαν τινες οἱ διασύροντες, *there were some who detracted.*

As also with adverbs and prepositions, where we must always understand a participle: ὁ πλησίον, *sup. ὦν, proximus, a neighbour.* Ἡχθὲς, *sup. ἕσα ἡμέρα, hesternum dies, yesterday.* Τὸ ἐγγυτάτω γένος, *sup. ὦν, the nearest kindred.* Τοῖς νῦν (*sup. ἔσι*) καὶ τοῖς πρότερον (*sup. γεγονόσι*) *to those that are at present, and that have been.* Τὰ πρῶτω τέλει, *sup. ὄντα, things that are more remote.* Ὁ ἐν ἑβραίοις, *sup. ὦν, who is in heaven.* Οἱ ἐν τέλει, *sup. ὄντες, the magistrates.* Οἱ πρὸ ἡμῶν, *sup. γεγονότες, our ancestors.* Οἱ μεθ' ἡμῶν, *sup. ἐσόμενοι, our posterity.*

CHAP. V.

That the Article is often taken for the Demonstrative and the Relative, or vice versa; as also for τις, and the Reason of these Changes.

IT is not at all surprising, that nouns should be put one for the other, when they are either synonymous, or derived from the same origin, as these are.

Eustathius, on the first *Odyss.* shows that the ancient article was τὸς, in use among the Dorics, which by dropping τ has been changed into ὁς, and afterwards cutting off the s final into ὁ; and that from this τὸς are derived the other cases which retain τ; as τῷς, τῆς, τῶ: τῷ, τὸν, τοῖς, &c.

From thence also comes τις, as *quis* in Latin comes from *qui*; as also ἕτος, formed from the genitive ἕ, and from this ancient nominative τὸς.

Thus we still find τοῖ in the plural from the old nominative τὸς, not only for the prepositive article, as παῖδες τοῖ μετόπισθε λελειμένοι, *Il. ω. the children that have survived their fathers*; where τοῖ is for οἱ, according to Eustathius: but also for the relative, Θεοὶ τοῖ ὀλυμπον ἔχουσι, *Od. ξ. the Gods that dwell in heaven*; and for the demonstrative, τοῖ μὲν δαίμονες εἰσι, *Hesiod, illi quidem sunt demones.*

The other cases are used in the same manner: τὸ δὲ μέγιστον, *Lucian, & alii, for ὁ δὲ μέγιστον ἐστίν, but what is most considerable.* Περί τεχνῶν τῶν, ὅσαι περὶ ταῦτα εἰσὶ, *Plato, concerning those arts that treat of these things*; where τῶν is for τέτων. Εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος ἕτος, ἐκ ἂν ἀπέθανεν, *Dem. if this man had done such and such things, he had not been dead*; where τὸ is for τέτω.

Hence it is that we often find περὶ τῷς, or in one word περὶ τῷς, for περὶ τέτω τῷ χρόνῳ, ante hoc tempus, *heretofore.* And in the distribution of the members of a period, ὁ μὲν, ὁ δὲ, for *hic verò, ille quidem*; or *ille verò, hic quidem*; or *alter quidem, alter verò, &c.*

We likewise read the prepositive article for the interrogative τις, *quis*, which is very usual with the Attics: τῷ χάριν δὴ ταῦτα λέγω; *Dem. cujus rei gratiâ hæc dico? but to what purpose do I say this?* As also for the indefinite τις: εἰ δὲ τῷ δοκεῖ ταῦτα, *Dem. si cui verò hæc videntur, but if any one is of this opinion.*

The prepositive article is also put for the indefinite τις: ὅς ἐστι δηλοῖ, *Thucyd. he discovers who he is.* And in the divisions ἄς μὲν, τινὰς δὲ, *Dem. for τινὰς μὲν, τινὰς δὲ, alias quidem, alias verò.* Ὅς μὲν πεινᾷ, ὅς δὲ μεθύει, *1. Cor. xi. and one is hungry, and the other is drunken.*

For τις interrogative: εἰρηκώς ὅς εἰμι, κ' ἂν' ὅτε πατὴρ γηγώς, *Soph. having told who I was, and who was my father.*

Sometimes they are joined together: ὅστις, *qui quidem*, and the poets, ὅτις, *Hom. ὅτις σφέας εἰσαφίκηται, whosoever goes to them.*

We likewise read in the accusative ὅτινα, plur. ὅτινας, for ὄντινα, ἔστινας. Ὅτινα is also the neuter plural for ἄτινα. But the other genders and cases of this noun are also in use, by declining both parts; as ἠρώτα ἦντινα ἐλπίδα ἔχει, *Thucyd. he asked him what hopes he had.* Which is a demonstrative proof, that ὅτις comes from the relative ὁς, and not from the prepositive article ὁ: besides, the article ὁ has only a breathing, whereas ὅτις has both a breathing and an accent, in the same manner as the relative ὁς.

The orators frequently put ὅτε for ἕ and ἕτινος, *cujus*; ὅτω for ὅ and ὅτινι, *cui*: but very seldom ὅτον for ὅν or ὄντινα, *quem*: thus ἀνθ' ὅτε signifies *cujus gratiâ*: ἰφ' ὅτω, *qua in re.*

It is also taken for the demonstrative, ὅς καὶ ὅς, Herod. *hic vel ille*. Whereto we must refer the following expressions, ἕως ἔ, or ἕως ὅτε, ἄχρεις ἔ, μέχρεις ἔ *quousque* for *cousque dum*. As also in the relative of quality, εἰπὲ μοι οἷος ἦν, Lucian. *tell me what sort of a man he was*. Πολύς γυναικὸς ὕπερ, Soph. *for what sort of a woman*; for ποῖος comes from οἷος, and οἷος from ὅς, as *qualis* from *qua*.

CHAP. VI.

Remarks on the Pronouns.

I. Of reciprocals and relatives.

THE rule of the reciprocals ἔ, *sui*, ὅς, *suus*, σφέτερος, *belonging to you two*, and of the compound ἐαυτῷ, *sui ipsius*, or by contraction αὐτῷ, is the same in Greek, as that of *sui* and *suus* in Latin. For we are allowed to put indiscriminately either these reciprocals, or the relative αὐτός, *ipse*, provided it does not render the sense ambiguous, according to what we have said in the Latin Method. Thus in St. Gregory, ὁρῶν ἔν τῇ τῷ δήμῳ κίνησιν ἐπ' αὐτὸν, *perceiving that the people revolted against him*: ἐπ' αὐτὸν is there for ἐφ' ἐαυτὸν, just as the French *contre lui* imports *contre soi*, or *contre soi même*. And when Palephates says, Ἀργεῖοι ποιεῖσθαι αὐτοῖς τὴν Ἥραν ἡγάγοντο, *the inhabitants of Argos took Juno for the patroness of their city*; it is quite certain that αὐτοῖς is there for σφίσιν, *sibi*, or for αὐτοῖς, *sibi ipsis*.

On the contrary we find μεθ' ἐαυτὸν, in Thucyd. book 2. for μετ' αὐτὸν, *after him*. And in Homer, ἰδὼθην, θαλερόν δὲ οἱ ἔκπεσε δάκρυ, Il. 2. *the blow made him stoop, and drew tears from him*; where οἱ, *sibi*, is for αὐτῷ, *ei*.

Likewise in the Revelations, chap. ix. καὶ ἔχουσιν ἐπ' αὐτῶν βασιλέα, τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα ἐαυτῷ ἑβραϊστὶ Ἀββαδδὼν, &c. *and they have a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abbaddon*; where we see ἐπ' αὐτῶν, *super eas*, over them, instead of ἐφ' ἐαυτῶν, *super se*: and ὄνομα ἐαυτῷ, *nomen sibi*, for ὄνομα αὐτῷ, *nomen ei*, whose name; because this can make no sort of ambiguity. Hence in the very example of St. Paul, quoted by Budæus, to show that sometimes it is the occasion of ambiguity, δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρεις ἔ ἂν θῇ πάντας τὰς ἐχθρὰς ὑπὸ τὰς πόδας αὐτῷ, 1 Cor. xv. *oportet autem illum regnare donec ponat omnes inimicos suos sub pedibus ejus*, for he must reign till he hath put all enemies under his feet; it is visible that αὐτῷ can produce no doubt about the meaning, being applicable to Christ only, of whom he speaks, *sub pedibus ejus*, viz. *Christi*. But several editions have αὐτῷ, which is the same with ἐαυτῷ, *sui ipsius*, and this removes the difficulty.

For

For we must take notice, that this relative αὐτός has a smooth breathing, whereas the reciprocal αὐτῷ for ἑαυτῷ has a rough one, because ἑαυτῷ is composed of εἰ, *se*, which has a rough breathing, and of αὐτός. But upon several occasions this relative is more used than the reciprocal itself; as πατέρα τιμᾷ ὁ αὐτῷ υἱός, rather than αὐτῷ, or ἑαυτῷ, *patrem honorat filius suus, the son honours his father*. Likewise in compounds, αὐτοδίδακτος, à seipso doctus, *self-taught*.

The reciprocation ought also to be considered in the compound pronouns of the first and second person: for example, we don't say, φιλῶ ἐμέ, but φιλῶ ἑμαυτόν, *I love myself*: nor φιλεῖς σέ, but φιλεῖς σεαυτόν, *thou lovest thyself*. But if the reciprocation ceases, that is to say, if the discourse continues no longer in the same person, we may then say, φιλεῖς ἐμέ, *thou lovest me*; φιλῶ σέ, *I love thee*, &c.

But the reciprocal αὐτῷ, or ἑαυτῷ, is also put for any of the three persons, and at the same time explained by the verb which accompanies it: ἑαυτῷ ἀγαπῶμεν, *we love ourselves*; ἑαυτῷ ἀγαπᾶτε, *ye love yourselves*: ἑαυτῷ ἀγαπῶσι, *they love themselves*, &c. Thus in Xenophon, Virtue speaking to Pleasure, says, οὕτω παιδεύεις τὸς ἑαυτῷ φίλους; instead of σὺς φίλους, *sic instituis amicos tui ipsius? for tuos: is it thus thou instructest thy friends?* And in St. Luke xvi. ποιήσατε ἑαυτοῖς φίλους, *make to yourselves friends*.

II. Of possessives.

As we have proved in the Latin Method, contrary to the opinion of Valla, that the genitives *mei, tui, sui*, were (to express ourselves in the grammatical phrase) taken actively and passively; so, in Greek, the genitives ἐμῷ or μῷ, σῷ, and οὐ, are taken actively and passively, though Gaza teaches the contrary. Actively, as ὁ φίλος μῷ, for ἐμὸς, *my friend, he whom I love*. Passively, as πρὸς βίαν ἐμῷ, *Soph. in spite of me, using violence to me*. Οὐ γὰρ ἂν Κίεκυραν βία ἡμῶν εἶχον, *Thucyd. for they did not keep possession of the isle of Corfu, in spite of us*.

And on the other hand, even the possessives frequently imply a passive signification: καὶ μοι μηδὲν ἀχθισθῆς, εὐνοία γὰρ ἐξω τῇ, σῇ, *Plato, ne mihi succenseas, dicam enim tuâ benevolentia, that is to say, for the love with which you are beloved by me, and not, with which you love me*; in the same manner as Terence says, *facile scies desiderio id fieri tuo*, instead of *tui*. And Thucyd. καὶ ἐν αἰσθάνεται τὸς Λακεδαιμονίους φόβῳ τῷ ἡμετέρῳ πολεμῆσειόντας, *timore nostro, viz. for the fear they have of us*. Which may be thus translated, *and he does not perceive, that the Lacedæmonians are desirous of declaring war, from the apprehension they have of our power*.

Now as the Latins sometimes join a genitive with a possessive, as *tuum hominis simplicis pectus vidimus*, Cic. so the same practice obtains among the Greeks: ὅλως δὲ κ' ἀμὰ ἔτοι σπαθῶσι τῷ κακοδαίμονος! *Lucian, hi verò omnino res meas hominis infelicis dilapidant, they squander away all my substance, wretch that I am!*

CHAP. VII.

Of some Nouns derived from Pronouns.

I. *Of the relatives of quality, οἷος and ποῖος.*

ΟἷΟΣ, *qualis*, without interrogation, comes from ὅς, *qui*, in the same manner as *qualis* comes from *qua*, wherefore it is sometimes rendered by *quis*.

This noun being one of those which the grammarians call *relatives of quality*, which have only a relation in the sense, and not in the construction, it always supposes τοῖστος, to which it ought to refer, and which is even sometimes expressed; as τὸ τῆς ἀγγελίας τοῖστόν ἐστιν, οἷον εὐφραῖναι τὴν πόλιν, *the news was such as made the whole town rejoice*; word for word, *such as to make the town rejoice*: οἷον ὥς εὐφραῖναι, as H. Stephen says, or οἷον πρὸς εὐφραῖναι: which the author of the *Idiotisms* does not seem to have rightly understood, when he says that εὐφραῖναι is for εὐφραίνουσι ἂν, or εὐφραῖναι δύναιτ' ἂν. Likewise in Dem. 2. Olynth. τοιέτας ἀνθρώπους, οἷς μεθύσθεις ὀρεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι, *such a strange sort of men, as to dance when they are drunk, in a manner I should be ashamed to describe*. But τοῖστος is more frequently understood; as in Xenophon, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, that is to say, οὐκ ἦν τοῖστος οἷος, &c. non erat talis qualis facere, or talis ut faceret, *he was not a man that could be influenced by every kind of sordid gain*.

It is sometimes used without the infinitive, though in the same signification: thus in Eurip. οὐχ οἷα γέλωτος ἄξια πράττομεν, for ἔ τοιαῦτα πράττομεν, οἷα ἐστὶν ἄξια γέλωτος, *we do not act so as to make ourselves ridiculous*.

And it must always be taken in this sense; as in Xenoph. ἡμεῖς δὲ ἐγνώμεν τοῖς οἷοις τε ἡμῖν καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *we are very sensible that democracy is to such as you and us a disagreeable sort of government*; that is to say, τοῖς τοιέτοις οἷοις. After this manner Virgil says,

— portis alii bipatentibus adsunt;

Millia quot magnis nunquam venere Mycenis.

For tot millia quot nunquam venere. Wherefore we must not follow some, in saying that οἷος is in that case put for ὅμοιος, *like*, since it really stands for itself; for this notion of one word being put for another, proceeds very often from a superficial knowledge of the Greek tongue and grammar,

Therefore Budæus, and after him the author of the *Idiotisms*, express themselves improperly, by saying that οἷος, with the infinitive, is sometimes taken for *promptus, expeditus, cupidus, pronus, strenuus*; for instance, δεινόν τι παθὼν, οἷος ἦν ἐπιξίναί τῃ Φεύγοντι, still implies τοῖστος ἦν, οἷος, *having received this ill usage, he was just ready to accuse him*.

Even when it is rendered by *possum*, it must refer to this ellipsis; as in Aristot. ἀλλ' ἐχ οἷος ποιεῖν ἀγαθὸς, *sed qui minimè possit bonos reddere*, that is to say, ἔ τοῖστος οἷος, non potis reddere; for potis comes from ποῖος, taken from οἷος. Likewise in the neuter,

ἐἶναι τὴν εὐρίσκειν, Lucian, *potis est invenire* (for *potis* was formerly of all genders, as we have proved elsewhere) or *possibile est invenire*, that is to say, *tale est ut potis sit inveniri*: οὐχ οἷός τέ εἰμι, according to Budæus, imports *nolo, renuo, invitus facio*; but properly it signifies, *I am not such*, that is, *I cannot*, or *I am not in such a disposition*.

They sometimes also use the neuter plural, as in Herod. lib. 2. χοιράδες πολλαί εἰσι δι' ὧν ἐκ οἰά τε ἐστὶ πλέειν (where you may observe ἐκ οἰά, according to the Ionics, instead of ἐχ οἰά) *saxa multa sunt, per quæ navigari non potest*; which is a syllepsis, like *animalia currit*, therefore the construction may be understood thus δι' ὧν ἐκ ἐστὶ τοιαῦτα χεῖματα ποιεῖν, οἰά ἐστὶ τὸ πλέειν, *there are rocks through which there is no such thing as sailing*.

Οἷος bears still the same signification, when it is joined with the superlative; as οἷος κράτιστος, Aristot. *quàm fortissimus*, that is to say, τοῖετος οἷος ὁ κράτιστος, *talis quàm fortissimus, or talis qualis fortissimus, such as the strongest, to express the strongest*. It is thus the Latins say, *tam mihi gratum erit, quàm quod gratissimum*, Cic. for *tam* is there for *tantum*, and *quàm* for *quantum*, as we have made appear elsewhere; τοῖετόν ἐστιν, οἷον τὸ χαρίεστατον.

It is in this sense we are to understand this expression of Demosthenes in *Mid.* οὐδὲν γὰρ οἷον ἀκείνῃ αὐτῇ τῇ νόμῳ, *there is nothing like hearing the law itself*, as H. Stephen renders it, condemning the explication of Budæus, who translates it, *nil vetat audire*, and takes ἐδὲν οἷον for ἐδὲν κωλύον. We read it in the same signification in S. Gregory, οὐδὲν δὲ οἷον ἐς βραχὺ διηγῆσθαι, *there is nothing like being concise*.

Οἷον with ἐχ or μὴ, for *non solum*, or rather for *non solum non*, or *nedum*, must also be reduced to this signification, though H. Stephen says it bears a different meaning, and that it ought rather to be referred to οἷος, *salus*, were it not for the breathing. But this may be easily seen in the very example of Polybius quoted by Stephen: μένεσα μὲν γὰρ φάλαγξ ἐν τοῖς ἐπιτηδειοτάτοις αὐτῇ τόποις, ἐχ οἷον ὠφελεῖν δύναιτ' ἂν τὰς φίλας, ἀλλ' ἐδὲ αὐτὴν σώζειν, *for though that battallion was posted in a very advantageous situation, yet it neither could be of any service to its own party, nor even defend itself*; that is to say, ἐ τοῖετόν δύναιτ' ἂν, οἷον ἐστὶν ὠφελεῖν, *non tantum potest, quantum est juvare*; ἀλλ' ἐδὲ, *quín nec, imò nec seipsam servare*. In like manner in the fifth book, καὶ μὴ οἷον τυχεῖν ἐπὶ τέτοις χάριτος, ἀλλὰ τὴναντίον κληθεῖς εἰς τὴν Ἀλεξάνδρειαν, παρ' ὀλίγον κινδυνεύεται τῷ βίῳ, *that not only he received no acknowledgment, but quite the reverse, being invited to Alexandria, he had like to have lost his life*.

Ποῖος, *qualis*, in interrogations, feminine ποία, neuter, ποῖον.

Sometimes it is joined with the article: Polyb. τὰ ποία ταῦτα; *qualia hæc sunt? what sort of things are these?* It is also used without an interrogation, for *qualis*. It is likewise taken for *quòs*, as ποία ὥρα for πόση, which answers exactly to the French, *à quelle heure?* though Eustathius observes, that this expression is not quite so proper.

Ποῖός, with the accent upon the last, or ὁποῖός, or ποῖός τις, is rendered, *certâ quâdam qualitate præditus & affectus*; and sometimes indeterminately, *cujusdam modi*.

II. *Of ὅσος and τοσῶτος.*

As in Latin *tantum* sometimes has the force of augmenting, and signifies *so much*, or *so great*; and sometimes diminishes, and signifies *only*; the same thing happens to the Greek ὅσος and τοσῶτος.

The first signification is very natural and common; the second may be seen in the following examples: καὶ δ᾽αὖτις ἡμένην λαβὼν, ὅσον ὑπήνεγκεν, εἶτα ἀναιρείται, *Plut. somebody taking a torch, only just put it near, and afterwards took it away*: τὸν μέλλοντα, καὶ ὅσον ἂ παρόντα πόλεμον, *Thucyd. the approaching, and almost present war*: it is thus Terence says, *tantum non montes auri pollicens*. In like manner we say, ὅσον ἐκ, ὅσον ἐδέπω, for *ferè*, *almost*.

Τοσῶτον ὑπειπὼν, *Dem. si hoc unum addidero, having only this one thing to say*; δεηθεὶς ὑμῶν τοσῶτον, *idem, id unum à vobis deprecatus, having only this one thing to beg of you*.

CHAP. VIII.

Remarks on the Verbs.

I. *That we must consider the nature of the verbs.*

AS a verb may be considered differently in discourse, so it may admit of different effects in construction: thus all the verbs adjective being of themselves either active or passive, nevertheless, because they may be considered either as making their action pass to another subject, which is properly the nature of a verb active, or as confining it within themselves, which is what we call a verb neuter or absolute; hence it is, that verbs active are sometimes taken absolutely, and sometimes passively; as ἐκ τῆς πληγῆς ἀναφείρων, *Plato, ex ictu convalescens*, sup. *ἐαυτὸν, seipsum*, as in French *se portant bien*; in the same manner as Demosthenes says, ἀνέλαβεν *ἐαυτὸν*, *recollegit se, he recovered himself*. Thus ἐξειλήσται signifies *evolvere, and elabi, to disentangle, to escape*; *πρoάγειν, producere, and progredi, to produce, and to advance*; *καταλύειν, dissolvere, and diversari to loose, and to lodge*; *ὑπερβάλλειν, to exceed, to pass*: because we are to understand here the accusative, either of a reciprocal, or of another noun.

Likewise διαφέρειν, *differe, viz. se, aut aliud*: ἀπαλλάττω ὑπὸ σέ, *liberor à te, that is to say, ἀπαλλάττω με ὑπὸ σε, I deliver myself through your means*: *τελῶ εἰς ἀνδρας, censeor in viros, that is to say, τέλω με, I put myself on the list, or I cause myself to be put, tendo, pertingo, pervenio, &c.* τὰ δὲ εἰς ἄλληλα ἀνακάμπει, *Aristot. hæc verò inter sese mutuo reflectuntur & recidunt*: εἰ μὴ αἰεὶ ἀναποδοιοῖν τὰ ἑτέρα τοῖς ἑτέροις γινόμενα, *Plato, nisi per mutuam generationem sequentia priorum in locum sufficerentur, that is to say, if they did not put themselves in the place, if they did not succeed one another*.

Among these, some that are of an active force, are, nevertheless, translated by a verb passive; but this is not by changing their nature, but by an agreement of the sense; as ἀναλαβάνω, *recreor, viz.*

viz. ἀναλαμβάνω τὸν νῦν, *I come to myself, I recover my spirits* : καταλύω, *morior, dissolvor, I die*, viz. καταλύω τὸν βίον, *vitam solvo* : and in like manner the rest.

On the contrary, the neuters become actives : ζήσεις με, Psalm cxxxvii. *vivificabis me, thou wilt revive me* : ἄνδρας ἐπ' αὐτὰς ἔθηκε, *Herod. viros eis imposuit, he placed men over them* : συννάξουσιν αὐτό, *Dioscor. fac ut una ferveat, make them boil together* : βοᾷν τὰς νόμους, *to implore the assistance of the laws* : τὴν ἀπόκασιν ἐσχόλασε, *jus Græc. Rom. lib. 3. tonsuram abolevit, properly speaking, otuari fecit, he gave his hair time to grow, and threw aside the monkish tonsure, which he had been compelled to wear* : which come from the verbs ζῶω, *vivo* ; βαίνω, *gradior* ; ζέω, *ferveo* ; βοᾶω, *clamo* ; σχολάζω, *otior*.

Likewise ἄστραπας βλέπειν, in comic writers, *for fulgura ex oculis vibrare, to dart lightning from one's eyes* ; πῦρ βλέποντες, πῦρ ἀναπνέοντες, *Basil, that cast fire from their eyes and nostrils*.

Some assuming a passive government, seem likewise to take a passive signification ; as ἀπέθανεν ὑπὸ τῶν δικαστῶν, *damnatus est à judicibus, he was condemned to death by the judges* : ἀπέθανεν ὑπὸ γυναικὸς φαρμάκῳ, *Lucian, he was poisoned by his wife* ; though in rigour ἀπέθανεν signifies no more than *mortuus est, he died* ; and the preposition, with its case, denotes the cause of that death. This construction has been copied by the Latins, *nihil valentius à quo intereat, Cic. periit ab Annibale, Plin. mori ab ense, Lucan*.

The same may be said of others, which are deemed passive in the sense, by reason of our common manner of translating them ; as δοκέω, *videor* ; but it properly implies, *appareo, I appear, I seem* : εὐδοκέω, and εὐδοκιμῶ, *laudor, celebror* ; but properly it signifies *inclareo, I make myself known* : γίμω, *plenus sum* ; but properly it imports, *plenitudinem habeo, seu refero, I run over, I overflow* : ἔοικα, *assimilatus sum, visus sum* ; but its right signification is, *apparui, conveni, imaginem retuli, I bear a likeness, or resemblance to, &c.* ἅμαχόν τι ἔοικεν ἢ διὰ ὅψεως ἡδονῇ, *Lucian, the pleasure of the sight surpasses all others, that is to say, there is nothing beats it, aliquid in-victum refert, redolet*.

Hereto we may refer the verbs, which we have mentioned, Book III. Chap. xix. explaining the nature of the middle verb.

The verbs passive are also put sometimes absolutely, and then we must understand the preposition with its case ; as γυμνάζεσθαι, *exerceri* ; τρίβεσθαι, *fricari* ; ξεῖασθαι, *radi* ; λῄσθαι, *lavari*, viz. *à se, or ab alio* ; wherefore they are rendered, *to exercise one's self, to rub one's self, or to have one's self rubbed, to have one's self shaved, &c.* Thus in *Lucian, πενθεσι καὶ κόπονται, lugent & plangunt, properly imports, lugent & planguntur à se, or cædunt se, plangunt se, they weep and beat their breasts*. Thus σιτῖσθαι not only implies *ali, to be nourished by another*, but also, *cibum capere, to eat, to nourish one's self*.

However, this does not hinder these verbs from conforming sometimes intirely to the nature of the actives, and assuming their government ; as ἕκατον ἐφέλκεται, *Theophyl. unumquemque ad se trahit, he draws all the world to himself*.

II. *Of πάσχω and ὀφείλω.*

Πάσχω is frequently rendered by *facio*, not that it loses its natural signification, but because we consider it more proportionably to our language (the French) which generally translates the passive by the active. Thus when we say, ὁμοίον τε πάσχει, *perinde facit*, the proper sense is, simile quid patitur, *he is in such a disposition*, eodem modo afficitur. In like manner, τί ἂν καὶ πάθοιμι; *what should I do?* that is to say, in *what situation should I be?* *what would become of me?* *what should I not suffer?* And in Dem. μηδαμῶς μηδὲν ἀετέρον ὑμῖς πάθοιτε, *videte ne quid stulte faciatis*, that is to say, *do not let yourselves be surprised, let nothing amiss befall you.*

Even when it is rendered by *accidit*, it still preserves its natural force; as Πάσχει τὸτο Μῆδοι, *accidit id Medis*, that is to say, *the Medes suffer this, are in this situation, in this disposition.* Whence it is evident, that the grammarians do not express themselves properly, when they say that *πάσχω* signifies sometimes *pator*, and, on the contrary, sometimes *ago*.

The imperfect ὤφειλον, and the second aorist ὤφελον, or Ionic, without the augment, ὄφειλον, which grammarians place among the adverbs, are real verbs, though they are rendered by *utinam* through all the persons: ὤφειλον, *utinam ego*; ὤφειλες, *utinam tu*; ὤφειλε, *utinam ille*. But we must understand here εἴθε, or αἶθε, which answers to *utinam*. Thus when Herod says, μὴ ὄφελον νικᾶν, it means εἴθ' ὄφελον μὴ νικᾶν, *utinam non vicissem, would to God I had not overcome, or I wish that I had not vanquished.* Likewise in Eurip. μήποτ' ὤφειλε τὸν βεκόλον οἰκῆσαι, *would to God this cow-herd had never lived there.* And in Dem. ἐπειδὴ δὲ, ἃ μήποτ' ὤφειλε, συνέβη, *since those things have come to pass, which it were to be wished never had.*

This explication is so very probable, that we frequently find this optative particle expressed; as in Hom. αἶθ' ὄφελον μέναι παρὰ Φαιήκεσσι, Od. μ. *utinam mansissem*, that is to say, *utinam debuisssem manere*, or *oportuisset me manere, would to God I had staid among the Phæacians.* And ὄφελον is so far from being an adverb there, that we even meet with it in this signification in the first aorist; ὥς πρὶν ὤφελ' ἀπολέσθαι, *utinam prius periissem, or perire debuisssem, I wish I had died before.*

But what chiefly occasions this mistake is, that this ὤφελον is also joined with the optative: but in that case it is the neuter participle, and the phrase must be resolved by an ellipsis, as in this example produced by Budæus, ὄφελον κατευθυνθείσαν αἱ ὁδοί μου, τὸ φυλάξασθαι τὰ δικαιώματά σε, Psalm cxviii. *utinam dirigantur viæ meæ ad custodiendas justificationes tuas*, we must understand εἴθε, and resolve it thus, εἴθε κατευθυνθείσαν αἱ ὁδοί μου, κατ' ὄφελον, *περὶ τε φυλάξασθαι τὰ δικαιώματά σε!* *O that my ways were directed, as they should be, to keep thy statutes!* Likewise when Gaza says, ἡ ὄφελον ἡ ἀξία τῆς ὑμῶν ὑπολήψεως, *quæ utinam digna essent vestrâ opinionem atque sententiâ*, we must resolve it thus, ἡ εἴθ' ἡ ἀξία τῆς ὑμῶν ὑπολήψεως, *ὥς ὄφελον, as it should be, as we could wish.*

C H A P. IX.

That we must consider the Nature of the Tenses.

IT is very proper also to consider the nature of the tenses, which when perfectly understood, says Henry Stephen, contributes vastly to an adequate knowledge of the Greek and French languages; and, on the contrary, the want of understanding it, causes great obscurity in many passages.

The difference of the three preterites, the imperfect, the perfect, and plu-perfect, is the same in Greek as in Latin; but there remains some difficulty with regard to the aorists.

I. *Of the first aorist.*

Sanctius gives the name of aorist to the second only, which seems to be more undetermined than the first, inasmuch as it is oftener put than the first for different tenses, present, past, or future; and as for the first, he calls it *παρεληλυθώς*, as much as to say, *leviter præteritus, just now past*; which is agreeable to the explication of Casaubon in his *Exercitationes* on Baronius's *Annals*, where treating of the coming of the wise men, he says, that τῇ Ἰησοῦ γεννηθέντος, *Christo nato*, denotes a much later time, than if he had put γεγεννημένους, which would signify that it happened a long time since. This is also the opinion of Vossius in the last edition of his *Greek grammar*, and in his *Dissertation de anno natali Christi*: which they seem to have learned of H. Stephen in his book *of the conformity between the Greek and French languages*. This writer had been formerly of opinion, that the Greek aorist is the same with the French perfect indefinite, when we say *je fis, j'allai, je lus*, wherein he agrees with Budæus in his *Commentaries*; but afterwards he began to question it; and, without coming to any decision, he takes notice of a very common application of this Greek aorist, which is, to express the time lately past, and agreeably to these expressions, *as soon as he feels the heat, he presently melts; if I do but hear the noise of a mouse, I am immediately awake!* and such like, as we may see in this verse of Homer,

Ὅς κε θεοῖς ἐπιπέιθεται, μάλα τ' ἔκλυον αὐτῷ, Hom.

Whoever submits to the Gods, they presently hear him.

And he observes that *I am immediately awake*, is taken for *I awake*; and the latter implies a *habit, or facility in awaking*. Likewise in Demosthenes, μικρὸν πταῖσμα ἀνечаίτισε καὶ διέλυσε πάντα, *a very small accident in war ruins and destroys every thing*.

This use of the aorist instead of the present, frequently happens in the imperative and the infinitive, in the middle as well as the active, but more seldom in the passive, except when the active is disused, as the grammarians observe: but herein there is no distinction made between the aorists, as Sanctius would fain have it; and it is unquestionable, that they are frequently put for one another, as well as the futures, though Sanctius calls the second *futurum remotius*, as I have observed in the beginning to treat of the verbs, p. 93.

II. *Of the perfect and the aorists.*

1. The first aorists passive of the verbs in *ομαι*, which have no active voice, are generally taken actively, and sometimes passively; as *διαλέγομαι*, *I discourse*; *διέλεχθην*, *I have discoursed*, or *spoke*; *ἰῶμαι*, *I cure*; *ἰασθεῖς*, *one that cures*, or *is cured*; *παράδεχομαι*, *I receive*; *παράδεχθεῖς*, *one that receives*, or *is received*; *θεῶμαι*, *I consider*, *I contemplate*; *θεάθην*, *contemplatus sum*, *I have considered*, or *lustratus sum*, *I have been considered*, or *observed*.

In like manner *δαπανηθεῖς* for *δαπνήσας*, *one that has squandered all*; *διαλεχθῆναι* for *διαλέξασθαι*, *to have discoursed*; *εὐλαβήθην*, rather than the middle *εὐλαβησάμην*, *I behaved well*, with *circumspection*; *ἐργασθεῖς* for *ἐργασάμενος*, *one that has done*, or *performed*; *διανοηθεῖς* for *διανοησόμενος*, *qui excogitavit*, *one that has contrived*, or *invented*; and such like.

The perfect passive is also used in the same manner; as *διείλευμαι*, *I have discoursed*; *ἐνδέδειγμαι*, *I have shown*; *πιποίημαι*, *I have done*; *ἡντέπισμαι*, *I have disposed*; *παράδειγμαι*, *I have received*: and it is these that properly correspond to the Latin verbs common, because they have both significations under a passive termination, which is not always the case of the middle verb, for this in several tenses retains the active termination.

The verbs passive that have two aorists, oftener use the second than the first; as *πλήττομαι*, *ἐπλήγην*, *I have been beaten*, rather than *ἐπλήχθην*. In like manner *ἐρράγην*, *I have been broke*; *ἡεπάγην*, *I have been taken away*; *ἐτράπην*, *I have been changed*, or *I have taken flight*, from the verbs *ῥήγνυμι*, *ἀεράζομαι*, *τρέπομαι*, and the like.

III. *Of the middle aorists.*

Among the middle aorists the first is commonly used in both significations, but the second is oftener met with in the active sense: for example, *αἰδέομαι*, *εἰλόμην*, *I have taken*, *I have chosen*, more usual than *I have been taken*, or *chosen*, as the author of the *Idiotisms* observes.

CHAP. X.

That we are to consider the Nature and Disposition of the Moods.

I. *Of the indicative, the subjunctive, and the optative.*

THE disposition of the moods, which I have followed in the third book, putting the indicative, the subjunctive, the optative, the imperative, and the infinitive, one after another, is certainly the most natural; for as the imperative and the infinitive are not properly moods, the best way is to place them at the end of the verb; and whereas the subjunctive has a much greater affinity with the indicative, than the optative has, as may be seen in *Apoll.* book iii. chap. 29. it is very proper it should follow next to it.

As the first aorist of this mood marks also the time to come, one might imagine at first, that it would be better to form it from the fut. indicat. as $\tauύψω$, $\etaς$, η , from $\tauύψω$, $εις$, $ει$. But this cannot be, as Apollon. observes in the same place, not only because the changes that are made in the aorist indicat. though not in the fut. are communicated to this tense in the subjunctive; as $νέμω$, to pasture, fut. $νεμῶ$, first aorist. $ἐνεμα$, subjunct. $νέιμω$; $ψάλλω$, to sing, $ψαλῶ$, $ἔψηλα$, $ψήλω$; but likewise, because the changes that are made in the fut. and not in the aorists, are not communicated to the subjunctive, as $νομίζω$, to think, fut. $νομίσω$, Att. $νομιῶ$, aor. $ἐνόμισα$, subjunct. $νομίσω$, but never $νομιῶ$, as in all appearance the Attics would have made it, had they taken it from the future.

Now though the moods are not to be rejected intirely, yet their signification is sometimes so very arbitrary, that they are frequently put for one another through all tenses. This we have proved in our remarks in the Latin Method, and we have also the authority of Budæus in his Commentaries, page 948, of Robert Stephen's edition, and it may be further confirmed by the following examples; $παρ' ἐμοὶ ἔδεις μισθοφόρος ὅστις μὴ ἰκανός ἐστιν ἴσα ποιεῖν ἐμοί$, Xen. apud me nullus mercenarius est qui non idoneus est (for sit) eadem facere, quæ abs me fiunt, I have no one soldier in my pay that is not able to do what I can do myself: where we say $ἐστὶ$ in the present instead of $ἂν$ ἢ in the subjunctive, or $ἂν$ $εἴη$ in the optative.

$Εἰ γὰρ τὴν αὐτὴν παρειχόμεθα ἡμεῖς ὑπὲρ ἡμῶν αὐτῶν προθυμίαν$ Dem. for if we had discovered the same resolution in our own cause: si enim eandem in nostra ipsorum causa alacritatem ostendissimus, &c. where we see an indicative for a subjunctive, viz: $παρειχόμεθα$ for $παρασχόμεθα$.

$Εἰ μὲν περὶ καινῆ τινος πραγματος προὔτίθετο λέγειν$, Dem. instead of $προτιθέσθαι$, if he designed to speak of any new subject.

Again, $εἰ μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοντο τὸν πόλεμον$, Id. for $ἀνείλοντο$, si enim a nobis persuasi bellum hoc suscepissent, if they had undertaken this war at our persuasion.

$Οὐδὲν πώποτε αὐτὴν ἔτ' εἶπα, ἔτε ἐποίησα, ἐφ' ᾗ ῥσχύνθη$, Xen. nihil unquam ei vel dictum abs me, vel factum est, quo erubuit, for erubuerit, I never said, or did any thing to her to make her blush: Where the aor. indicat. $ῥσχύνθη$ is for the optat. $ἂν αἰσχυνθείη$.

$Ἡ κάμηλος ἀπὸ τῶν ποταμῶν ἐ πίει προτέρῃον, ἢ συνταράξει$, Arist. camelus è fluviis non bibit, antequam eos conturbabit, for conturbabit; the camel troubles the river water before he drinks of it: for $ἂν συνταράξει$ in the opt. or $συνταράξη$ in the subjunct. Which is very common with the Attics, even when they put the conjunction before it; $εἶπερ τις ὑμῖν προσέξει τὸν νῦν$, Dem. Olynt. 1. si quis vobis mentem adhibebit, for adhibuerit: if any body will listen to you with attention.

THE OPTATIVE is also put for the indicat. $Λύσανδρος δὲ Φιλοκλέα πρῶτον ἐρωτήσας, ὃς τὲς Ἀνδρίας καὶ Κορινθίους κατακερμηλήσει, τί εἴη ἄξιος παθεῖν, &c.$ Xenoph. Lysander cum ex Philocle, qui Andrios & Corinthios præcipites egerat, quævisset, quâ poenâ dignus esset, &c. Lysander having asked Philocles, who had ordered the Andrians and the

the Corinthians to be tumbled from a precipice, what punishment he deserved. Where we see κατακημνήσειε, aor. Æol. opt. for κατακημνήκει, the plu-perfect indicative.

Likewise in Plato, ἔλεγες ὅτι Ζεὺς τὴν δικαιοσύνην πέμψει τοῖς ἀνθρώποις, where πέμψειε is for ἔπεμψε, à Jove dicebas immissam hominibus justitiam fuisse, *you said that Jupiter had sent justice among mankind.* Which is very common, when there happens to be a particle, as ὅτι, ὡς, ὅς, ὅσπερ, ὅστις, ὅσοι, ὅτε, &c.

II. Of the imperative and the infinitive.

The imperative, as we have observed Book III. may pass for a future: and it is ridiculous, says Apollon. book i. chap. 30. to think otherwise, since it is not customary to command things past, or present, but only those that are to be executed after being commanded, and of course things to come.

Wherefore the Hebrews have made it their first future, and the Greeks use it frequently to express the time to come: οἶσθ' ἔτι δ' ἐρεῖς, Eurip. for ἐρεῖς, scis ergo quid fac, *for quid facturus sis; do you know what you are to do?* Οἶσθ' ὅτι ποιήσῃς, Men. for ποιήσεις, scio te facturum, *I know you will do it.* As, on the contrary, they often use the future for commanding.

But the author of the Idiotisms is mistaken in saying, that the imperative is put for the infinitive. For in the example which he gives from Dem. δεηθεὶς ὑμῶν τοσούτων ἐπειδὴν ἅπαντα ἀκήσῃτε, κρίνατε, μὴ πρότερον προλαμβάνετε: where he pretends that κρίνατε is for κρίνειν, and προλαμβάνετε for προλαμβάνειν: the sentence is absolute, *id à vobis unum precatus: postquam omnia audieretis, judicate, nullumque præjudicium afferte.* For his request commences there absolutely, ἐπειδὴν, postquam. *Begging only this one favour of you; viz. not to judge before you have heard every thing, nor to let yourselves be swayed by any sort of prejudice.*

It is equally a mistake to say that the infinitive is put for an imperative according to the doctrine of some grammarians: μαρτυρήν ψευδῇ φεύγειν, τὰ δίκαι' ἀγορεύειν, Phocil. for we must understand χρῆν, oportet, *it is necessary;* or προσήκει, *convenit, it is proper,* or some such thing: *we should avoid bearing false witness, and say nothing but what is true.*

The present of the imperative, says Apollon. book i. chap. 30. denotes only the commencement of the action: σκαπλίτω τὰς ἀμπελάς, *let him begin to work in the vineyard.* But the aorist implies the future action accomplished: σκαπάτω τὰς ἀμπελάς, *let him have worked or dug in the vineyard.* Wherefore Ramus, and those that have followed him, as Sylburgius and others, call these aorists, as also the perf. imperat. *futures perfect*, that is to say, which denote the future thing accomplished, partaking at once of the future and the perfect.

III. That the infinitive is never put for the subjunctive.

It is also a mistake, which the author of the Idiotisms has given into, to imagine that the infinitive is put for the subjunctive, when Dem. says, τὸ ψήφισμα τῷτο γράφω· πλεῖν ἐπὶ τὰς τόπας, ἐν οἷς ἂν ᾖ Φίλιππος. For πλεῖν makes here an absolute sentence, and ought to be considered as a noun, according to what we have observed

observed in the third rule of the foregoing book, p. 324 ; which may be resolved in Latin by *nempe* : hoc decretum edo, *nempe* navigare ad ea loca, in quibus Philippus esse poterit, *my opinion is, to let the fleet steer towards whatsoever place Philip is in.* For there is a wide difference between saying, that this expression is in the same signification as *ut navigaretur*, and that the infinitive is put there for *ut navigaretur* ; which it certainly is not, since it can be explained in its natural force.

And it is observable, that the change of moods can be only of those three, which we put together in our tables, and of which we have given instances in the first number of this chapter, because these moods are frequently nothing more than a difference of termination in each tense : but never of the imperative for the infinitive, which are quite different things.

It is therefore wrong in Sursin, and several other grammarians, to say, that the infinitive is put for the subjunctive, when it is joined with *ὥς*, *ὥστε*, *πρίν*, and the like particles ; as *παρακαλῶ ὥς τυχεῖν*, hortor te ut consequaris, *I advise you to act so as to obtain it.* *Πρίν δύναι δίκην*, antequam pœnas dederis, *before you are punished :* for the infinitive is there as a sort of noun, and *ὥς τυχεῖν* is as if it were, *tanquam ad consequi, or ad consecutionem, I advise you to the pursuit,* that is to say, *to act so as to compass your end ;* and in like manner the rest.

IV. Infinitives and participles of all tenses.

The infinitive and participles may, as we have observed elsewhere, denote all the differences of time. It is for this reason that with *ἄν* their present frequently marks the future, as we shall shew in the chapter of indeclinable particles. But this may be also seen in these examples : *βεβαίαν εἰκὸς τὴν ἔχθραν αὐτὲς, ὑπὲρ ὧν φοβῆναι, καὶ πεπόνθασιν, ἔχειν*, Dem. for *σχήσειν* : for by the present he has marked the future : *it is very likely that they will be confirmed in their aversion, by reason of the mischiefs they apprehend, and of those they have already suffered.* *Κινδυνεύεις γὰρ καὶ εἴ τις ἐν ὀροφῇ ποικίλματι δειώμενος ἀνακύπτων, μανθάνει τι, ἡγεῖσθαι ἂν αὐτὸν νοήσιν, ἀλλ' ἐκ ὀμμασι θεωρεῖν*, Plato 7. de Rep. *you will suppose perhaps that he rather fancies these things than sees them with his eyes.* Where we find, that *νοήσιν*, which seems a future, and *θεωρεῖν*, which seems a present, nevertheless express both the same time.

The same may be said of the participle : *ἄλλες δὲ μισθῶνται, ὥς ἀμεινον μαχομένους ὑπὲρ σφῶν, ἣν αὐτοῖ*, Xenoph. for *μαχετομένους*, alios mercede conducunt, quasi melius suâ causâ pugnaturi sint quam ipsimet, *they have foreigners in their pay, just as if these would fight better than themselves in their own cause.*

V. Of verbals in *έον*.

Verbals in *έον* answer to the gerunds in *dum*. They generally govern the same case with their verb, and must be resolved in the same manner as the Latin gerunds, considering them merely as nouns substantive, but frequently including a sort of necessity or duty, agreeably to what we have observed in the Latin Method, in

the remarks on gerunds, Chap. I. Μημνονεύσιον Θεῷ μᾶλλον, ἢ ἀναπνεύσειον, Nazianz. where we may understand ἐστὶ, *est*, though it is not absolutely necessary, because there is this difference between the gerund and the participle, that the participle always supposes a verb, *diligenda mater*, sup. *est*; but *diligendum matrem* is taken absolutely, by reason that the gerund always includes the action of its verb, whence it has the name of gerund taken from *gerere*. We may therefore translate it thus; *we ought to think of God oftener than we breathe*: οὐ σθένει νικητέον γυναῖκας, Eurip. *it is not by force that we must get the better of women*: Φευκτέον ἔν τῳ σωφρονέει τὸ πρὸς δόξαν ζῆν, καὶ τὰ τοῖς πολλοῖς δοκῶντα περισκοπεῖν, καὶ μὴ τὸν ὄρθον λόγον ἡγεμόνα ποιῆσθαι τῷ βίῳ, Basil, *the wise man ought to avoid being governed by vain glory and the opinion of the multitude; but he should take right reason for the rule of his actions*: ταῦτα ἕσω ποιητικώτερα τοσῶτ' ἥτιον ἀκρετέον παῖσι, Plato, that is to say, τὸ ἀκρετεῖν ταῦτα τοσῶτ' ἥτιον ἀκρετέον ὄσω, &c. *the more poetical these things are, the less they ought to be heard by children*.

The Attics, who particularly affect the plural for the singular, put also these nouns in the plural: ἀδικεῖν τὰς Ἀθηναίους, καὶ πολεμικῶς εἶναι, Thucyd. *that the Athenians used them ill, and therefore they must declare war*: τῶν κρατέων ἐπὶ παντ' ἀκρετέον, Soph. *we must obey the magistrates in every thing*: where ἀκρετεῖα is for ἀκρετέον, by a kind of syllepsis, cognate to that of *animalia currit*, of which we have spoken in the foregoing book, Rule V.

If the substantive is expressed, then these verbal nouns retain their nature of adjectives, and agree with the substantive in the same manner as other adjectives; as ὁ ἀγαθὸς μόνος τιμητέος, Arist. *the good man alone ought to be honoured*.

Of two expressions more remarkable and more difficult to resolve.

But if the construction be different, then the noun in *ον* is a substantive, that has the same government with its verb; as ἀρχὴν τὴν οἷαν αὐτῷ ἀρχέειν, καὶ τάξιν ἡγεῖν τοῖς ἐργοῖς ἐφαρμολύειν, sup. εἵπομεν, Lucian, in his rules for writing history, *we have mentioned with what sort of an exordium we must begin, and what order we must observe in things*. Where ἀρχέειν, *incipiendum*, ought to be considered as a verbal substantive, which governs the case of its verb, as here ἀρχὴν οἷαν in the accusative; and we must resolve ἐφαρμολύειν in the same manner.

But if after these nouns there happen to be another accusative that agrees with them, as with the infinitive, it is because they include the force and action of the verb; as in Plutarch, καὶ μιμητέον ταῦτα θαυμάζοντάς γε δὴ καὶ ζηλευτάς, *and these things ought to be imitated by those that admire them, and are moved by them*. And in another place, ἐφαρμολύειν τῷτο καὶ τοῖς ὁμοίοις, κωλύοντάς τας μέγας φρονέοντας ἐπὶ τοῖς μηδενὸς ἀξίοις, *he who has a mind to restrain young people that raise disturbances on account of trifles, must apply this to similar occasions*.

CHAP. XI.

Remarks on the Indeclinable Particles.

And first of ὅτι.

WE have already made mention in the sixth book, Chap. I. of several words which commonly pass for adverbs, though in reality they are not such, but are either an accusative governed by καλῶ, or an ablative governed by σὺν, ἐν, ὑπὸ, or some such preposition.

But it is proper to treat here separately of some of these particles.

I. *That ὅτι is always a relative.*

The grammarians frequently make ὅτι pass for a conjunction, which they render by the Latin *quod*, and distinguish it from ὅ, τι, separated by a comma, which they say is a relative: but this distinction seems to be quite arbitrary, this word being almost always the neuter of the relative, ὅ, to which the Attics have joined τι, as they do to several others; saying also in the masculine ὅτις, in the feminine ἥτις, as in the neuter ὅτι. This we can make appear in the several uses wherein this word is received, which will be a very great help towards the explication of several difficult phrases.

In order to proceed more methodically, we shall beg the reader to recollect what we have diffusely proved in the general grammar, Part. II. Chap. ix. concerning the nature of the relative, which is, that it has something in common with all the other pronouns, inasmuch as it is put instead of a noun; and something particular in this, that it serves as a connexion to join an accessory proposition to its principal. We have proved in the same place, that the Latin *quod*, which among the grammarians passes for an adverb or conjunction, is, in reality, this very relative, but divested of its office of a pronoun, and retaining no more than that of joining, where it happens to be, one proposition to another.

Now though I do not pretend absolutely to deny, that the Greek ὅτι may often agree in signification with the Latin *quod*; as εὖ οἶδ' ὅτι ἐμμένεσσι καὶ κείνοι τοῖς νόμοις, *Lucian*, scio quod leges ipsi servabunt, *I am very sensible that they will observe the laws*: ὅτι μὲν γὰρ ἔτε πιπνέδμαι, ἔτε ἐν τῷ τετάρῳ εἰμι, καὶ αὐτὸς ὄρεās, οἶμαι, *Idem*, quod neque vinctus sim, neque in Tartaro, etiam ipse vides, opinor, *I fancy you are sensible yourself, that I am neither fettered, nor in hell*: εἶπεν ὅτι βέβηλαι, *Xenoph.* he has said that he is willing: Yet I cannot help thinking, that, to consider it rightly, ὅτι is frequently stript of its office of conjunction, which is more peculiar to the Latin *quod*, and only retains that of a pronoun.

In order to render this more easy to comprehend, we must observe that the Greeks, in imitation of the Hebrews (as we have made appear in our general grammar), frequently use detached expressions, which are put almost absolutely, as we have already taken notice of in the preceding chapters: thus in the New Testament, when the priests and Levites sent to St. John the Baptist to ask
him

him who he was; the text says, *ut interrogarent eum, tu quis es?* ἡ ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ; John i. that is, to say these words to him, σὺ τίς εἶ; *who art thou?*

Now this is the signification ὅτι generally bears, which seems to be owing to the custom of the Attics, who, as Vergara says, book iii. chap. 23. *gaudent geminare vocabula idem pollentia*: whereto he wants us to refer not only ὅτι, but likewise ὥς, after the verbs λέγω, φημί, and the like, as in this passage which he quotes from Æsop, τῆς δὲ Φαίης, ὥς οἱ βέκοιοι καὶ οἱ ποιμένες με ὑπεβλέποντο, *illâ vero respondente, she answering thus; bubulci & pastores me sibi infestam suspicabantur, the cowherds and the shepherds looked upon me as their enemy*.

And this is so far true, that the sentence may frequently subsist without these particles, and even they are sometimes omitted; as in Thucyd. book i. τέτον δὲ διὰ μέγεθος τε τῷ ἔλας ἐκ ἐδύνατο ἐλεῖν καὶ ἅμα μαχιμώτατοι εἰσιν αἰγυπτίων οἱ ἔλαιοι, *hunc enim (regem Amyrtæum) propter paludis magnitudinem expugnare nequiverunt: & simul* QUIA *qui paludes illas incolunt, sunt Ægyptiorum bellicosissimi*: where we see it is as if he had said, καὶ ἅμα ὅτι μαχιμώτατοι εἰσὶ, &c. *they could not take the king, because of the largeness of the lake; and moreover because of its being inhabited by the most warlike of all the Ægyptians.*

Hence it is that even when ὅτι is expressed, it is frequently left out in the translation; as in St. John xviii. ὥς ἔν εἶπεν αὐτοῖς, ὅτι ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, *ut autem dixit illis, ego sum, abiierunt retrorsum, as soon then as he had said unto them, I am he, they went backward.*

Wherefore τὸ alone is sometimes put for this ὅτι: as in St. Mark, chap. v. ὁ δὲ ἸΗΣΟΥΣ εἶπεν αὐτῷ, τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι, *Jesus said unto him, if you can believe, every thing is possible to him that believeth*; which is the same, as if he had put εἶπεν ὅτι εἰ δύνασαι, &c.

This method of explaining is quite natural, and helps to clear up several very obscure passages; as Dem. *pro Corona*, ἀπέειπε ὥς σαφῶς δηλοῖ καὶ διορίζεται, ὅτι ταῦτα ἐγὼ πεποίηκα, ἀπόνειπε Ἀθηναίων: for whereas it is natural to imagine at first sight, that this ἐγὼ refers to Demosthenes, who speaks here, and that the sense of it is, *you hear how he declares, and evidently shows, that it is I, who now am speaking to you, that have done this in spite of the Athenians*: on the contrary, ταῦτα ἐγὼ must be referred to Æschines, of whom he speaks here, and whose own words these are: so that the meaning is this; *you see, gentlemen, how Æschines declares, and proclaims aloud; It is I, that have done this in spite of the Athenians.*

In like manner, in the relative, chap. iii. λέγεις ὅτι πλεσιός εἰμι, *dicis, dives sum*, that is to say, *dicis hoc, thou sayest this, nempe, dives sum, I am rich*: for the meaning is not *quod dives sum*, as the old interpreter has rendered it, which seems to signify, *quod ego Christus qui loquor dives sum*, and is quite a different sense. In like manner, in St. John iv. 17. where Christ talks to the Samaritan woman, and says, καλῶς εἶπας ὅτι ἄνδρα ἐκ ἔχω, *bene dixisti, quia virum non habeo*. There are several other places in the same interpreter,

preter, where ὅτι is thus rendered by *quod* or *quia*, and where it would have been more proper to have omitted it; as in St. John x. ἀμήν, ἀμήν, λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων, *amen, amen, dico vobis, quia ego sum ostium ovium*; where *quia* is superfluous: and in the seventh chap. οἱ μὲν ἄλλοι ἔλεγον, ὅτι ἀγαθός ἐστιν, *quidam enim dicebant, quia bonus est*; where it is visible that this *quia* is of no manner of use.

It is also in this sense we must take ὅτι, where H. Stephen, in his book *de Dial. Att.* says, that it ought to be taken for *enimvero*, or *nempe*; as in St. Mark vii. ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι καλῶς προσέφητευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, which he explains by *sane quidem, enimvero, bene, &c.* Whereas, according to our principle, the sense is quite natural to say, *at ille respondens dixit hoc*, καλῶς, &c. Hence the interpreter has left out this ὅτι, having put simply, *dixit*; *benè prophetavit*, &c. In like manner in St. Luke xix. λέγων ὅτι, ἐξ ἔγνων καὶ σύ, which H. Stephen renders by *nempe, vel si tu nosces*: whereas it is still all the same, *dicens hoc, saying this*, viz. ἐξ ἔγνων καὶ σύ.

I am not ignorant that this ὅτι may be rendered by various particles, and diversified in several forms; but I maintain that its natural force agrees with our principle, according to which it is the business of the translator to invent divers turns to express it. Thus when Tully translates ὅτι by *nam*, as in this example from Plato, ὁψις αἰτία τῆς μεγίστης ὠφελείας γέγονεν ἡμῖν, ὅτι τῶν νῦν λόγων περὶ τῆ παντὸς λεγομένων εἰς ἃν ποτε ἐρρήθη, ἡμῶν μήτε ἄστρα, μήθ' ἥλιον, μήτ' ἕρπον ἰδόντων, *rerum optimarum cognitionem oculi nobis attulerunt: nam hæc quæ est habita de universitate oratio à nobis, haud unquam esset inventa, si neque sidera, neque sol, neque cælum sub oculorum aspectum caderet potuisset*: it is plain that this *nam* is a causal particle, which has the same force with *siquidem*, or *eo quod*, this *eo* being an ablative of the manner, so as ὅτι is an accusative, which also denotes it in Greek, and supposes κατὰ; whence it is that in Latin we frequently do not write *eo quod*, but only *quod*, which also supposes a preposition. The Greek of Plato may be therefore translated thus, *the sight is of very great service to us, for it is certain that we should never have undertaken this discourse concerning the universe, if we had not beheld the stars, the sun, and the heavens that encompass us.*

It is thus also we must resolve ὅτι in interrogations, as in the New Testament, when the disciples asked Christ, why they had not been able to cast out the devil: ὅτι ἡμεῖς ἐκ ἡδυνήθημεν ἐκκαλεῖν αὐτό; *why have we not been able to cast him out?* that is to say, καθ' ὅτι, or διότι; just as *quare* is put for *qua de re*, which imports the same as *quamobrem*. Τί ὅτι συνεφωνήθη ὑμῖν; *Xenoph. cur sic conspiratum est à vobis? why have you thus conspired?*

For it is observable, that this ὅτι is often governed by a preposition expressed or understood, as in Polyb. Hist. 1. οἶμαι πάντας ὁμολογήσειν, διότι καὶ λίαν πολὺ τι τῆς ἀληθείας ἀπελείποντο προσθεῖν, *confessuros omnes existimo quod (for κατὰ, quod, or propter quod) admodum à rei veritate prius abfuerint, I do not suppose that there is any body that will deny, but before this they were very far from know-*
ing

ing the truth : where it is plain he might have put ὅτι alone, or δι' ὅ, τι, separately, as we read sometimes in authors. "Ὁν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὀδύνας τῆ θανάτου, καθότι ἐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπὲρ αὐτῆς, Act. ii. whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. Here we see καθότι, where he might have put ὅτι only, or καθ' ὅτι, as St. Basil has put it in a passage wherein he shews that external goods are contemptible: ἐ μόνον καθ' ὅτι ῥαδίαν ἔχει τὴν πρὸς τὰ ἐναντία περιτροπήν, ἀλλ' ὅτι μηδὲ ἀγαθὸς δύναται τὰς κεκτημένους ἀποστελεῖν not only because they are subject very easily to change, but also because they cannot communicate any goodness to those that are in possession of them. Where it is evident, that the latter ὅτι, supposes καὶ, which is expressed in the former. Thus St. Luke, speaking of the father and mother of St. John the Baptist, says, καὶ ἐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στείρα, and they had no child, because that Elizabeth was barren. And lower down, μὴ φοβῆ Ζαχαρία, διότι εἰσῆκούσθη ἡ δέησις σου, fear not, Zacharias, for thy prayer is heard; and others of the same sort.

II. Ὅτι μὴ, nisi.

Here we meet with an expression much harder to resolve than the preceding, and where ὅτι, nevertheless, is constantly a relative, as H. Stephen acknowledges in his Thesaurus; though he does not seem to have discovered the reason of it, which is nothing more than an ellipsis.

This is when this particle is joined with μὴ, which is rendered by nisi; as in the book *De mundo*, which some attribute to Philo, ἐκτὸς τῆ κοσμοῦ ἐδὲν ἐστίν, ὅτι μὴ τάχα πᾶς κενόν, *extra mundum nihil est, nisi forte vacuum*. But this is only an ellipsis of εἰ, si; εἰ μὴ, nisi; and an hyperbaton of ὅτι, which ought to be after μὴ, as if it were εἰ μὴ ὅτι, nisi quod forte, there is nothing out of the world, only perhaps a vacuum.

All phrases of this kind may be resolved in the same manner, as in Thucyd. book 4, οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία, ἐν αὐτῇ τῇ ἀκρόπολει, non erat fons nisi unus in arce, that is to say, there was never a spring, save only one in the citadel.

But it is still more remarkable, that when there follows a καὶ, which is equivalent to the Latin *etiam*, the sense is enforced, and seems to include some sort of an inference, for which reason it is often rendered by *quin*, or *immo vero*, as in St. Gregory, *Orat. 1. contra Jul.* τὰς ἐλέγχους δὲ ἐ διέφυγεν ὅτι μὴ καὶ μᾶλλον τέτοις ἐαυτὸν ὑποδείξας ἠγνόησεν, *quominus tamen deprehenderetur effugere non potuit: quin imprudens licet quo certius deprehenderetur effecit.*

This is still confirmed from the following passage of the twentieth oration, which seems a little more difficult; where, speaking of the profane sciences, he says, that as we sometimes draw from venomous creatures salutary remedies, so we have extracted from the human sciences what is good, and rejected what is bad. τὸ μὲν ἐξ ἐλασικῶν τε, καὶ θεωρητικῶν ἰδεξάμεθα ὅσον δὲ εἰς δαίμονας φέρει, καὶ πλάγην, καὶ ἀπωλείας βυθόν, διεπίψαμεν, ὅτι μὴ κακίαι τὰς πρὸς θεοσέβειαν ὠφελήμεθα, ἐκ τῶ χείρονος τὸ κρεῖττον καίλαμαθόντες, καὶ τὴν ἀσθένειαν ἐκείνων,

ἐκείνων, ἰσχυρὸν τὸ καθ' ἡμᾶς λόγῳ πεποιημένοι. *Id sane quod in inquirenda rerum natura & contemplatione versatur, suscepimus : quicquid autem ad dæmones, & errorem, & exitiū voraginem ducit, respuimus. Imo etiam, ab eo ad Deī cultum adjuti sumus : nimirum ex deteriori, id quod præstantius est cognoscentes, atque illorum imbecillitate doctrinam nostram fulcientes.* For it is the same as εἰ μὴ ὅτι, nisi hoc etiam, for quin etiam, but we have even derived advantage from those sciences, by making them contribute to the worship of God.

But as the particle εἰ, si, is understood here ; so we must suppose ὅτι in several passages that have only μὴ ; as in St. Mark, chap. vi. καὶ ἐκ ἡδυνάλο ἐκεῖ ἐδερίαν δύναμιν ποιήσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθείς τὰς χεῖρας, ἰθεράπευσεν, et non poterat ibi virtutem ullam facere : nisi paucos infirmos impositis manibus curavit : that is to say, εἰ μὴ ὅτι, nisi quod. And this ellipsis we find even in Latin authors, as in Terence's Phormio, act. iii. sc. 1, *ecquid porro spei est*, says Antiph. *Nescio*, answers Get. *nisi Phædria haud cessavit pro te eniti*, for *nisi quod*.

III. "Οτι, quam:

By this principle of the relative we must also resolve ὅτι, when the grammarians say it is taken for *quam* ; as ὅτι ἐγγύτατα, *quam proxime* : ὅτι ἐν βραχυτάτῳ, *quam brevissimo, tempore*. For *quam* being only an abbreviation of *quantum*, and *quantum* supposing in or κατὰ, as we have made appear in the Latin Method, ὅτι must be there for καθ' ὅτι, in quantum, as *quick as possible*. "Οτι γενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδός, &c. Matt. vii. *quam angusta porta est, & arcta via est quæ ducit ad vitam*, that is to say, καθ' ὅτι, quantum, or in quantum.

And hereby we find out a manner of explaining these little parentheses (εὖ οἶδ' ὅτι) which seem to embarrass grammarians ; as βέλομαι πρὸ πάντων, ὧν μέλλω λέγειν μνημονεύοντάς, εὖ οἶδ' ὅτι, τὰς πολλὰς ὑπομνήσαι, Dem. *antequam ad ea quæ ad rem pertinent dicere aggredior, eorum vos admonitos esse volo, quorum tamen optime (bene hoc scio, or rather sat scio) meministis, that is to say, for I know it very well, or which you all remember, I am very sure.* Οὐς, ἅπαντες, εὖ οἶδ' ὅτι, τὸν λόγον ἀκηκόατε, Id. *nam vos omnes, sat scio, aliquid hac de re jam audivistis, for I know very well that you have all heard it mentioned.* And in like manner the rest.

And this is sufficient to prove, that it is not less true, perhaps of ὅτι than of *quod*, of which we have treated in the Latin method, that they are both nothing more than real relatives.

CHAP. XII.

Of Prepositions.

NOTWITHSTANDING that what we have said concerning prepositions in the preceding book, Chap. II. is sufficient to shew their force and different beauties, as also to facilitate the understanding

ing of them; yet we have thought proper to make some additional remarks upon them here, whether with regard to their manner of diversifying the phrase, or to the particular difficulties which they sometimes create.

ΑΜΦΙ' and ΠΕΡΙ', imply the same thing, but they are frequently joined together in verse; as *ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερὴς κατὰ βωμὸς ἔρδομεν*, II. β. *we offered sacrifice on the sacred altars near the fountain.* Which we sometimes find even in compounds; ἀμφιπεριστροφή, Hom. *turned about, lead round* But περὶ is much more usual in prose. See their paraphrase lower down, Numb. 5.

ΑΝΑ', ΔΙΑ', ΚΑΤΑ', are all three made use of in the division of numbers; as *ἀνὰ δύο*, *two and two*: *κατὰ μῆνα*, *every month*: *δι' ἑτὸς πέμπτε*, *every fifth year*. But this distribution is expressed also in other different manners: *ἤρξατο αὐτὸς ἀποστέλλειν δύο δύο*, Mark vi. *and began to send them out two and two*: which partakes of the Hebrew phrase. *Εἰς ἑκάστος*, *each in particular*: *εἰς ἑκοντὰ ἑκάστοι*, *of sixty each*: *κατ' ἄνδρα ἑκάστον*, *each separately*. In like manner, *ὁ καθ' ἑκάστον*, *each in particular*: *ἡ καθ' ἑκάστην*, *each female in particular*: *οἱ καθ' ἕνα*, *each taken separately*. Likewise with *σύν*, *σύνδυο*, *σύντρις* *two and two, three and three*. See the foregoing book, Chap. II.

Εἰς and Ἐν in the Scripture are sometimes in a particular meaning, which proceeds from the Hebrew; as *ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως, μήτε ἐν τῷ ἑρηνῷ, μήτε εἰς Ἱερουσόλυμα* Matt. v. *but I say unto you, swear not at all, neither by heaven, nor by Jerusalem.* *Γενεῖ μοι εἰς Θεὸν ὑπερασπιστὴν, καὶ εἰς οἶκον παραφυγῆς*, Psalm xxx. *be thou to me as a God that is my protector, and as a house of refuge.*

II. Variation of the same phrase caused by prepositions.

As there is hardly an expression but may be rendered by a preposition, according to what we have shewn in the Latin Method, so there is nothing that contributes more to vary the phrase. For example:

To say, *with all my strength*, or, *as much as I am able*, we may put *ἐς δύναμιν*, *τὰ εἰς δύναμιν*: *κατὰ δύναμιν*: *ὅσον ἐπ' ἐμοὶ*: *ὅσον σθένος*, sup. *κατὰ*, or even *ἐν*, *est*, just as we say *ὅση δύναμις*: likewise *ὅσον δυνατὸν*, or *πρὸς ὅσον δυνατὸν*: or even *ὅσα δυνατὰ*: *εἰς ὅσον ἤκω δυνάμεως*: *ὅσον εἰς ἐμὲ ἦκεν*: *ὅσον*, or *παρ' ὅσον*, or *καθ' ὅσον* or *ἐφ' ὅσον*, or *ἐφ' ὅσα*, or *καθ' ὃ δύναμαι*: *ἐφ' ὅσον πλεῖστον*. Again, *τὸ ἐμὲ μέρος*, sup. *κατὰ*, or *κατ' ἐμαυτὲ μέρος*: *κατὰ τὸ ἐμὸν μέρος*: *τὸ ἐπ' ἐμοὶ*, *τὸ κατ' ἐμὲ*: *τόγ' ἐμῶ*: *τὸ ἐπ' ἐμὲ ἦκον μέρος*. Again, *ὡς ὅσον τε*: *ὡς οἷός τε ᾧ*; and *ὡς οἷόν τε εἶναι*, *as much as possible*.

To express *quickly*, *diligently* we may put *ἐν τάχει*: *σὺν τάχει*: *κατὰ τάχος*: *διὰ ταχέως*: *διὰ τάχους*: *διὰ ταχείων*: *ἐς τάχος*. We say also, without a preposition, *ὅσον τάχος*, *ταχύ*, *τάχιστα* (where we may understand *κατὰ*) and *ταχέως*, where we may understand *διὰ*, though several take these words for adverbs. We say likewise *ὡς εἶχε τάχους*, and *ὡς ἐνὶ αὐτῷ τάχους*.

To express, of what, or concerning what, has he been accused, they put, ἐξ ὧν: ἀφ' ὧν: ἀνθ' ὅτε: ἀνθ' ὧν: ἐφ' ὅτῳ: ἐφ' ὧ: ἐφ' αἷς: ἐν οἷς: ἐφ' ἔτο: ἐφ' ὅ: παρ' ὅ: καθ' ὅ, δι' ὅ αἰτιᾶται.

To say, entirely, we find καθ' ὅλε: τὸ δ' ὅλον: τὸ σύνολον: πάντα τρόπον, sup. κατὰ, as they put it sometimes, κατὰ πάντα τρόπον, παντὶ τρόπῳ, sup. ἐν. And adverbially, παντίῳ, παντελῶς, παντάπασι, and the like:

III. The signification of a word changed by a preposition.

But as nothing is more apt to deceive people than the difference of signification, which the same word receives by reason of a different preposition, which, as Vergara says, has imposed upon several translators, it is proper to give here some instances of this variety in the same noun, over and above those which we have given of different sorts in the list of the second chapter in the preceding book.

Πᾶς, ποδός, the foot.

Τὸν ἐν ποσὶν ἀγνῶσιν, they do not as much as see what lies before their feet: πρὸς τοῖς ποσὶν αὐτῷ ἦν, he was at his feet: κατὰ πόδας, instantly, immediately: παρὰ πόδας, presently, that instant, and merito according to Vergara: περὶ πόδα, fit to one's foot, aptly, à propos, conveniently: ἐκ ποδὸς εἶπελο, he followed close to his heels, he came close behind him. Likewise ἐμποδὼν γίνομαι σοι, I am an hindrance to you, I lie in your way, or I go to meet you; the same as ἐν ποσὶν: κτείνειν πάντα τὸν ἐμποδὼν γενόμενον, Herod. to kill all those that came in the way: ἐκποδὼν, at a distance; as ἀνδρὸς κακῶς πρᾶσσοιλος ἐκποδὼν φίλοι, which might have been also put in the dative ἀνδρὶ, &c. a man in distress is forsaken by his friends; his friends keep at a distance: ἀλλ' ὑμεῖς μὲν ἐκποδὼν, Lucian, but you are dead, or departed.

Χεῖρ, χειρός, the hand.

Λαμβάνω εἰς χεῖρας, or μετὰ χεῖρας, I take in hand, or into my hands: ἐδέξατο ὕδωρ κατὰ χειρός, he took water to wash his hands: φέρειν μετὰ χεῖρας, to carry in one's hands: ἔχω διὰ χειρός, I have it in my hands; as ἐν χειρὶ, or ἐν χερσὶ: ἐπληξεν αὐτὸν κατὰ χειρός, he wounded him in the hand.

Ὁφθαλμός, ἔ, the eye.

Ἐξ ὀφθαλμῶν ἀπόπειμναι, drive him away from you; out of your presence: κατ' ὀφθαλμούς, on the contrary, signifies near you, in your presence; οὐδεὶς γὰρ ἐθέλει τυράννε κατ' ὀφθαλμούς καλεῖσθαι, Xenoph. for no body is willing to censure a tyrant in his presence.

Ἡμέρα, ας, the day.

Τὴν καθ' ἡμέραν ἀκρασίαν τῷ βίῳ, Dem. each day's intemperance in eating: ἀποδύομαι καθ' ἡμέραν, I am plundered by day: μεθ' ἡμέραν, Æsop. some time after: παρ' ἡμέραν, from day to day, out of two days one.

Μέρος, τὸ, *part.*

Ἐν τῷ μέρει *in his turn, for his part*: ἐν μέρει, or μερίδι, *instead, for, in the place of, vice, loco*: ὡς ἐν τῇ τῶν ἐχθρῶν ἔσι μερίδι, Dem. *as enemies, for enemies*: ἐν ἔδενός μέρει τέθεισαι τὰ ἡμέτερα, Heliod. *you have had no esteem for us*: ἐν μερίδι, or κατὰ μέρος, *by turns, separately, apart, one after another*: τὰ ἐν μέρει, τὰ ἐπὶ μέρους, *particular things, things taken separately, each apart*: τὰ καθ' ἑκάστων, *the same*: ἐν παρέρῃ μέρει τίθεσθαι, or ποιεῖσθαι, *the same as ἐν παρέρῃ, to do a thing slightly, negligently, not to mind much, not to be very uneasy about a thing.*

IV. Remarkable signification of Ἀπὸ.

Ἀπὸ, with the genitive which it governs, not only signifies distance, as ἀπὸ τῆς πατρίδος, *far from his country*; or the succession of time, as ἀπὸ τῆς ἀρχῆς ἐκείνης Plut. *at the expiration of that public employment*; but also the sect or profession that a person follows, or the kind of life that one takes up with, as οἱ ἀπὸ τῶν μαθημάτων, Laert. *the mathematicians*: οἱ ἀπὸ φιλοσοφίας καὶ λόφων, *those that profess philosophy and polite literature*: οἱ ἀπὸ τῶ περιπάτου, *the peripatetics*, Athen. οἱ ἀπὸ τῆς σοῦς, Lucian *the stoics*: οἱ ἀπὸ θυμέλης, *the comedians*, as Budæus expounds it; for θυμέλη is properly that place in the theatre, which was allotted for the singers, and musicians.

Thus οἱ ἀπὸ τῆς ἐκκλησίας, in St. Basil, signifies the Christians, *ii qui stant, or sunt ab ecclesia*, as the translator has accurately rendered it: ἡμῖν δὲ πρὸς τὴν ἀπὸ τῆς ἐκκλησίας ἐστὶ τις λόφος περὶ τῶν διακριθέντων ὑδάτων in Hexam. hom. 3. *but now we must speak against those that are in the church, or that are of the church.* And Justinian is mistaken in a discourse of his for the fifth general council against Origen, who was condemned therein, in alleging this passage, as if St. Basil understood ἀπὸ τῆς ἐκκλησίας for those *qui ab ecclesia exciderant*, or as if he meant here that Origen had been expelled the church. For it appears by the sequel, that this father designs to point out in this passage rather the Christian church in opposition to paganism, of which he had spoken before, than the catholic church in opposition to heresy. And it is evident that he and the other fathers, as St. Athanas. never looked upon Origen as a person out of the communion of the church, but as an ecclesiastic author who lived and died in it, though charged with several errors.

V. Periphrasis of ἀμφὶ and περὶ.

The periphrasis formed by these two prepositions along with the article, is very common, and admits of two remarkable significations.

The first to denote the principal person; as οἱ ἀμφὶ τὸν Ὀρφέα for ὁ Ὀρφεύς, *Orpheus*: οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, Plut. *Philip and Alexander*: οἱ περὶ Σωκράτην, *Socrates*: καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ τὴν Μάρθαν καὶ Μαρίαν ἵνα παραμυθῶσιν αὐτάς.

συνία: αὐτάς, John ii. and many of the Jews came to Martha and Mary to comfort them.

Expressions of this sort, says H. Stephen, seem to have been contrived originally for philosophers and great men, whereby not only their person was marked, but also their disciples and their retinue. Insomuch that it was a piece of Greek vanity, to render it afterwards common in discourse, in order to mention a person with greater air and ostentation; in the same manner as the moderns use the words *lordship*, *excellency*, *highness*, *reverence*, *eminence*, *majesty*, *holiness*, &c. to express with a greater mark of respect not the thing but the person.

The second signification is, to denote at the same time, both the chief person, and his retinue or attendants, as οἱ περὶ τὸν Κύρον, for *Cyrus and his soldiers*: οἱ ἀμφὶ τὸν Ἐπίκουρον, *Epicurus and his sect*.

To these we may subjoin a third, which is very natural, viz. to mark the retinue or attendants, and not the person: τοῖς ἀμφ' αὐτὸν δορυφόροις, Euseb. *to his guard*.

It is in this last sense we must understand those phrases that have an ellipsis; as οἱ περὶ τὰ ἱερά, sup. ἄνθρωποι, *those that are employed in the sacrifices*, viz. *the priests*.

VI. Difficulty concerning these periphrases.

These periphrases being liable to different interpretations, are frequently the occasion of ambiguity in discourse. Hence in Thucyd. οἱ ἀμφὶ Πείσανδρον, by some is understood *Pisander only*, and by others *Pisander with his attendants*. In Xenophon, οἱ ἀμφὶ τὸν Κύρον by some is understood *Cyrus only*, and by others *Cyrus and his soldiers*. In the Acts, chap. xii. οἱ περὶ Παῦλον, is by the ancient interpreter rendered Paulus & qui cum eo erant, *Paul and those that were along with him*; though, in St. John xi. he has translated πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *ad Martham & Mariam*.

Now when there is a noun joined with an article, or some partitive, which has a relation to it, and which governs it in the genitive, it seems, says H. Stephen, that there is scarcely any room to question its implying a multitude: οἱ περὶ Ἀρκεσίλαον ἀκαδημαῖκοί, Plut. we must not explain it, *Arcesilaus the academic*, but *Arcesilaus and his followers the academics*. Likewise in the life of Galba, πλεῖστοι τῶν περὶ Τιγέλλιον καὶ Νυμφίδιον ἐν τιμῇ γεγονότων, *several friends of Tigellus and Nymphidius*. And in the life of Demetrius, οἱ δὲ περὶ τὸν Φαληρέα, πάντες μὲν ὥντο δέχισθαι τὸν κρατῆρα, &c. that is to say, *Phalerus and all his retinue*, according to Budæus. Likewise in St. Basil, in his treatise on the true faith, συνισῶσι δὲ τῷτο καὶ οἱ περὶ τὸν μακάριον Πέτρον καὶ Ἰωάννην μαθηταὶ τοῦ Κυρίου, that is to say, *St. Peter, St. John, and other apostles of the Lord*.

VII. Whether to remove the ambiguity the verb may be put in the singular.

But it is proper to enquire, whether when we intend to mark the person only by this periphrasis, it be not allowed to put the verb in the singular.

Budæus,

Budæus, in his Commentaries, is of opinion that it may be put by a figure, viz. a syllepsis: which H. Stephen seems to favour in his Thesaurus; and Sylburgus confirms it, to remove, he says, all ambiguity. Gretser teaches the same; and Sursin in his grammar gives for instance these expressions, οἱ περὶ τὸν Παῦλον ἔλαγε, Paulus dixit, *St. Paul has said.*

Nevertheless, the only authority for all this is a passage of Herodot. which having been given by Budæus, has afterwards been laid hold of by the rest, though it seems to be a very weak foundation. It is taken from the first book, chap. lxii. and is thus quoted by Budæus: καὶ οἱ ἀμφὶ Πεισίστρατον, ὡς ὀρμηθέντες ἐκ Μαραθῶνος, ἦσαν ἐπὶ τὸ αἶνυ, ἐπὶ τῷτὸ συνιόντες, ἀπικνέεσσι ἐπὶ Παλληνίδος Ἀθηνάης ἱερὸν, καὶ ἀνία ἔθελο τὰ ὄπλα. But it is certain that some ancient editions, as that of Aldus, put ἀπικνέεσσι in the singular, and ἔθεντο in the plural. It is also observable, that the editions of Paul and H. Stephen have this very same reading, and that Sylburgus, in his notes which are at the end of this author, makes no kind of emendation. Valla, also, has translated it in the plural, *perrexerunt* and *posuerunt*, wherein the French translators agree with him. Wherefore the passage may be rendered thus: *but Pisistratus, and those that were with him, marching out of Marathon, advanced towards the town, and having drawn together, they took post at the temple of Minerva of Pallene, and put themselves in readiness for battle.* True it is that H. Stephen, in revising the Latin translation of Valla, has restored *pervenit*, and *ex adverso arma posuit*. But having made no alteration in the Greek text, as he might have done, according to the ancient editions, he leaves this expression still more dubious, since he seems to have departed from what he quoted in his Thesaurus. I should therefore be glad to find some further authority to resolve this difficulty; especially as there seems very little foundation for putting the verb in the singular, from this passage, because having the nouns and participles in the plural, ὀρμηθέντες and συνιόντες, it seems to determine absolutely a plural, according to what I have remarked above. And indeed, how could they be otherwise than several, since he talks of people that were drawn together?

CHAP. XIII.

Of the Particle ὥς, ut.

Ως is derived from ὥς, according to the etymologist. It is susceptible of so many different significations in the various uses which it is applied to, that H. Stephen, in his Thesaurus, is of opinion that it may be taken sometimes for an *adverb*, sometimes for a *conjunction*, and sometimes for a *preposition*. Yet if we consider the matter with due attention, we shall find that it is never any thing more than a particle of likeness and relation, in the same manner as the Latin *ut*.

ὥς is therefore taken for ut, sicut, velut, tanquam, quasi, pro, loco, as, in the same manner as, as if. Sometimes it receives an accent, ὦς, and is rendered *ita, sic*; and then it is the same thing with τῶς for ἔτως, *thus*.

But when they say ὥς εἰκάσαι, we must understand ἔξεισι, *ut con-jicere, sup. est, or licet*. Likewise in Aristophanes, ὥς γέ μοι δοκεῖν, *as well as I can judge, according to my opinion*.

It denotes also relation, when we say, μείζων ἢ ὥς κατ' ἀνθρώπων, *major quam pro humana natura, exceeding human nature*: τυφλὸς ἐκείνος ὥς πρὸς ἐμέ, *Lucian, he is blind in comparison to me*: ὥς πενή-κοντα, *about fifty*. Likewise when we say, ὥς εἶδον, *Hom. ut vidi, for postquam, as soon as I had seen*.

Likewise when we say, ὥς τάχιστα *quam celerrime*; ὥς ἀριστα, *quam optime*: where we must always understand a verb, as when Xenoph. says, πόλιν δὲ πορευθεὶς ὥς ἐδύναιο τάχιστα, *profectus quam celerrime, or quam celerrime potuit, being gone to the town with all imaginable expedition*.

ὥς εἰπεῖν, *as I may say, ut ita dicam, or ferè dixerim, or ut dixerim*.

ὥς μὴ for μὴ signifies *ut ne, or simply ne*; where we must understand *ut*. In the same manner as they say ἵνα μὴ, or simply μὴ; where we must understand ἵνα.

ὥς is also put for ὥστε, *ita ut, adeo ut, insomuch that, for εἴθε, utinam, would to God, as ut in Latin*.

It is put after other adverbs, in order to augment the signifi- cation: ὑπερφυῶς ὥς χαίρω, *mirè admodum lætor, it is surprising how pleased I am*. Thus Tully says, *incredibile est quam valde gaudeam*. ὑπερφυῶς ὥς βέλομαι, *I ardently desire*. θαυμαστῶς ὥς ἐλυπήθη, *he is prodigiously sad*. But properly this is, *mirum, ut, or quomodo tristis est*: and in the same manner the rest.

It likewise bears this signification, when it is taken for *quam* by way of admiration: ὥς ἀργαλέον πρᾶξμ' ἐστίν! *quam molesta res est, quam dura! O what a difficult thing it is!*

Even when it is taken for *quod*, as ὅτι, it is still in the signifi- cation of *ut*, as a particle of similitude; as he said it is no wonder, εἶπεν ὥς ἡδὲν θαυμαστὸν ἐστίν, *that is to say, he has shewn how it is no wonder*. I say that he has done this, λέγω ὥς αὐτὸς πεποίηκε, *that is to say, how, or in what manner he has done it*.

It is sometimes joined even with ὅτι; as εἰπὼν τῷ Φάρακι, ὥς ὅτι δυνήσῃ μὴ, *telling him that if he made any difficulty to, &c.*

We likewise say, ὥς εἴθε, *quod utinam, which God grant*.

ὥς is also rendered by nam, enim, *for*; and sometimes by quan- doquidem, *since, whereas, forasmuch*. ὥς ἐκέτι ἐνδέχεται, *Thucyd. for ἐκέτι γὰρ, says the Scholi. for it is no longer possible*. ὥς σὺν γὰρ καὶ σε ἐλεῶ, τελείως ἤδη ἐκζητᾷ χαλκευμένον, *Lucian, for the present I pity you, after you have stormed as much as you pleased*. But it seems we may take it in the same sense as Tully uses *ut* in his book de Ora- tore, *ut non jam sine causa Demosthenes tribueret primas & secun- das & tertias actioni, so that Demosthenes has reason to give the first, second, and third place to action*.

ὧς, they say, is also put for the preposition πρὸς, *ad*, and retains its accusative; ὧς αὐτὸν βασιλέα, Thucyd. *towards the king himself*: πολλῶν φυγόντων ὧς τὸν Πειραιᾶ, Xenoph. *several taking refuge in the port of Piræum*: ἤκομεν ὧς Μακεδονίαν, Æsch. *we go towards Macedonia*: οἴχεσθαι ὧς τῆς Λακεδαιμονίου, Dem. *to retire towards the Lacedæmonians*, &c. But we ought rather to understand the preposition πρὸς, εἰς, or the like: οἴχεσθαι ὧς πρὸς τὰς, *to go as it were towards them*: and in like manner the rest.

CHAP. XIV.

Of Negative Particles.

TWO negatives generally make an affirmative in Latin, because they destroy one another: it is quite the reverse in the Greek, for here they enforce the negation. Μὴ δῆτα μὴδεὶς ταῦτ' ὑμῶν ἐπιναύσει, Dem. *let none of you presume to approve of this by the least sign*: μὴ καθαρῷ γὰρ καθαρῷ ἐφάπτεσθαι, μὴ ἔθνημιόν ἐστι, Plato, *for it is impossible for an impure spirit to rise to the knowledge of a pure truth*.

In some places several are put successively to strengthen the negative: οὐ δυνάσιν ἐδεπώπολε ἐδὲν τέτων πρᾶτλειν, Plato, *there is no possibility of doing any of those things*: οὐδέποτε ἐδὲν ἔμὴ γίνηται τῶν δούλων, Dem. *nothing that is necessary will ever be done*: μὴ ἐν μὴδὲ σὺ, μήτε χαλεπὸν τι τῶν τοιούτων ἂ μήτε τὸ σῶμαλος, μήτε τῇ τῆς ψυχῆς ἡμῶν φύσει προσήκει, νόμιζε εἶναι, μήτ' ἀγανακτεῖ τοῖς προσπιπλώκοσιν, Dion Cassius, *do not imagine that what can neither touch your body nor your soul, can be an evil: and be not disturbed at what has happened to you*.

Nevertheless we meet with exceptions to this rule: for in Latin two negatives have the force of denying, as we have made appear elsewhere; and on the contrary in Greek they sometimes affirm: οὐ δύναμαι μὴ μεμνήσθαι αὐτῆ, Xenoph. *non possum ejus non meminisse, I cannot help remembering him*: τὸν Ὀδυσσεῖα μὴ ἔμισεν ἐκ ἂν δυνάμην, Lucian, *I cannot help hating Ulysses*: οὐχ' οἶδ' ὅτε μὴ ἔχῃ τέτων θάτερον ὑπάρχειν, Aristot. *it must of necessity be one of the two*.

After these verbs of denying, or hindering, and forbidding, the negative particle seems superfluous; as ἀπιστῶ μὴ δυνήσεσθαι, Dem. *I am afraid I shall not be able*: οὐκ ἂν ἔξαρτος γένοιο μὴ ἐκ ἐμὸς υἱὸς εἶναι, Lucian, *you cannot deny that you are my child*: μὴ διαφθεῖραι ἐκώλυσε, Thucyd. *he hinders it from corrupting*. And Cicero has used *ne* in the same sense, *potuit prohibere ne fieret*, &c.

Sometimes there is an hyperbaton in the negation. For whereas in Latin the negative always destroys what follows it, as *non dico, non simulo, I do not say, I do not dissemble*, &c. on the contrary here it sometimes precedes the verb, and instead of destroying it, strengthens what follows it; as οὐ φημι, μὴ φάσκω, *dico non, I say no: μὴ προσποιῆμαι, simulo non, dissimulo, I pretend not to*.

Some-

Sometimes the negative is at a greater distance from its verb; as οὐ τέ τιν' ἐξοπίσω νεκρῷ χάρισθαι ἀνώγει, Hom. Il. ε. for ἀνώγει δὲ ἔτινα, *he ordered that no one should abandon the dead body.* Οὐ γὰρ ταῦτα ἀντ' ἐκείνων γέγονεν ἔδδῃ, πολλῷ δέϊ, Dem. that is to say, οὐ γὰρ ἔδδῃ, ταῦτα ἀντ' ἐκείνων γέγονεν πολλῷ δέϊ, *for this by no account was done instead of that, far from it.* Φανήσεται γὰρ ἔδδῃ, πολλῷ δέϊ, τῆς γεννησομένης ἄξιον αἰσχύνῃς, Demosth. for οὐδὲ, γὰρ Φανήσεται, πολλῷ δέϊ, τῆς γεννησομένης ἄξιον αἰσχύνῃς, *this will not appear equal to the shame that must ensue, far from it.*

With verbs of fear, μὴ is rendered by the affirmation, the same as *ne* in Latin: δέιδω μὴ δίσῃαι, Il. χ. metuo ne persequatur, *I am afraid he will pursue.* Φοβέμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν; Thucyd. metuimus ne ambobus frustrati simus, *I am afraid we have missed them both.* Εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιλο, Xenoph. nisi vereor ne se adversus me ipsum converteret, *were I not afraid that he would turn against myself.*

But if another negative is added, then the sentence becomes negative, as *ne non* in Latin: δέδοικα μὴ ἔκ ἐχω τοσαύτην σοφίαν, Xenoph. metuo ne non habeam tantam sapientiam, *I am afraid I shall not be so wise.* Μὴ δέισῃτε ὡς ἐχ' ἡδέως καθευδήσεται, Idem, non est quod metuatis ne non jucunde sitis dormituri, *do not be afraid that you shall not sleep at your ease.* See in the New Method of the Latin Tongue the remarks on *vereor ut, vereor ne.*

As in Latin *non modo* is sometimes taken for *non modo non*, in like manner in Greek οὐχ or μὴ with ὅτι or ὅπως, which must be determined by the sense: καὶ ὁ Γαβίνιος ἐρωτηθεὶς τὸ αὐτὸ τῷτο, ἐχ' ὅπως ἐκείνον ἐπῆνεσεν, ἀλλὰ καὶ, &c. Dion Cassius, and Gabinius having been asked the same thing, not only did not commend Cicero, but even, &c. See in the Latin Method the remarks on Ellipsis, Numb. 11.

Μήποτε.

Μήποτε is often taken for *fortasse, perhaps*, after the manner of *haud scio an* in Latin. Εἴ γε μὴν ἀποδημίᾳ προσέοικεν ὁ θάνατος, ἔδ' ἔτως ἐπὶ κακόν, μήποτε δὲ καὶ τελευτήσῃ ἀγαθόν; τὸ γὰρ μὴ δεδωλωσθαι σαρκί, καὶ τοῖς πάθεσι ταύτης, ὑφ' ὧν καλᾶσπώμεθα ὁ νῦν τῆς θνητῆς ἀναπύμπλαλαι φλυαρίας, εὐδαιμόν τι καὶ μακάριον, Plut. for if death resembles a journey, it is not therefore an evil, but, on the contrary, perhaps it is a blessing: for to be freed from the servitude of the flesh, and the passions thereof, which only weigh down the soul, and fill it with trifling desires, is certainly a great felicity. Μήποτε ἄγαν εὖθες ἦ, Theophr. perhaps it would be a piece of folly. Μήποτε δὲ δεῖ γράφειν, Athan. perhaps it is necessary to write. And in St. Paul, ἐν περὶ ὁμοθυμᾶν παίδειοντα τὰς ἀντιδικησάμενους μήποτε δὲ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 2 Tim. ii. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

Μήποτε admits of several other meanings, as in interrogations: ἀλλὰ μήποτε ἐ τῷτο ἢ αἴτιον; Theophr. but may not that perhaps be the cause? In negations: μήποτε τοσούτον ἀμελήσασιν ἢ ἀρετῆς, ἢ τῆ φιλικῆς καθήκοντος, Gregor. absit ut eousque negligamus, *let us not be so far neglectful of the study of virtue, or of friendly duty.*

CHAP. XV.

I. *Of the Particle 'Αν.*

AN is properly derived from εἰ, *si*; as ἂν τινων ἀφῆτε τοῖς ἁμαρτίαις, John xx. *si quorum remiseritis peccata, whosoever sins ye remit.* But it is frequently a potential particle, δυνητικόν, though being sometimes repeated, it is also called παραπληρωματικόν, a redundant or expletive participle.

It is joined with almost all tenses and moods; examples of which are very common. But with the indicative it is equivalent to the subjunctive, because of the conditional force which it includes: thus the French often render in the indicative with a conjunction, what the Latins would express in the subjunctive, *si j'avois aimé*, for *si amavissem*; *quand je faisais*, for *cum facerem*; *s'il a fait*, for *si fecerit*.

Thus we say, in the imperfect indicative, χρησιμώτατοι γὰρ ἂν ἦσαν ἅπαντων, *Dem. essent enim, or esse possent (and by no means erant) utilissimi omnium, for they would be the most serviceable of all.*

As also in the perfect, contrary to the opinion of Gaza, ἐγὼ μὲν ὑμῖν ἔγραψα τὰς νόμους, οἷος ἂν ᾤμην ὠφελιμώτατος εἶσθαι τῇ πόλει, *Lucian, I have given you such laws as I thought would be most conducive to the good of this city.*

Likewise in the aorists, as in Synesius, who writing to his brother concerning a murder, with which a person was charged without being known for certain to have committed it, says, that we must equally disbelieve the accused, and the accusers: τὸν μὲν ὅτι τοιοῦτός ἐστιν ὥς' εἰ καὶ μὴ πεποίηκεν, ἀλλ' ἐποίησεν ἂν, *him, because if he has not committed it, he was, however, capable of such an action: τὰς δὲ καὶ μὴ πλάσαντας ὅτι συνέπλασαν ἂν, and those, because if they have not really forged this accusation, yet they were malicious enough to do it.* Where it is visible that ἂν simply denotes an apparent probability of the action.

Hence this particle with the aorists is frequently rendered by the plu-perfect of the subjunctive, where it not only denotes a probability, but sometimes even a kind of certainty of the future effect: ἔδεν ἂν ὧν νυνὶ πεποίηκεν, ἔπραξεν, *Dem. nihil eorum quæ nunc fecit, præstitisset, he would have done nothing of what he has done.* Εἰ δὲ μὴ, εἶπον ἂν ὑμῖν, John xiv. 2. *if it were not so, I would have told you.* Πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι, μελενόνσαν, Luke x. 13. *they had a great while ago repented, sitting in sackcloth and ashes.*

Therefore in St. John iv. where Christ says to the Samaritan woman, εἰ ᾔδεις τὴν ὁδὸν τῆς ζωῆς, καὶ τίς ἐστιν ὁ λέγων σοι, δός μοι πίνειν, σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἂν ὕδωρ ζῶν, that is to say, *tu petisses ab eo, & dedisset tibi aquam vivam*, without their being any more occasion for putting *forsitan* in the first member, where the ancient interpreter has put it, than in the second, where he has not put it: for the force of ἂν does not consist in making the proposition absolutely dubious or uncertain, but in rendering it conditional and feasible: *you might have asked him, or surely you might have asked*

asked him, &c. The same may be said of the fifth chapter, verse 46. εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί, where he has translated, *si crederetis Moysi, crederetis forsitan & mihi*: though the Greek includes no manner of doubt. Hence St. Austin, hom. 45. *de verbo Dom.* citing this passage, has not put *forsitan*, but *utique crederetis mihi*. The same likewise may be said of the following passage, chap. viii. verse 19. εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν, *if ye had known me, you should have known my father also.*

II. 'AN with the infinitive and the participles.

But ἂν, in every tense of the infinitive and of the participle, denotes almost constantly the time to come. The reason is, because, as we have observed elsewhere, these infinitives and participles being indifferent to every division of time, they are determined to the future by this conditional particle; as δοκεῖ μοι ἄθλα πρᾶτθῆναι μάλιστα ἂν ποιεῖν ἐνασχεῖσθαι ἕκαστα, ὥστε ὅποτε δέστω, ἔχειν ἂν παρεσκευασμένοις χρῆσασθαι, Xenoph. *methinks that by proposing prizes and rewards you will render them more careful of perfecting themselves in these exercises, so as to be always in readiness when you have occasion for their service.* Where ποιεῖν has the force of ποιήσῃν, and ἔχειν that of ἔξειν. Ἄλλοι δὲ πεινίαν μὲν ἔν ἂν φοβηθῆναι, ἐδὲ καταπληγῆναι φασιν, εἰ ἐδύναντο τοῖς ἄλλοις ὁμοίως πονεῖντες, ἐκπορίζειν τὰ ἄλφιστα, Lucian, *others said, that they should not be afraid of poverty, could they but get their living by working like the rest.*

Νομίσας ἔκ ἂν ἔτι συμμίζειν αὐτῷ τὰς μισθοφόρους, Xenoph. *instead of συμμίζειν, thinking that the foreign troops in his pay would not join him.* Ὡς ἐδύνατο λήσαντα τὰ τῷ μεγιστὲ Θεῷ, σημεία, Xenoph. *instead of λήσαντα, just as if any body could be ignorant of the marks of this great Being.*

When the particle ἂν, is joined with the perfect of the infinitive or of the participle, the phrase partakes of the past and the future, after the manner of the future of the subjunctive in Latin; as ἀλλὰ πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἐαλωμέναι, Dem. *sed omnia hæc à barbaris captum iri.* Μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τέτοις ἔτω χρῆσασμένοις ἂν ὑμῖν, ἄλλως πῶς ἔχετε ὑμεῖς, Id. *do not, therefore, O Athenians, behave differently towards those, who would use you, if they could, in the same manner.*

Thus what the Latins express by the future of the subjunctive, may be very aptly rendered in Greek by this particle; as *quare si quem etiam horum minorum aliquid offendit, jam ista deseruerit: jam ætas omnia, jam dies mitigarit*, Cic. *pro Cælio*, εἰ δὴ τις τῶν τινὶ τῶν ἐλαττωτέρων ἀπαχέσκειται, καὶ δὴ τῶν ἔτος ἐκ εἰς μακρὰν ἀφεῖτ' ἂν, ἥδη τε πάντα τὸ τῆς ἡλικίας τ' ἂν καὶ χρόνος παύσεται. *At historia non cesserit Græcis, nec opponere Thucydidi Salustium vereor.*

III. 'AN in interrogations.

'AN is also used in interrogations: σὺ γὰρ ἂν κώμην ἀποστήσας: σὺ γὰρ ἂν προσέλθοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν, ὅπερ κίνδυνος πρὸς ἐσσι; Æsch. *could you make a place revolt? could you have the courage to approach by yourself, I do not say towards a town, but even towards a single house, where there was any danger?*

Thus when Terence says, *sinceres vero tu illum facere hæc sinerem illum?* Adelph. act. 3. sc. 4. it may be thus rendered into Greek, *οὐ γὰρ ἂν ἐκείνον τὸν σὸν περιορώης ταυτὶ περὶ ττοῦτα; περιωρών ἂν ἐγὼ;* would you suffer him to act thus? I suffer him? and the rest in the same manner.

IV. Ἄν expletive, or redundant; and elliptic, or understood.

Ἄν is an expletive, when it happens to be repeated in the same period; as *ἐπεὶ γινόμενον γ' ἂν οἶον λέγομεν, ἀγαπᾶσθαι τε ἂν καὶ οἰκεῖν διακινδυνεύοντα εὐδαιμόνως ὀρεθὴν ἀκριβῶς μόνον πολιτείαν*, Plato in *Politic.* for if a prince were such as we have described, he would gain the love of his subjects, and might reign peaceably over them, conforming to the only true rules of government. *Παρῶν σὺ γ' ἀμποδὼν ὀχλεῖς συθεῖς δ', ἂν, ἐκ ἂν ἀλγύναις πλεόν*, Soph. for being here with me, you are troublesome; but if you go away, perhaps you will be no longer so.

This particle is also sometimes understood.

Πῶς τίς τοι παρέφρων ἔπεισιν πειθῆναι Ἀχαιῶν; Eurip. how is it possible for any of the Greeks to submit to you willingly? for ἂν πεισθεῖν. In like manner, *καὶ εἰ μήγε ὁ Ζεὺς διέστησεν αὐτὸς, καὶ ὁ χεῖρ χειρῶν προῦχώρητε τὸ πρᾶγμα*, Lucian, and if Jupiter himself had not interposed, they would have come to blows; talking of the dispute of the three goddesses concerning the golden apple.

V. Remarkable force of the particle ἂν in abbreviating.

This particle has a very remarkable force in discourse, inasmuch as it includes within itself the signification of a verb understood, according to Budæus; which contributes greatly to conciseness; as *τοσαύτην ἐποίησαντο σπῆδὴν ὅσην πρὸς ἂν τῆς ἐαυτῶν χώρας πορθεμένης*: that is to say, *Ὅσην πρὸς ἂν ἐποίησαντο*, Isocr. they made us much haste, as if the ravages had been committed in their own country. *Δόξαν μὲν ἐγὼ γ' ἂν συμχωροῖν, τὰ δ' ἕτερα ταῦτα ἐκ ἂν* Plato in *Philebo*, I should be satisfied to yield them the honour, but nothing else. *Ἐγὼ μὲν γὰρ ἴσως διεωσάμην, καὶ ἄλλος τις ἂν ψευδῆ λόγον καὶ συκοφαντίαν*, Dem. contra Mid. for very likely I should be able, and so would any body else, to refute this untruth, and calumny.

CHAP. XVI.

Of some other Particles that are necessary for Connexion or Transition in Discourse.

I. Of those that connect.

KAI' has some elegance when it is reduplicated, as where Phocion says to Antipater, *οὐ δύνασθαί μοι καὶ φίλῳ καὶ κόλακι χεῖσθαι*, you cannot have me for your friend and flatterer at the same time.

When

When it happens to be alone in the second member, it diminishes the first, and is taken for *tamen*, *quanquam*, *nevertheless*, *but*, *notwithstanding*, *although*, &c. As when Epaminondas, at the sight of a great army without a commander, cries out, ἡλίκον θηρίον! καὶ κεφαλὴν ἐκ ἔχει, *what a monstrous beast! but it has never a head.*

In expressing two opposite things, ἕτερον is frequently put in the first member, and καὶ in the second, though they are both translated by *aliud*, *another thing*; as ἕτερον δὲ τὸ ἀντέχειν, καὶ κρατεῖν, *Arist. aliud autem est resistere, aliud vincere, it is one thing to resist, and another to overcome.*

When different things are compared by καὶ, the verb is put in the singular: διαφέρει δὲ τὸ ἀδίκημα, καὶ ἀδικον, *Arist. and not διαφέρεις, injury and injustice are two different things.*

Τὲ and καὶ are joined in such a manner, that τὲ goes before, but at the end of a word; and καὶ comes after, but precedes another word: thus Sophocles, speaking of woman,

Αἷς κόσμος σιγῇ τε, καὶ τὰ παῦρ' ἔπη.

Whose ornament is silence, and few words.

II. Of those that import distinction.

The most usual are μὲν and δέ, examples of which are extremely common; as ἃ πρέπει καὶ ἃ προσήκει, λόγῳ μὲν ἀναζητεῖν δεῖ, ἔργῳ δὲ πρᾶττεν, *what is honourable and decent should be known not only in theory, but in practice.*

Those two particles have sometimes the same force with the Latin *cum* and *tum*, when some general thing is marked in the first member, and afterwards something particular, or of greater consequence in the second; as πολλὰ μὲν ἔγωγε ἐλαττώμαι κατὰ τετονὶ τὸν ἀγῶνα Αἰσχίνε δύο δ' ἄνδρες Ἀθηναῖοι, καὶ μεγάλα, *Dem. equidem cum Æschine hac in causa multis sum rebus inferior, tum duabus potissimum, viri Athenienses! iisque permagnis.* Which may be translated thus, *it is true Æschines has many advantages of me in this cause, but especially in two things, O Athenians, and those of very great consequence.* Thus when Tully says, in his book of Old Age, sæpe vero mirari soleo cum hoc C. Lælio, cum cæterarum rerum tuam excellentem, M. Cato! perfectamque sapientiam; tum vel maxime quòd senectutem tuam nunquam tibi gravem esse senserim. Perionius shews that this is an imitation of Plato, which may be thus translated into Greek, πολλάκις μὲν δὴ, Μάρκε Κάτων, μετὰ τέτῳ Καίῳ Λαίλιῳ, θαυμάζω σε τῷ τρόπῳ, πολὺ δὲ μάλισα· αἰσθανόμενος ὡς ῥαδίως αἰετὶ τὸ γῆρας φέρεις. Where Gaza, instead of μὲν δὴ, and πολὺ δέ, has put ποτὲ μὲν, and ποτὲ δὲ καὶ μάλισα, which may be translated thus, *I have very frequently, my dear Cato! admired, together with C. Lælius, your excellent and consummate wisdom and prudence in most things; but nothing surprises me more than your patience in bearing the inconveniences of old age.*

It often happens that after putting μὲν ἔν in the first member, they repeat δέ several times in those that follow, which sometimes produces a very agreeable gradation. Δίκη μὲν ἔν νόμος τέλος ἐστὶ, νόμος δὲ ἄρχοντος ἔργον, ἄρχων δὲ εἰκὼν Θεῶ τῷ πάντα κοσμεῖντος, *Plut.*

justice, therefore, is the end of the law, as the law is the work of the prince, and the prince is the image of the Almighty that rules and governs all things.

These two particles are often intended to express opposite things, and the beauty is, when there is a negation with δὲ in the second member, as in this sentence of Philemon,

Μόνῳ δ' ἰατρῶ τὸ καὶ συνηγόρῳ
Ἔξεστιν ἀποκτείνειν μὲν, ἀποθνήσκειν δὲ μὴ.

Physicians and lawyers only have the privilege of killing people, without being put to death for it.

Sometimes after μὲν they do not put δὲ, but εἰ μὴν ἄλλοι, or ἄλλα only, tamen, nevertheless, but, notwithstanding.

Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητὴς. II. ε.

Tydeus was but of a small size, but he was a stout soldier.

Ἀπαυγες μὲν εἰώθασιν οἱ παριόντες ἐνθάδε, ταῦτα μέγιστα φάσκειν εἶναι καὶ μάλιστα σπυρδῆς ἄξια τῇ πόλει, περὶ ὧν ἂν αὐτοὶ μέλλωσι συμβαλεῖν, εἰ μὴν ἄλλ' εἰ καὶ περὶ ἄλλων τινῶν πραγμάτων ἤμοξε τοιαῦτα προειπεῖν, δοκεῖ μοι πρέπειν καὶ περὶ τῶν νυνὶ πραγμάτων ἐντεῦθεν ποιήσασθαι τὴν ἀρχήν, Isocr. de Pace, *I am not ignorant that it is generally the custom of those who appear in this place, to declare that what they have to say merits the greatest attention, as being most conducive to the public welfare; but if ever this sort of exordium was proper upon any other occasion, I think it is absolutely necessary upon the present.*

Sometimes in the first member they put τὸ μὲν, for *illud quidem*, and in the second μὴν instead of δὲ, for *sed*; as ὥστε τὸ μὲν ὅλον κινεῖσθαι ζῶον ὁλόκως μὴν ὅπη τύχη προίεται, καὶ ὁλόγως, Plato Tim. ita totum animal movebatur *illud quidem*, *sed immoderatè & fortuitò*, Cic. de Universo, *insomuch that the whole animal moved intirely, but with an irregular and fortuitous motion.*

Δὲ is also put sometimes for *sed*, but, without having μὲν before it. Πύρρος πρὸς τὸν ὑπισχνόμενον τὰ τακτικά διδάξειν, ἐν δὲ παρατάξει ἐδέποτε γεγονότα, ἔκ ἔφη δεῖσθαι ἀπεισαλπίγκτε τσατηγῶ, a certain person promising Pyrrhus to teach him the art of drawing up an army in battalia, though he had never seen one drawn up himself, Pyrrhus made answer, that he had no occasion for a general that had never heard the sound of a trumpet.

III. Of those that are used in transition.

It is an elegance to commence the period with εἰ μὲν δὴ, *atqui si*, and in the next member to make εἰδὲ follow it, *sin, secus*; εἰ μὲν δὴ καλὸς ἐστιν ὁδε ὁ κόσμος, ὅτε δημιουργὸς ἀγαθός, δῆλον ὡς πρὸς τὸ αἰδίον, ἔσλεπεν· εἰ δὲ, ὃ μὴδ' εἰπεῖν τινι δέμις, πρὸς τὸ γεγονὸς, Plato, *atqui si pulcher est hic mundus, si probus ejus artifex, profecto speciem æternitatis imitari maluit: sin secus, quod ne dictu quidem fas est, generatum exemplum est pro æterno secutus*, Cic. *so that, if this world be good, and its maker skilful, it is evident that, in creating it, he had before him a model incorruptible and eternal; but, if otherwise (which would be blasphemy to affirm) he must have followed a created and perishable pattern.*

Εἴπερ, *siquidem*, is generally put with the indicative, to insert some little proof, that supports a proposition; as *ποτέρον ἢν ὁρθῶς ἓνα ἔρανόν προειμήκαμεν, ἢ πολλὰς καὶ ἀπείρας λέγειν ἦν ὁρθότερον: ἓνα, εἴπερ κατὰ τὸ παραδείγμα δεδημιουργημένος ἐστὶ*, *Plato in Timæo*, rectene igitur unum mundum dixerimus, an sint plures & innumera-biles dictu verius? unus profecto, *siquidem* factus ad exemplum, *Cic. de Universo*, shall we then justly say that there is but one world, or, with more reason, that there are many, and even innumerable? undoubtedly one only, since it was created upon this one only model.

Ἀρχῆς γὰρ δὴ ἀπολλυμένης, ἔτε αὐτὴ ποτε ἐκ τῆς, ἔτε ἄλλο ἐξ ἐκείνης γενήσεται· εἴπερ ἐξ ἀρχῆς δεῖ τὰ πάντα γίνεσθαι, *Plato in Phæd.* nam principium extinctum, nec ipsum ab alio renascitur, nec à se aliud creabit: *siquidem* necesse est à principio oriri omnia, *Cic. Tusc. 1.* for when once the principle is destroyed, it can neither be reproduced by anything else, nor can it produce any thing else itself; because every thing must necessarily take its rise from the principle.

Εἴπερ is frequently put without expressing the verb; as *ἀλλὰ τῆς σάλπιγγος ἀκῶν, εἴπερ ἄρα, περιελέπεις τὸ κατὰ σεαυτὸν*, *Lucian*, that is to say, *εἴπερ ἄρα ἀκείεις*, but as soon as you hear the sound of the trumpet, if perchance you do hear it, then you look about you, &c.

IV. Of those that are made use of to express a doubt.

When there happen to be several members of interrogation, the Greeks express the first sometimes by *ώότερον*, or *ώότερα*, sometimes by *εἰ*, and the last by *ἢ*. The first answers to the Latin *utrum*, and the second to their *an*.

Ἀλλὰ is also put in the beginning, when it serves to form an objection: but this particle is used likewise in answering. *Ἀλλὰ νῦν δια καὶ χάρις τέττε συγγενεῖς πολλοὶ καὶ καλοὶ καὶ γαθοὶ παρσάντες αὐτὸν ἐξαιτήσονται, ἀλλ' ἔτ' εἰσὶν ἔτ' ἐγένοντο πώποτε*, *Dem. 1. in Aristog.* but without this perhaps a great number of brave and honourable relations will assist and rescue him: but he has none, nor had he ever any. In like manner *at* is repeated in Latin: at ludos quos Cæsaris victoriæ Cæsar adolescens fecit, curavi: at id ad privatum officium, non ad statum reipublicæ pertinebat, *Mutius Ciceroni*. But perhaps it will be objected, that I have had the care of the public games which young Cæsar gave in honour of Julius Cæsar's victory: but that regarded, &c.

Ἀλλὰ is never used in interrogations in the middle of a period; on the contrary, *ἢ* is never put in the first member.

Ἡ ἔ, ἢ μὴ, answer to *annon*, and *nonne* in Latin.

Ἄρα is also used in interrogations, and is generally rendered by the Latin *an*. But Tully, in the fifth of the *Tusc.* has translated it likewise by *ergo*; because of its being put there to draw a conclusion. *Τὸν μὲν γὰρ καλὸν καὶ ἀγαθὸν ἄνδρα καὶ γυναῖκα, εὐδαίμονα εἶναι φημι· τὸν δὲ ἄδικον καὶ πονηρὸν, ἄθλιον.* "Αθλιος ἄρα ἔτός ἐστιν ὁ Ἀρχέλαος, κατὰ τὸν σὸν λόγον; Εἴπερ γε, ὦ φίλε, ἄδικος, *Plato in Gorg.* ita prorsus existimo bonos beatos, improbos miseros. Miser ergo Archelaus? Certe si injustus, *Tusc. v.* for it is my opinion that the just alone are happy, and the wicked miserable. According to your argument,

argument, therefore, must Archelaus be deemed miserable? Undoubtedly if he be wicked?

V. Of those that are used in drawing conclusions.

Καὶ δὴ, quamobrem, quocirca, wherefore, therefore : καὶ δὴ κατὰ ταῦτα καὶ ἡμῖν λεκτέα μὲν ἀπὸ τῶν αἰτίων γένη, *Plato in Tim.* quocirca nobis sic cerno esse faciendum, ut de utroque nos quidem dicamus genere causarum, *Cic. de Universo*, wherefore, since it is so, I think it is fit we should treat here of both those sorts of causes.

Ἔτι δὲ serves for a connexion to add a fresh proof, after having produced already several arguments, and is rendered by jam, jamvero, præterea, moreover, besides, likewise, &c. ἔτι δὲ τοῖς πάθεσιν ἀκολουθητικὸς ὢν, ματαίως ἀκέσεται καὶ ἀνωφελὴς, *Aristot. 1. de Moribus.* jamvero, quum, &c. and being moreover a slave to his passions, it will be of no manner of service to him to hear these things.

VI. Of adversative particles.

Καί τοι is joined either with the subjunctive, or with the optative : καί τοι τί γένοιτ' ἂν κωτέρων, ἢ Μακεδὼν ἀνὴς καταφρονῶν Ἀθηναίων ; *Dem.* quanquam quid tam novum esse potest, quam Macedonem quendam esse qui Athenienses despiciat? but what can be more surprising, than to see a Macedonian despise the Athenians?

Κἄν is put with the subjunctive, and δὲ with the indicative : examples of which are very common.

Καίπερ is put sometimes without a verb, along with the participle : ἀδύνατον ἔν Θεῶν παισὶν ἀπιστεῖν, καίπερ ἄνευ τε εἰνότητων καὶ ἀναγκαιῶν ἀποδείξεων λέγουσιν, *Plato in Timæo* ; where λέγουσιν refers to παισὶν ; ac difficile factu est à Diis ortis fidem non habere ; quanquam nec argumentis, nec rationibus certis eorum oratio confirmetur, *Cic.* it is impossible not to give credit to those that draw their origin from the Gods, even when they do not support their assertion by the strength of argument and reason.

ANNOTATION.

I might still enlarge upon the divers properties of particles, which may be seen more particularly in Budæus, towards the end of his Commentaries, in H. Stephen's Thesaurus, and in Perionius, from whence this chapter is borrowed. But I have been satisfied with pointing out what I thought worthy of observation, all the rest being very easy.

We must only take notice, that these particles being inserted in order to connect the members of a period, and to give it different turns, it is easy to translate them, when once their force is in general well understood : for they may be rendered a thousand ways, which cannot be all specified here, nor even in the most copious dictionaries, by reason there is nothing more particular in all languages, nor more susceptible of a variety of forms in translating.

The End of the EIGHTH BOOK.

BOOK IX.

OF QUANTITY, ACCENTS, DIALECTS,
and POETIC LICENCES.*Of the Quantity of Syllables.*

IN the present treatise of quantity, we shall only take notice of what the Greeks differ in from the Latins; though we shall not omit any thing that can be esteemed necessary, not only for the composing of verses, but, moreover, for a thorough knowledge of accents, and the exact pronunciation of prose.

CHAP. I.

Some General Rules of Quantity.

I. *Observations on the mutes and liquids.*

1. **A** Mute, joined with the liquids λ, ρ, makes the syllable common by position, as in Latin; and the same effect is produced by the following letters, when joined together in the same syllable κν, κτ, μν, πτ. Hence it is, that those verbs which begin with these letters thus joined, frequently repeat the first in the reduplication of the preter-perfect, κέκτημαι. See Book III. Rule vii.

2. Sometimes a liquid before the mute, renders the syllable short, as μπ, νθ, νκ, ντ, or even two liquids, as μρ.

Τῶν μνησai, φίλον τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα. Il. 22.

Horum memento, chara proles, & fuga inimicum virum.

But this does not happen often; wherefore some read here φίλε τέκνον, correcting thus all the other editions.

3. Σ is sometimes cut off, either in the middle, or the end, especially before a mute; in which case it forms no position; as,

Ὅς ἀπόλοιτο καὶ ἄλλος ὅστις τοιαῦτά γε ῥέξει.

Sic pereat & alius quicunque talia perpetrat.

Let all those perish thus, that act in the like manner.

For here σ, which is in the middle of ὅστις, slips away, without making the syllable long by position. In like manner, at the end of πολύφωνος, in Hesiod, κρώζει πολύφωνος κροῶνη, Arat. crocitat clamosa cornix: which Virgil has imitated in his second Æneid:

Limina tectorum & medii in penetralibus hostem,

as some read it. See the New Latin Method, in the treatise of poetry: and Erytreus in the seventh chapter.

II. Of long or short syllables in general.

1. The two vowels η and ω always lengthen a syllable; as, on the contrary, the two short ones ε and ο always make it short.

2. All diphthongs are long, except that at the end of words αι and οι have the same effect as short syllables with regard to the accent.

3. Short finals are sometimes made long, not only by virtue of a cæsura, which happens also in Latin, but even without a cæsura.

4. A liquid following a short vowel, makes it long, even when this vowel happens to be in the next word; as ε in ὠφελον, I ought; α in πολλά λισσομένω, Il. 22. using many intreaties.

5. Several monosyllables, though short of their own nature, are frequently made long by poetic licence: such as ἄν, γὰρ, γέ, δέ, κέ, κέν, μὲν, μιν, νύ, νύν, ὅς, πῆρ, πρὶν, ῥά, τέ.

6. The long vowels, and even the diphthongs, may be shortened, when they happen to precede another vowel or diphthong, particularly at the end of words, because the Greeks are not obliged to make elisions; as in the first Iliad,

"Αἶψ' ἐλὼν ὃ δέ κεν κεχολώσεται ὄνκον ἔκωμαι.

Auferam; ille autem indignabitur ad quem venero.

Which has been sometimes imitated by the Latins, as we have made appear in the Latin Method.

7. The same happens sometimes, even when the following word begins with a consonant; as,

Εἰδὲ κεν οἴκαδ' ἔκωμαι φίλην ἐς πατρίδα γαῖαν. Odyss. 2.

Quod si domum venero, in charam patriam.

8. The long vowels are frequently shortened before σ.

9. Prepositions that either begin or end with one of the three common vowels, make this vowel short, either in composition, or out of composition; as ἐπὶ.

10. A privative is commonly short.

CHAP. II.

Of the particular Rules of Quantity.

And first of the three common Vowels before the Penultima.

THE particular rules of quantity ought to be considered according to the three common vowels α, ι, υ.

They are very often short or long indifferently in several words, which upon that account admit of no difficulty, because they may be taken either way.

GENERAL RULE for the three Vowels A, I, Y.

Generally speaking, they are short in all syllables, but those which we shall except in the following articles and chapters.

EXCEPTIONS.

I. Of A before the penultima.

1. A is long, when it supplies the place of the augment, as *ἤϊον* for *ἦϊον*, *I did hear*, from *αἶψα*, *to hear*.

2. A privative, which of itself is short, is sometimes lengthened, where there happen to be three short syllables successively; as *ἀκόματος*, *indefatigable*; *ἀθάνατος*, *immortal*.

3. A is likewise long before a vowel in the following words; *αἰνῶς*, *always flowing*, for *αἶνῶς*, instead of which they likewise use *αἰνῆατος*, *perennis*, *eternal*: *αἰετός*, *aerius*, *airy*: *αἰθαλής*, *always green*: *Αἶνες*, *Aones*: *αἶσσω*, *to rush*, *to fall upon*: *αἶψή*, *an impetuous motion*: *αἶψες*, from the singular *αἶψξ*, *a violent motion*: *ἀσάτος* (where the middle α is long) *who does not leave unpunished*; or *very prejudicial*; or *inviolable*, *invulnerable*: *ἀτελέστατον*, *imperfect*, *unuseful*: *Βρυγῆος*, *a bragger*, *a prattler*: *βιάζομαι*, *to use force or violence*: *ἐλαῖνος*, *oleaginous*, *made of an olive tree*: *ἰάομαι*, *to cure*.

4. Likewise the derivatives of *λᾶας*, *a stone*: *λαῖνος*, *made of stone*. It is also long before consonants in the following words:

5. Before γ, in *σφραγίζω*, *sigillo*, *to seal*: *ναυαγέω*, *to be shipwrecked*: *ναυάγιον*, *shipwreck*.

6. Before δ: *ἀδνηκός*, *overcome with grief*, for *ἀνδνηκός*, from *ἀνδῶ*, *to be tired and heavy*, *to be uneasy*.

7. Before θ, in *ῥάθυμος*, *lazy or negligent*: *ἰθαγενής*, *legitimate*.

8. Before κ, in *ἀκῆσιος*, *involuntary*: *διάκονος*, *a deacon or minister*: *λακίω* for *ληκίω*, *to resound*.

Likewise in numerals in *ἑσσιος*; as *διακῆσιος*, *τριακῆσιος*, plural *διακῆσιοι*, *two hundred*; *τριακῆσιοι*, *three hundred*, and such like.

9. Before λ, *φαλαίνη*, *balæna*, *a whale*: *cicindela*, *a glow-worm or gnat*: *ἄλοφος*, *non cristatus*: *ἄλοσίνη*, *Nicand. folly, madness*.

10. Before μ , in $\acute{\alpha}\mu\alpha\tau\omicron\varsigma$, *harvest*, and $\acute{\alpha}\mu\alpha\tau\acute{\omicron}\varsigma$, *harvest time*.
 11. Before ν , in $\kappa\epsilon\acute{\alpha}\lambda\iota\omicron\nu$, *the skull*: $\mu\alpha\upsilon\kappa\acute{\iota}\omicron\varsigma$, *furious, mad*: $\acute{\alpha}\nu\epsilon\phi\acute{\iota}\delta\eta$, *consobrinus, a nephew*: $\tau\iota\tau\acute{\alpha}\nu\iota\omicron\varsigma$, *belonging or relating to Titan*.
 12. Before ω , in $\delta\epsilon\alpha\pi\acute{\iota}\tau\eta\varsigma$, *fugitive*: $\nu\alpha\pi\acute{\iota}\alpha$, *sinapi, mustard*.
 13. Before ς , in $\acute{\alpha}\gamma\acute{\alpha}\omicron\mu\alpha\iota$, *to use prayers or imprecations*: $\acute{\alpha}\gamma\eta\tau\eta\varsigma$, *a priest, one that prays*; fem. $\acute{\alpha}\gamma\eta\tau\epsilon\upsilon\varsigma$, *a priestess*: $\kappa\acute{\alpha}\rho\alpha\beta\omicron\varsigma$, *carabus, a lobster*: $\acute{\alpha}\mu\acute{\alpha}\rho\alpha\kappa\omicron\varsigma$, *amaracus, marjorum*: $\mu\alpha\epsilon\upsilon\acute{\omicron}\mu\alpha\iota$ for $\mu\eta\epsilon\upsilon\acute{\omicron}\mu\alpha\iota$, *to wind skains*: $\phi\lambda\upsilon\alpha\gamma\omega$, *to trifle*.
 14. Before σ , in $\epsilon\pi\alpha\gamma\acute{\epsilon}\sigma\iota\mu\omicron\varsigma$, *execrable*: $\epsilon\upsilon\alpha\gamma\alpha\sigma\acute{\iota}\alpha$, *a good habit of body*: $\kappa\omicron\gamma\acute{\epsilon}\sigma\iota\omicron\nu$, *a little girl*.
 15. Before τ , in $\acute{\alpha}\tau\epsilon\gamma\omicron\varsigma$, for $\epsilon\tau\epsilon\gamma\omicron\varsigma$, *alter, another*. Likewise $\delta\acute{\alpha}\tau\epsilon\gamma\omicron\nu$ for $\tau\acute{\omicron}\epsilon\tau\epsilon\gamma\omicron\nu$, *alterum*.
 In the compounds of $\lambda\acute{\alpha}\alpha\varsigma$; as $\lambda\alpha\tau\omicron\mu\acute{\iota}\alpha$, *lapidicina, quarry*: $\lambda\alpha\tau\acute{\upsilon}\pi\omicron\varsigma$, *lapicida, a stone-cutter*: $\delta\iota\delta\upsilon\mu\alpha\tau\acute{\omicron}\kappa\omicron\varsigma$, *brought to bed of twins*.
 16. Before χ , in $\tau\epsilon\acute{\alpha}\chi\epsilon\gamma\omicron\varsigma$, *fish, taken from $\tau\epsilon\alpha\chi\acute{\upsilon}\varsigma$, Ion. $\tau\epsilon\gamma\chi\acute{\upsilon}\varsigma$, rough*.

II. *Of I before the penultima.*

1. *I* is long before a vowel, in $\acute{\iota}\alpha\omicron\mu\alpha\iota$, *to heal, to cure*: $\acute{\iota}\alpha\tau\epsilon\acute{\omicron}\varsigma$, *a physician*: $\acute{\iota}\acute{\alpha}\sigma\iota\mu\omicron\varsigma$, *curable*: $\acute{\iota}\nu\tau\eta\varsigma$, *a physician*: $\acute{\iota}\acute{\omega}\omega$, *to cry out, to make a noise*: $\acute{\iota}\nu\gamma\acute{\eta}$, *sibilus, whistling*: $\acute{\iota}\nu\gamma\mu\omicron\varsigma$, *the same*: $\acute{\iota}\omega\chi\mu\omicron\varsigma$, *pursuit of the enemy*: $\Pi\acute{\iota}\epsilon\gamma\omicron\varsigma$, *a mountain of Thessaly*: $\Pi\epsilon\gamma\acute{\iota}\alpha$, $\Pi\acute{\epsilon}\gamma\iota\omicron\varsigma$, $\Pi\epsilon\gamma\acute{\iota}\delta\epsilon\varsigma$, *the muses*.
 2. In the compounds of $\acute{\iota}\omicron\varsigma$, *poison*: $\acute{\iota}\omicron\epsilon\delta\acute{\alpha}\lambda\omicron\varsigma$, *venomous, that casts forth poison*: $\acute{\iota}\omega\chi\acute{\epsilon}\alpha\iota\epsilon\chi$, *quæ sagittis gaudet*.
 And in $\acute{\delta}\acute{\iota}\omicron\mu\alpha\iota$, *to think, to judge*.
 $\Pi\alpha\lambda\acute{\iota}\omega\xi\iota\varsigma$, *pursuit*: $\pi\omicron\gamma\acute{\omicron}\delta\acute{\xi}\iota\varsigma$, *pursuit*.
 $\Pi\alpha\acute{\iota}\nu\omega$, *to fatten*: $\acute{\iota}\acute{\alpha}\acute{\iota}\nu\omega$, *to gladden*: $\chi\iota\omicron\nu\acute{\omicron}\epsilon\iota\varsigma$, *snowy*: $\Phi\theta\acute{\iota}\omega\tau\eta\varsigma$, *of Phthia*.
 It is also long before consonants in the following words; as,
 3. Before β , in $\acute{\alpha}\lambda\acute{\iota}\beta\alpha\tau\tau\omicron\nu$, *Nicand. sale tinctum, dipt in salt*.
 4. Before γ , it is almost always long: $\rho\acute{\iota}\gamma\acute{\omega}$, *rigeo, to be stiff with cold*.
 5. Before δ , in $\pi\acute{\omega}\delta\acute{\upsilon}\omega$, *to flow, to spurt up*: $\Pi\delta\acute{\upsilon}\tau\eta\varsigma$, *a proper name*: $\chi\epsilon\lambda\acute{\iota}\delta\acute{\omega}\nu$, *Hesiod, a swallow*.
 6. Before θ , in $\acute{\iota}\theta\acute{\upsilon}\nu\omega$, *dirigo*, II. ψ . but it is short in *Hesiod*, as also $\acute{\iota}\theta\acute{\upsilon}\nu\tau\omega\gamma$, *a director or governor*, and such like.
 7. Before κ , in $\acute{\iota}\kappa\epsilon\sigma\acute{\iota}\alpha$, *supplication*: $\acute{\iota}\kappa\acute{\epsilon}\sigma\iota\omicron\varsigma$, *a suppliant*: $\nu\acute{\iota}\kappa\acute{\omega}$, *to overcome*: $\Phi\omicron\iota\iota\kappa\acute{\iota}\omicron\epsilon\iota\varsigma$, *a Phœnician*: $\Phi\epsilon\iota\kappa\alpha\lambda\acute{\epsilon}\omicron\varsigma$ and $\Phi\epsilon\iota\kappa\acute{\alpha}\delta\eta\varsigma$, *dreadful, terrible*.
 8. Before λ , in $\acute{\iota}\lambda\epsilon\omega\varsigma$, *favourable, propitious*: $\acute{\iota}\lambda\upsilon\acute{\omicron}\epsilon\iota\varsigma$, *limosus, muddy*: $\acute{\iota}\lambda\alpha\delta\acute{\delta}\omicron\nu$, *in troops, in crowds*: $\acute{\iota}\lambda\alpha\sigma\mu\omicron\varsigma$, *propitiation*: $\mu\epsilon\lambda\lambda\acute{\iota}\lambda\omega\tau\omicron\nu$, *melilot, a sort of herb*: $\delta\omicron\mu\acute{\iota}\lambda\alpha\delta\acute{\delta}\omicron\nu$, *in crowds*: $\delta\omicron\mu\acute{\iota}\lambda\omega$, *to converse*: $\pi\acute{\omega}\lambda\acute{\epsilon}\omega$, *to heap up, to press upon*: $\phi\acute{\iota}\lambda\eta\tau\epsilon\upsilon\acute{\omega}$, *to kiss*: $\chi\acute{\iota}\lambda\epsilon\acute{\upsilon}\omega$, *to feed*: $\chi\acute{\iota}\lambda\iota\alpha$, $\tau\acute{\alpha}$, *a thousand*: $\chi\acute{\iota}\lambda\iota\acute{\alpha}\varsigma$, $\acute{\alpha}\delta\omicron\varsigma$, *a thousandth*: $\acute{\iota}\lambda\iota\omicron\nu$, *the city of Troy*.
 9. Before μ , in $\beta\epsilon\mu\acute{\iota}\omega$, *to be angry, to gnash one's teeth, to threaten*: $\acute{\iota}\mu\acute{\epsilon}\gamma\omega$, *to desire*: $\acute{\iota}\mu\epsilon\gamma\acute{\epsilon}\iota\varsigma$, *desirable*: $\mu\acute{\iota}\mu\acute{\omicron}\mu\omicron\mu\alpha\iota$, *to imitate*: $\mu\acute{\iota}\mu\eta\mu\alpha$, *a pattern or model to imitate*: $\mu\acute{\iota}\mu\eta\tau\acute{\omicron}\varsigma$, *imitable*. Likewise in the compounds and derivatives of $\tau\acute{\iota}\mu\acute{\eta}$, *honour*: $\tau\acute{\iota}\mu\acute{\iota}\omicron\varsigma$, *honourable*: $\phi\omicron\mu\acute{\omega}\delta\eta\varsigma$, *made of packthread*.

10. Before *ν*, in all verbs in *ινέω*; as *κινῶ*, to move: *κινῶμι*, the same: and in *γίνομαι*, to be, or to be made, to be present: *γινώσκω*, to know: *δίνησις*, a whirling, or turning round: *δινῆεις*, whirling, turning round: *ἰξινέος*, a wild fig: *ἰνίον*, the hind part of the head: *ἀκροθίνια*, first fruits: *πινώσκω*, to advise, to reclaim a person; *σίνομαι*, to hurt, to prejudice: *δελφίνιος*, taken from *δελφίς*, a dolphin: *ἀγινέω*, to lead, to conduct.

11. Before *ω*, in *λιπαρέω*, to pray, to intreat: *ῥιπίζω*, to fan: *διίπετῆς*, fallen from heaven, come from Jupiter: *ἠνίπαπε*, Odysseus. 20. increpuit, he reprimanded, he chided.

12. Before *ς*, always long; as *Σεμίραμις*, a proper name.

13. Before *σ*, in *ἰσοφαγίζω*, to be like, to make like: *ἰσαῖος*, like, equal: *ἰσάζω*, to render equal: *ἰσῖθεος*, God-like, equal to God: *κοκκίσσαλος*, the dust that flies: *μισῶ*, to hate: *Σίσυφος*, a proper name: *φθισήνορ*, a destroyer of mankind: *σισύμβριον*, serpyllum.

14. Before *τ*, in *ἰτιά*, salix, a willow tree: *σιτεύω*, to nourish: *Τίτυρος*, a proper name: *Τριτωνίς*, *Τριτογενής*, *Τριτογένεια*, Minerva: *φίτῶ*, to produce: *φίτυμα*, a plant or root.

15. Before *φ*, in *διφάω*, to search; *διφήτωρ*, one that searches or inquires. Likewise in *ἴφι*, strongly, with its derivatives and compounds: *Ἰφιγένεια*, a proper name: *ἴφιος*, strong, robust: *ἰφίνοος*, one that has a strength of judgment: *τριφυλλίς* trifolium, trefoil.

16. Before *χ*, in *κιχάνω*, to find: *κίχωρα*, succory: *κίχωριον*, the same.

III. Of *τ* before the Penultima.

1. *τ* is long before a vowel in *Ἐνύαλιος*, Mars, warlike: *κνάντος*, of a blueish or gray colour: *κνανοχαίτης*, one that begins to have gray hairs, an epithet of Neptune: *μυελός*, marrow: *μύζος*, that has its tail cut: *μυνδόκος*, a place of retreat for the mice: *πύελος*, a bath: *πυετήν*, coagulum, curds, or any thing coagulated: *πλατύαζω*, to pronounce ill, opening the mouth too wide: *ὑετός*, rain.

It is also long before consonants in the following words:

2. Before *γ*, as in the obliques of *θυγάτηρ*, *ἔγος*, a daughter: though in the nominative it is frequently short in Homer and others: in *μυγαλήν*, mus araneus, a sort of weasel, whose bite is venomous.

3. Before *δ*, in *κύνδιμος*, illustrious: *κυνδάλιμος*, the same, Od. *γ. κυνδαίνω*, to render famous: *κυνδῶ*, the same: *μυδαλέος*, moist.

4. Before *θ*, in *ἔρυθρίῶ*, to blush: *ἔρυθραίνω*, to make blush: *πυθεδών*, Nicander, stink: *μυθέομαι*, to say, to speak: and its compounds, *παραιμυθέομαι*, to comfort, to encourage: *παραιμύθιον*, consolation.

5. Before *κ*, in *ἔγκυκλιῶ*, to detain, to hinder: *ἔγκυκλιῶ*, the same, Od. *γ. μυκᾶομαι*, to bellow: *μυκηθμός*, bellowing: *φυκίον*, moss, sea froth, paint: *φυκίεις*, full of such froth or moss.

6. Before *λ*, in *δύλακίς*, a sort of poppy: *δύλακος*, a bag: *κογχύλιον*, a kind of muscles: *μυλιάω*, to gnash with one's teeth: *σκύλομαι*, *σκυλεύω*, *συλάω*, and *συλεύω*, to plunder: from *σκύλον* or *σῦλον*, spoliolum, spoils: *σφονδύλιον*, the chine bone: *ἱλαῖος*, silvius, that produces a great deal of wood: *ἱλακῶ*, Oppian, to bark: *ἱλακῶεις* and

and ἰλακίδης, names of dogs: ἰλακόμωρος, accustomed to barking: φύλοπις, pugna, battle.

7. Before *μ*, in the possessive pronouns of the second person: ἡμέτερος, vester, yours.

And in θυμόομαι, to be angry, as well as other derivatives of θυμός, animus, heart, courage: likewise in κυμαίνω, to float, to swell: κρυμώδης, cold: λυμαίνω, to hurt, to purify: μυμώω, to reprimand.

8. Before *ν*, in some compounds of the preposition σύν; as συνίημι, to know, to understand: συνεχής, continued: ξυνώνω, to join: Περύνειος, a name of Apollo.

9. Before *π* in λυπτόμαι, to be sorrowful: τρυπάω, to make a hole, to pierce through: τρύπανον, terebra: τρύπημα, a hole, and its derivatives.

10. Before *ρ*, in γυγώω, to turn round: κύριος, master or lord: μυρίος, multiplex, manifold, infinite: μύρια, ten thousand: μύραινα, lamprey, with its derivatives, and the verbs in υγίω: πλημμυρίω, to drown, to overflow: πλημμυρία, the ebbing of the sea, waves, inundation.

In the derivatives of πῦρ, fire; as πυραμῖς, a pyramid: Πυραΐχμης, Pyraechmes, &c.

11. Before *σ*, commonly long in the first syllables; as μυσᾶρις, abominable: φυσάω, to blow. Likewise in some compounds of λύω, to loose, to deliver: or of λύσις, loosening, or delivery; as λυσιππος, that which frees from pain, which delivers, or comforts: λυσιζωνος, which loosens the girdle: λυσιμελής, which loosens or eases the limbs: λυσιμέριμος, which frees from care.

12. Before *τ*, in ἀτρυάνη, an epithet of Minerva: αὔτιω, to cry out: φυτάλμιος, sator, one that produces: φυτάλια, a place planted with trees.

13. Before *φ*, in εἰλυφάζω, to whirl round, to turn round: τυφόομαι, to be proud: τυφομανής, proud, vain: τυφομανία, pride, insolence.

14. Before *χ*, in βρύχομαι, to gnash with one's teeth: βρυχάομαι, to roar: σμύχομαι, to burn.

15. *γ* is doubtful in the following words: πυραυγής, shining like fire: σφρίζω, to play upon the flute: φυσάω, to knead: and θυγάτηρ, a daughter: whose other cases have *ν* long, as we have observed already.

CHAP. III.

Of the three common Vowels of the Penultima.

I. Of A penultima.

1. **A** Is long before a vowel, in δαῖς, levir, a brother-in-law: εἰών, genitive plural bonorum: κεῖας, the head: λαίγξ, a pebble: Θαῖς, Λαῖς, Ναῖς, Πτολεμαῖς, proper names: Λυκάων, Μαχάων, Χάων, and such like proper names: Ποσειδάων, Neptune: παμφαής, resplendent of all sides.

2. In

2. In appellatives in *αὸς*; as *λαὸς*, the people: and its derivatives; *ναὸς*, a temple; *παὸς*, affinis, a relation.

3. In the compounds of *ἄω*, *spiro*; as *ζαῆς*, blowing violently; *ἄλιας*, blowing upon the sea.

4. In the compound of *κεράω*, to mix; as *εὐκερᾶς*, one that is of a good temper or constitution.

5. Likewise in those of *αἰῖξ*, violence or impetuosity, or of *αἰσσω*, to rush upon; as *πολύαἰξ*, violent, impetuous.

6. In verbs in *άω*, when there precedes an *σ* or a *ξ*; as *ἰάω*, to suffer, to permit; *περάω*, to go through.

7. In the Æolic genitives in *αο*, and in *άων*; as *Αἰνείαο*, *Æneæ*; *Αἰνείων*, *Ænearum*.

8. As often as the Doric *α* comes from *η*; as *ἀγάνωρ*, for *ἀγῆνωρ*, strong, stout, proud.

A is likewise long.

9. Before *γ*, in *ἀαγῆς*, that cannot be broke; *δαγῆς*, crystal, ice; *δυσπραγῆς*, unfortunate; *σφραγῆς*, a seal; *ταγῆς*, dux, a captain.

10. Before *δ*, in *ὀπαδὸς*, a lacquey; *σπάδιξ*, termes, the branch together with the fruit.

11. Before *κ*, in *ἄκων*, for *ἀκίαν*, invitus, unwilling; *κῆκων*, between white and yellow.

12. Before *λ*, in *ἀμάλη*, manipulus, a sheaf; *καλὸς*, handsome; *δαλὸς*, a torch; *Ὀμφάλη*, a proper name; *τρικέφαλος*, triceps, three-headed.

13. Before *μ*, in *θυμίαμα*, thymiaama, perfume: *ἀκρόαμα*, acroama, music; and such like verbals in *α* pure.

14. Before *ν*, in *ἐξανος*, a feast wherein each person brings his portion; *ικάνω*, to come; *κίχάνω*, to overtake; *φθάνω*, to prevent. Likewise in dissyllables in *ανος*: *δανὸς*, dry; *τεανὸς*, open, plain, manifest. The gentiles in *ανος*: *Ἰεξανὸς*, *Βρετανὸς*, and their feminines *Βρετανίς*: those that have more than three syllables, *Ἰελιανὸς*, except *Ὠκεανὸς*, the Ocean. Likewise those in *άνωρ*, *ἀγάνωρ*, brave, valiant; *Βιάνωρ*, a proper name.

15. Before *ω*, in *Ἐναπος*, the name of a river: *Ἰάπυξ*, the name of a wind: *Περίππος*, a proper name; and Attic *ἅπας* and *ἅπαν*, all, which are short Ionic.

16. Before *ξ*, in *θυμαξῆς*, pleasant, agreeable; *καεῖς*, squilla, a sort of fish; *κατάξα*, imprecation; *πάξαρος*, vain, useless; *τιάξα*, a tiara. And the masculine dissyllables in *αρος*; as *λαῆρος*, larus, a sea bird: likewise polysyllables; as *πυσταρὸς*, detestable.

17. Before *σ*, in the penultima of the future of verbs in *άω*, or *εάω*; as *ἀκροάσω*, I will hear; *πειράσω*, I will try.

18. In *πῆξις*, a sale; *φᾶσις*, fama, fame, for which reason they are circumflexed.

19. In the feminine participle of the first aorist; as *τύψασα*, quæ verberavit.

20. In the dative plural, where the penultima of the dative singular is long by position: *τύψασι*, with the penultima long, because of its being long in *τύψαντι*. In the same manner *ἐλμισι*, the plural long, by reason of the singular *ἐλμινθι*, taken from *ἐλμινς*, lumbricus, a worm.

21. Before τ , in $\alpha\tau\omicron\varsigma$, *hurtful*; $\alpha\kappa\epsilon\alpha\tau\omicron\varsigma$, *merum, pure, or unmixed wine*; $\alpha\nu\acute{\alpha}\tau\omicron\varsigma$, *incurable*; $\alpha\pi\lambda\alpha\tau\omicron\varsigma$, *very large*; $\alpha\pi\acute{\alpha}\epsilon\alpha\tau\omicron\varsigma$, *execrable*; $\delta\iota\alpha\tau\omicron\varsigma$, *visible*; $\omicron\epsilon\alpha\tau\omicron\varsigma$, *the same*, $\alpha\delta\omicron\epsilon\alpha\tau\omicron\varsigma$, *invisible*; $\delta\upsilon\sigma\pi\acute{\epsilon}\epsilon\alpha\tau\omicron\varsigma$, *difficult to pass through*; $\iota\alpha\tau\epsilon\omicron\varsigma$, *a physician*; $\kappa\alpha\iota\epsilon\alpha\tau\omicron\varsigma$, *the name of a river*; $\kappa\epsilon\alpha\tau\eta\varsigma$, *crater, a bowl*; $\phi\epsilon\alpha\tau\eta\varsigma$ and $\phi\epsilon\acute{\alpha}\tau\omega\varsigma$, *of the same tribe*.

In the names of precious stones: $\alpha\chi\acute{\alpha}\tau\eta\varsigma$, *an agate*; $\gamma\alpha\gamma\acute{\alpha}\tau\eta\varsigma$. In gentiles in $\acute{\alpha}\tau\eta\varsigma$, whose feminines are in $\acute{\alpha}\tau\iota\varsigma$; as $\Sigma\pi\alpha\rho\epsilon\tau\iota\acute{\alpha}\tau\eta\varsigma$, *a Spartan*, &c. Except $\Gamma\alpha\lambda\acute{\alpha}\tau\eta\varsigma$, $\Delta\alpha\lambda\mu\acute{\alpha}\tau\eta\varsigma$, $\Sigma\alpha\epsilon\mu\acute{\alpha}\tau\eta\varsigma$, $\Sigma\alpha\upsilon\omicron\mu\acute{\alpha}\tau\eta\varsigma$.

22. Before χ , in $\iota\acute{\alpha}\chi\omega$, *to make a noise*, with its derivatives; $\tau\epsilon\alpha\chi\acute{\upsilon}\varsigma$, *rough*, with its compounds.

23. It is common in some others; as $\alpha\grave{\eta}\epsilon$, *aër, the air*; $\acute{\alpha}\omega\epsilon$, *a sword*; $\iota\acute{\alpha}\nu\omicron\varsigma$, *a fine dress*; $\acute{\alpha}\epsilon\iota\varsigma$, *one that is without a nose*; $\iota\alpha\chi\eta$, *a noise*.

II. Of I penultima.

1. I is long before a vowel in the Ionic feminines; as $\acute{\alpha}\nu\eta$, *for $\acute{\alpha}\nu\acute{\iota}\alpha$, sadness*; and such like.

2. In $\acute{\alpha}\nu\iota\omega$, *to be sad*; and its derivatives.

3. In $\alpha\iota\iota\acute{\alpha}$, and $\alpha\iota\iota\eta$, *a wound*; $\kappa\omicron\nu\acute{\iota}\alpha$, *dust*; $\kappa\alpha\lambda\acute{\iota}\alpha$, *a nest*; $\lambda\acute{\iota}\alpha\upsilon$, *valde, a great deal*; $\omicron\epsilon\mu\acute{\iota}\alpha$, *a fishing-rod*; except when they are shortened by licence.

4. $\Theta\epsilon\acute{\iota}\omicron\upsilon$, *a cable*; $\iota\nu\gamma\acute{\zeta}$, *motacilla*; $\pi\acute{\iota}\nu\gamma$ or $\pi\acute{\omega}\epsilon\iota\varsigma$, *pinguis*; $\kappa\acute{\iota}\omega\upsilon$, *a pillar*; $\pi\acute{\omega}\iota\omega\upsilon$, *fat*; $\pi\epsilon\acute{\gamma}\iota\omega\upsilon$, *serra, a saw*.

5. In $\phi\theta\acute{\iota}\omega$, *to corrupt*; $\chi\epsilon\acute{\iota}\omega$, *to anoint*; $\pi\epsilon\acute{\gamma}\omega$, *to saw*.

6. In the greatest part of the comparatives in $\acute{\iota}\omega\upsilon$; as $\beta\epsilon\lambda\tau\acute{\iota}\omega\upsilon$, *better*: but their neuter is oftener short.

7. In dissyllables in $\acute{\iota}\omicron\varsigma$, that are acuted on the last: $\kappa\epsilon\acute{\iota}\omicron\varsigma$, *aries, a ram*: $\acute{\iota}\omicron\varsigma$, *poison, an arrow*: but $\acute{\iota}\omicron\varsigma$, *unus*, is short.

Before consonants it is also long in these words; viz.

8. Before β , $\acute{\alpha}\kappa\epsilon\iota\epsilon\lambda\acute{\epsilon}\varsigma$, *diligent, exact*, with its derivatives; $\epsilon\grave{\rho}\upsilon\sigma\acute{\iota}\epsilon\eta$, *mildew or blasting*; $\delta\alpha\lambda\acute{\iota}\epsilon\omega$, *to press, to crush*; $\acute{\iota}\epsilon\iota\varsigma$, *a kind of bird*; $\epsilon\acute{\iota}\epsilon\eta$, *pruina, hoar frost*.

9. Before γ , in $\pi\acute{\omega}\nu\gamma\omicron\varsigma$, *choaking*; $\rho\acute{\iota}\gamma\omicron\varsigma$, *excess of cold*; $\sigma\iota\gamma\eta$, *silence*.

10. Before δ , in $\epsilon\iota\lambda\delta\acute{\omicron}\nu$, *convolution*; $\kappa\acute{\iota}\delta\eta$, *nettle*; $\pi\acute{\omega}\delta\alpha\acute{\zeta}$, *a fountain*; $\chi\epsilon\lambda\acute{\iota}\delta\acute{\omicron}\nu$, *a swallow*; $\chi\lambda\acute{\iota}\delta\eta$, *softness, voluptuousness*.

11. Before θ , in $\beta\epsilon\theta\acute{\omega}$, *to be heavy or sleepy*; $\beta\epsilon\theta\acute{\omicron}\varsigma$, *heaviness*; $\epsilon\grave{\gamma}\theta\upsilon\varsigma$, *heavy*; $\epsilon\grave{\gamma}\theta\omicron\varsigma$, *a wool-carder, a servant-maid, a labourer, or worker at the harvest*; $\epsilon\grave{\gamma}\theta\epsilon\acute{\upsilon}\varsigma$, *the same*; $\acute{\iota}\theta\acute{\upsilon}\varsigma$, *rectus, straight*; $\kappa\epsilon\theta\eta$, *barley*; $\Sigma\acute{\iota}\theta\acute{\omicron}\nu$, *a mountain of Thracia*.

12. Before κ , in $\kappa\acute{\iota}\kappa\upsilon\varsigma$, *vis, robur, strength*; $\acute{\alpha}\kappa\iota\kappa\upsilon\varsigma$, *weak*; $\nu\acute{\iota}\kappa\eta$, *victory*; $\Phi\omicron\nu\acute{\iota}\kappa\eta$, *Phœnicia*; $\phi\iota\epsilon\acute{\iota}\kappa\eta$, *dread or fear, the roaring of the sea, the shaking with an ague, or through cold*.

13. Before λ , in $\acute{\alpha}\gamma\gamma\acute{\iota}\lambda\omicron\varsigma$, *white clay*: $\acute{\iota}\lambda\delta\varsigma$, *mud*; $\kappa\omicron\nu\acute{\iota}\lambda\eta$, *cunila, a kind of herb*; $\nu\epsilon\omicron\gamma\acute{\iota}\lambda\omicron\varsigma$ or $\nu\epsilon\omicron\gamma\acute{\iota}\lambda\eta\varsigma$, *new-born*; $\omicron\mu\acute{\iota}\lambda\omicron\varsigma$, *a crowd or multitude*; $\pi\acute{\epsilon}\delta\acute{\iota}\lambda\omicron\upsilon$, *a cord to bind the feet with*; $\pi\acute{\omega}\acute{\iota}\lambda\omicron\varsigma$, *a hat, an arrow, a club*; $\sigma\mu\acute{\iota}\lambda\alpha\acute{\zeta}$, *taxus, a yew tree*; $\sigma\mu\acute{\iota}\lambda\eta$, *a penknife, a shoemaker's cutting-knife*; $\sigma\pi\acute{\iota}\lambda\omicron\varsigma$, *a spot*; $\psi\acute{\iota}\lambda\omicron\varsigma$, *thin, slender*; $\chi\acute{\iota}\lambda\omicron\varsigma$, *pabulum, food, forage*.

14. Be-

14. Before μ , in $\beta\epsilon\iota\mu\eta$, *force*; $\beta\epsilon\iota\mu\omega$, *Proserpine*; $\iota\phi\theta\iota\mu\oslash\varsigma$, *brave, stout*; $\kappa\lambda\iota\mu\alpha\zeta$, *a ladder*; $\lambda\iota\mu\oslash\varsigma$, *hunger, famine*; $\mu\iota\mu\oslash\varsigma$, *a buffoon*; $\sigma\iota\mu\oslash\varsigma$, *flat-nosed*; $\phi\iota\mu\oslash\varsigma$, *corn, packthread, a halter*; $\tau\iota\mu\grave{\eta}$, *honour*; $\acute{\alpha}\tau\iota\mu\oslash\varsigma$, *one that is not honoured*: and in compounds terminating in $\mu\oslash\varsigma$; as $\iota\phi\theta\iota\mu\oslash\varsigma$, *brave, valiant*.

15. Before ν , in $\gamma\upsilon\gamma\iota\upsilon\sigma\iota\varsigma$, *a kind of frog*; $\epsilon\gamma\iota\upsilon\sigma\iota\varsigma$, *a wild fig-tree*; $\delta\alpha\mu\iota\upsilon\sigma\iota\varsigma$, *thick, frequent*; $\tau\epsilon\iota\upsilon\alpha\zeta$, seu $\delta\epsilon\iota\upsilon\alpha\zeta$, *a sort of three-cornered sieve*; $\delta\epsilon\iota\delta\alpha\kappa\iota\upsilon\eta$, *wild lettuce*; $\kappa\lambda\iota\upsilon\eta$, *a bed*; $\rho\iota\upsilon\sigma\iota\varsigma$, *skin*; $\chi\alpha\lambda\iota\upsilon\sigma\iota\varsigma$, *a bridle*; $\kappa\alpha\mu\acute{\alpha}\gamma\iota\upsilon\alpha$, *a pestilential lake in Sicily*; $\kappa\acute{\alpha}\mu\iota\upsilon\sigma\iota\varsigma$, *a furnace*; $\sigma\acute{\epsilon}\lambda\iota\upsilon\sigma\iota\varsigma$, *parsley*, and several others terminating in $\iota\upsilon\sigma\iota\varsigma$, or $\iota\upsilon\sigma\iota\upsilon$.

We must except, 1. nouns of matter; as $\delta\epsilon\upsilon\iota\upsilon\sigma\iota\varsigma$, *oak*, whose feminines however make the penultima long; as $\mu\omicron\lambda\upsilon\sigma\epsilon\delta\iota\upsilon\eta$, *made of lead*. 2. Trissyllables in $\iota\upsilon\eta$, whose first is long; as $\acute{\alpha}\zeta\iota\upsilon\eta$, *a hatchet*; $\delta\omega\tau\iota\upsilon\eta$, *a gift*; $\epsilon\lambda\zeta\iota\upsilon\eta$, *the name of an herb*; $\iota\sigma\mu\iota\upsilon\eta$, *a fight*.

3. These two dissyllables, $\rho\iota\upsilon\eta$, *a file*; $\delta\iota\upsilon\eta$, *vortex*.

But it is also long in verbs in $\iota\upsilon\omega$ or $\iota\upsilon\omicron\mu\alpha\iota$; as $\kappa\lambda\iota\upsilon\omega$, *to incline*; $\kappa\epsilon\iota\upsilon\omega$, *to judge*; $\gamma\iota\upsilon\omicron\mu\alpha\iota$, *to be, to be made*.

16. Before ω , in $\gamma\epsilon\iota\pi\epsilon\upsilon\sigma$, *piscator, a fisherman*; $\epsilon\upsilon\epsilon\iota\pi\oslash\varsigma$, *Euripus*; $\epsilon\iota\pi\omega$, *to give impertinent language*; $\epsilon\iota\pi\grave{\eta}$, *injurious language*; $\rho\iota\pi\grave{\eta}$, *the shooting of an arrow*; $\kappa\upsilon\iota\pi\oslash\varsigma$, *a niggardly fellow*; $\sigma\kappa\iota\pi\omega$, or $\sigma\kappa\iota\pi\omega$, *scipio, a staff*.

Before ϵ it is short, conforming thus to the general rule; however $\iota\gamma\oslash\varsigma$, *Irus*, and $\iota\epsilon\oslash\varsigma$, *holy*, are excepted. It is also short before σ , except $\acute{\alpha}\gamma\chi\iota\sigma\iota\varsigma$, $\beta\epsilon\iota\sigma\epsilon\upsilon\sigma$, *names of men*.

17. Before τ , in $\acute{\alpha}\kappa\omicron\iota\upsilon\tau\oslash\varsigma$, *wolf's-bane, a kind of herb*; $\kappa\lambda\iota\upsilon\sigma$, *the descent of a mountain*; $\lambda\iota\tau\oslash\varsigma$, *a ragged shirt*; $\lambda\iota\tau\oslash\varsigma$, *simple, mean*; $\acute{\alpha}\tau\iota\oslash\varsigma$, *despised, unpunished*; $\sigma\iota\tau\oslash\varsigma$, *frumentum, wheat*; $\tau\iota\tau\grave{\alpha}\nu$, $\tau\epsilon\iota\tau\omega$, $\tau\iota\phi\omega\varsigma$, *proper names*; $\phi\iota\tau\upsilon\varsigma$, *a father*; $\phi\epsilon\iota\tau\tau\omega$, *to fret, to fume, to make a noise*. Likewise in nouns ending in $\iota\upsilon\eta$, $\iota\upsilon\eta\varsigma$, $\iota\upsilon\iota\varsigma$; as $\acute{\alpha}\phi\epsilon\rho\omicron\delta\iota\tau\eta$, *Venus*; $\omicron\pi\lambda\iota\tau\eta\varsigma$, *armed*; $\delta\omega\iota\tau\iota\varsigma$, *a sort of herb*. We must however except $\kappa\epsilon\iota\tau\eta\varsigma$, *a judge*, and such like nouns formed from verbs that shorten the penultima of the perfect.

18. Before ϕ , in $\gamma\epsilon\iota\phi\oslash\varsigma$, $\delta\iota$, *a net*; $\Sigma\epsilon\iota\phi\oslash\varsigma$, *an island*; $\iota\phi\iota$, *vehemently*, with its derivatives and compounds; $\tau\iota\phi\oslash\varsigma$, *a squadron*; $\sigma\iota\phi\omega$, *a pipe*.

19. Nouns called barytons, viz. that are not accented on the last syllable, whether they be dissyllables or not, have also the penultima long, except $\kappa\alpha\kappa\epsilon\kappa\iota\upsilon\sigma$, *a crab or lobster*, and $\pi\acute{\iota}\sigma\iota\varsigma$, *nastiness*.

20. I is common in $\iota\epsilon\iota$, $\iota\omicron\upsilon$, $\iota\epsilon\iota\varsigma$; $\iota\epsilon$, $\iota\epsilon\iota$, $\iota\omicron\mu\epsilon\upsilon$, and such like, with their compounds.

Likewise in $\lambda\iota\alpha\upsilon$, *much, a great deal*; $\delta\iota\omega$, *I think, I judge*; $\tau\iota\omega$, *to honour, to punish*; $\eta\iota\alpha$, *I have been*; $\epsilon\upsilon\delta\iota\oslash\varsigma$, *calm, serene*; $\iota\pi\epsilon\upsilon\delta\iota\oslash\varsigma$, *exposed to the air*; $\epsilon\iota\pi\grave{\eta}$, *a reprimand*; $\epsilon\iota\pi\omega$, *to give injurious language*; $\iota\sigma\oslash\varsigma$, *equal*; $\iota\phi\omega$, *to snow*; $\epsilon\gamma\epsilon\iota\pi\omega$, *to evert, to destroy*; $\mu\epsilon\sigma\iota\tau\eta\varsigma$, *a mediator*; $\omicron\gamma\iota\omega$, *a constellation*.

III. Of τ penultima.

1. It is long before a vowel, in $\epsilon\upsilon\acute{\nu}\omega$, *Bellona, the goddess of war*; $\theta\upsilon\acute{\alpha}\varsigma$, *a Bacchanalian*; $\mu\acute{\epsilon}\omega$, *to shut, to hide, to wink*; $\mu\upsilon\omega$, *a muscous part of the body*; $\mu\acute{\upsilon}\omega\psi$, *an ox fly, or gad-bee*; $\pi\acute{\iota}\omega$, *snot*; $\upsilon\omega$, *to rain*.

Likewise in the greatest part of the verbs in *ύω*, when it happens to be preceded, either by two consonants, or by a syllable long by nature; as *πύω*, to spit; *ξύω*, to shape, to scrape, to smooth; *πύπνύω*, to be busy; *ιδρύω*, to fix, to establish; *ώρυόμαι*, to howl, to cry out; except some that have the *υ* doubtful, as we shall take notice of hereafter.

Before consonants it is also long in some words; as,

2. Before *β*, in *έβος*, for *κυβός*, crooked.

3. Before *γ*, in *άμαρυγή*, brightness; *ώγῃ*, whistling, noise; *όλο- λυγών* and *όλολυγή*, howling; *πυγή*, clunes, the buttocks; *τεργών*, όνος, *ή*, a turtle dove.

4. Before *δ*, in *Αβδος*, Abydus; *βοτρυδόν*, in clusters; *έρικυδής*, famous; and other compounds of *κῦδος*, glory.

5. Before *θ*, in *βυθός*, depth, or hollow; *μῦθος*, a fable, or discourse; *άμυθος*, without fiction; *ζῦθος*, beer; *πῦθω*, to rot; *πυθώ*, corruption, stink.

6. Before *κ*, in *βρυκός*, a herald, a crier; *βρύκω*, to eat, to swallow; *συκῇ*, ficus, a fig-tree; *σύνκον*, ficus, a fig; *Φυκίς*, a kind of fish; *Φύκος*, alga, sea weed; *έγκύω*, arceo, to drive away, to hinder.

7. Before *λ*, in *άσυλον*, a place of refuge; *κύνδyla*, a sort of instrument for building of ships; *φύλη*, tribe, race, or family; *Φῦλον*, the same; *ύλη*, a wood or forest; *φύλαξ*, a guardian; *χυλός*, juice; *σφονδύλη* and *σπονδύλη*, a kind of root or insect.

8. Before *μ*, in *δυμός*, mind, courage; with its compounds; as *πρόθυμος*, ready; *μυμός*, to blame, to reprimand; *άμύμων*, blameless.

Likewise in verbals in *υμα*; as *θύμα*, victim, sacrifice; *κῦμα*, waves, storm; *άγρυμα*, seasoning; *έλυμα*, the handle, or the middle part of the plow; *φίτυμα*, fruit, plant; *μνῦμα* or *μνήμα*, mark, or token.

In most of the verbs in *υμι*; as *ζεύγνυμι*, to join.

In the oblique cases and plural number of the pronouns of the second person; as *έμεῖς*, *ύμῶν*, *ύμῖν*, *ύμᾱς*, *vos*, *vestrum*, *vobis*, *vos*.

9. Before *ν*, in *τύνη*, Dor. for *σὺ*, tu; *Δίκτυνα*, Diana; *θύνος*, *Hesych.* impetus, a violent motion; *άνεύθυνος*, accountable to no body; *κίνδυνος*, danger; *θύννος*, the name of a fish; *ξύνος*, common, and such like compounds of *σύν*; *γυνή*, a woman, with its compounds; *μῦν*, pretext, excuse, *Odys.* φ.

10. Before *π*, in *γρυπός*, hooked; *λύπη*, sadness; *ταύπες*, broad-footed.

11. Before *ρ*, in *άγκυρα*, anchor, or the name of a town; *άλιμυ- ρής*, salt, beaten by the sea, or falling into the sea with noise; *γίφυρα*, a bridge; *γῦρος*, a circle; *κινύρη*, a sort of instrument; *κῦρος*, authority; *λάφυρα*, spoils, or booty; *όλυρα*, a sort of grain; *όνόρυγος*, a sort of herb; *πάπυρος*, the tree or plant, of which paper was made; *πίτυρον*, bran; *πλημμυρίς*, the ebbing of the sea; *πυρός*, wheat; *σῦργξ*, a flute; *σφύρα*, a hammer; *τυρός*, cheese.

In a word, all the nouns in *υρος*, that have a long syllable before the penultima, whether by position, or by nature; as *δίζυρος*, miserable; *ίσχυρος*, strong.

In all verbs in *έρω*: as *φύρω*, to mix, to knead; *σύρω*, to drag, to draw.

12. Before *σ* it is almost always long, excepting verbals in *οσις*, which have it short; as *λύσις*, loosening; *φύσις*, nature; *χύσις*, fusio, infusion, pouring out; and such like.

13. Before *τ* it is long in verbals in *ύτης*, *ύτης*, and *ύτις*; as *μηνυτής*, an informer; *μηνυτήρ*, the same; *πρεσβύτις*, an old woman. Likewise in *ἀδάκρυτος*, not cried for, not wept for; *ἄυτή*, a noise; *βελυτός*, tempus vespertinum, the evening; *γῶγυτός*, a quiver; *Κωκυτός*, Cocytus, a river of hell; *λύτωρ*, solutor, a deliverer; *μηνύτωρ*, an adviser; *ρύτωρ*, a deliverer; *ρύτη*, ruta, rue, a kind of herb; *ρυτός*, drawn; *σκῦτος*, skin.

14. Before *φ* in, *κέλυφος*, the bark, or rind, the shell; *κυφός*, crooked; *κύφω*, a sort of punishment; *σύφω*, astringo, to squeeze, to press, to lind fast; *τύφω*, to burn, to smoak: *σύφος*, tow; *τύφος*, smoak, pride, arrogance.

15. Before *χ*, in *ἐμψυχος*, vitalis, vital; *τοίχωρῦχος*, which batters the walls; *τυμωρεῦχος*, a robber of sepulchres: and in all the verbs in *ύχω*; as *τερύχω*, attero, to break, to spoil; *βρύχω*, frendeo, strideo, to fume, to gnash with one's teeth: and in *βρυχή*, stridor, noise; *ψυχή*, the soul; *τεῦχος*, a carving tool; *ἐξερύχης*, one that makes a great noise.

16. It is common in *ἐρύκω*, to draw back, to hinder; *ἄνυμος*, unknown; *ὑδωρ*, aqua; and in the greatest part of verbs in *ύω*.

CHAP. IV.

Of the three common vowels at the end of words.

Of A final.

1. **I**T is long in the feminines taken from the masculine in *ος*; as *δικαία*, just, from *δίκαιος*; *ἁγία*, holy; *ἄρχαία*, ancient; *οικία*, domestic; *σιδηρία*, of iron; *καθαρά*, pure.

The following three poetics are excepted: *πότης*, venerable; *πέπυρα*, ripe; *δία*, divine; which their accent shows.

2. In all nouns in *ία*; as *φιλία*, friendship; *σοφία*, wisdom; *ἐπιθυμία*, desire, cupidity; *ἐξουσία*, power; *ἡγεμονία*, government; *ἱστορία*, history; *πενία*, poverty; *Καππαδοκία*, Cappadocia; *Γαλατία*, Galatia.

3. In nouns in *εία*, proceeding from verbs in *εύω*; as *βασιλεία*, kingdom, reign, royal power, from *βασιλεύω*, to reign; *δουλεία*, servitude, from *δουλεύω*. But the others in *εία* are short; as *βασιλίσια*, a queen, taken from *βασιλεύς*, a king; *ἀλήθεια*, truth, coming from *ἀληθής*, true; likewise *Ἀλεξάνδρεια*, Alexandria, and the rest.

4. In those in *δα*, *δα*, *ρα*; as *Λήδα*, a proper name; *Μάρθα* Martha; *ἡμέρα*, the day; *χώρα*, a place or country; *χαρά*, joy.

5. In those preceded by two consonants; as ἄγρεα, *booty or spoils*; πέτρα, *a rock*.

6. In several nouns in αία, of two or more syllables; as σελήναία, *the moon*; Μαία, *the mother of Mercury*; Ἀθηναία, *Minerva*, which appears always by the accent; for if α final was short, the penultima, as we shall show hereafter, would be circumflexed.

7. In the vocatives of proper names in ας of the parisyllabic declension; as Αἰνεία. But the vocative of nouns in ης is short; as ὁ προφήτης, *a prophet*, ὦ προφῆτα.

8. In the vocatives also of proper names imparisyllabic; as Πάλλα, ὁ *Pallas*. But in appellatives the vocative is short.

9. In the dual of parisyllabics that follow the feminine; as τὰ μέσα, *two muses*; τὼ Αἰνεία, *two Æneas's*, &c.

10. Αν final is long in imparisyllabic masculines acuted; as Τιτάν, Παιάν, Πᾶν. But the compounds of this last are short; as σύμπαν, *all*.

11. In λίαν, valdè, *very much*; Εὖαν, *Evan, an exclamation of joy*.

12. In the accusative singular of parisyllabic masculines; as Αἰνείαν, *Æneam*. But the feminines are short; as μέσαν, *musam*. Wherein it always conforms to the quantity of the nominative.

13. In monosyllables in ας; as κῆς, *caput, the head*; ψᾶς, *a starling*. But the conjunction γὰς is short, and generally all other words terminating in ας, except the masculines and feminines. For, according to Neander, all nouns of those two genders that end in a liquid, make the last syllable long, except μάκας, *happy*, and δάμας, *uxor, a wife*.

14. In the masculines in ᾱς, that are not accented on the last; as Αἰνείας, *Æneas*; as also πᾱς, *all*, and its compounds.

Except μέγας, *great*, and λᾱς, *a stone*. Likewise nouns derived from κεραυνῶ; as κρᾱς, *the head, the flesh*; μελιγρᾱς, *hippocras, a sort of compounded wine*.

15. The nominative and genitive singular of parisyllabic nouns in ας, together with the accusative plural, as well of the said nouns, as of those in α, have α long; as ὁ Πυθαγόρας, τῷ Πυθαγόρᾳ, τὸς Πυθαγόρας; τῷ Αἰνείᾳ for Αἰνείῃ; τῆς ἡμέρας, *diei*, and τὰς ἡμέρας, *dies, the days*; τῆς τιμᾶς for τιμῆς, *honoris*, and τὰς τιμᾶς, *honores*: though sometimes we find these accusatives shortened by licence. The poets likewise frequently shorten the accusatives of the pronouns ἡμέας, *nos*; and ὑμέας, *vos*.

16. The masculine participles in ας are long, whence α continues long in the penultima of the feminines, as we have observed above: τύψας, *qui* and *quæ verberavit*; ἰσᾶς, *stans*; σᾶς, *qui stetit*; ποιῆσας, *qui fecit*. But their neuter in αν makes the last short; as φιλήσαν, &c.

Of I final.

1. I is long in the names of the letters ξῖ, ψῖ, φῖ, ωῖ.

2. In the demonstrative additions of the Attics: τὸν, *this*; ἐν, *here*; νῦν, *nunc, now*; ἐποσὶ, *this here*.

3. In dissyllables acuted: *κνημῖς*, a boot or stocking; *σφραγῖς*, a seal: likewise *τραχιῶτις*, a woman that bears arms.

3. In nouns of a double termination: *ἥλις*, *ἥλιν*, the sun-beam; *δελφῖς*, *δελφιν*, a dolphin; *ῥιν*, *ῥίς*, naris, the nostril.

5. In the obliques of nouns in *is* or *iv*, *ivos*, either of the foregoing nouns, as *ῥιν*, *ῥινός*; or of others, as *κῖς*, *κιδός*, a small worm; except *τίς*, *quis*.

Of γ final.

1. It is long in the names of the letters, *μῦ*, *νῦ*.

2. In *τὸ*, for *σὺ*, tu, thou.

3. In adverbs in *υ*; as *μεταξύ*, among; *μεσσηγὺ*, in the middle; except *ἀντικεῖν*, on the contrary, opposite, which is common.

4. In the imperfect and aorist of verbs in *μι*; as *ἔδεικνυν*, I did show.

5. In nouns of a double termination: as *φωγκὺς*, and *φόγκυν*, a sea-god.

6. In the accusative of nouns that have the nominative long, those two cases being always equal with regard to the quantity of the last syllable; as *μῦν*, a mouse; *ἴλυν*, mud.

7. In the nouns in *υς*, *πῦς*, ignis, fire; *μάρτυς*, a martyr, a witness.

8. In monosyllables in *υς*; as *μῦς*, a mouse; *σῦς*, a hog.

9. In substantives which, having the final acuted or circumflexed, are declined in *ος* pure; as *ἄχλυσ*, a fog; *ἴλυσ*, mud; *Τηθύς*, *Τεθύς*, a proper name; *ὀϊζύς*, misery; *ὄφρυς*, the eye-brow; *νιδύς*, the belly.

CHAP. V.

Two Observations concerning the Quantity of Nouns and Verbs.

THOUGH what has been hitherto said may suffice, in regard to the quantity of nouns and verbs, as well as to every thing else, yet we shall adjoin here two observations, in order to give still a more particular knowledge thereof.

I. Of the oblique cases of nouns

1. The article makes *α* long in the feminine of the dual, and in the accusative plural of the feminine, *τὰ*, *τὰς*.

2. The genitive singular and the accusative plural of parisyllabics have *α* long: *τῆς ἀληθείας*, of the truth; *τὰς ἀληθείας*, the truths.

3. The final quantity of the nominative is retained in the oblique cases of nouns that increase; as *φώγκυν*, *φώγκυνος*, a sea-god.

We must, except, first, the nouns in *υς*, which have *υ* short in the obliques, contrary to the nature of the nominative; as *πῦς*
πυγός,

πυρρς, *fire*; μαρτυρ, μαρτυρος, *a martyr, a witness*. To which we must join ὁ ἅλς, ἅλς, *salt*. Secondly, Dissyllabic feminines in ις, that have the penultima long by nature, and are declined in δος, have the penultima of the other cases long; as κνημίς, ἴδος, *boots, stockings*. Likewise polysyllables compounded of three short ones; as πλοκαμίς, ἴδος, *a tuft of hair*.

4. Likewise those that form the genitive in θος; as ὄρνις, ἰθϑ, *a bird or fowl*: except κόρυς, ὑθϑ, *an helmet*, and those that have the nominative terminated in ρς; as ἰχθϑς, *a fish*; πηλαμϑς, ὑδϑ, *pelamys, a kind of fish*.

5. When a doubtful vowel before ψ or ξ in the nominative, is short there by nature, it is made long in the obliques; as φοῖνιξ, ἰκος, *a palm-tree, or a phoenix*; τίτλιξ, ἰγος, *a grass-hopper*; ῥάξ, ῥαγός, *a grape-stone*; γρϑψ, ὑπός, *a griffin*; κόκκυξ, ὑγος, *a cuckoo*; κῆρυξ, υκϑ, *a herald or crier*.

On the contrary, λαίλαψ has α long in the nominative, and short in the obliques; as also αὔλαξ, ακος, *a ridge of land*.

II. Of verbs.

1. The quantity of the penultima of each tense of the verbs in ω, continues in all the other derivative tenses.

Except the second future, and second aorist, which have the penultima short; as κρίνω, *to judge*, second future κρινῶ, second aorist ἔκρινον; ψάλλω, *to sing*, ψαλῶ, ἔψαλον.

2. Α, ι, υ, in the penultima of the future of verbs in αω, ῖω, ὦω, are long; as ἀκροάσω, *I will hear*; κυλίσω, *I will roll*; κωλύσω, *I will hinder*; λύσω, *I will untie*: though sometimes we find them short by licence.

3. The penultima is also long in ἔκρινα, *I have judged*; τέτυκα, *I have beaten*; and ἕστακα, *I have stood*.

But the Attics shorten the penultima; as ἐλήλυθα, the perfect middle of ἐλεύθω or ἔρχομαι, *to come*.

4. Verbs in υμι have υ long in the singular of the present and imperfect of the indicative active: but in the plural of the said tenses it is short; as likewise through all the passive,

THE

SECOND PART of this BOOK.

Of the GREEK ACCENTS.

C H A P. VI.

Of the Nature and Division of Accents, of their general Analogy, and that they are not to be confounded with Quantity.

ACCENTS are nothing else but certain small marks, which have been introduced into discourse to fix the pronunciation, and render it easy to strangers. Hence the ancient Greeks, to whom this pronunciation was natural, never used such marks, as is demonstrated from Aristotle, from inscriptions, and ancient medals. It is not easy to determine the time, when they were first used: probably not till after the Romans began to be more curious of learning the Greek tongue, and to send their children to study at Athens, that is, a little before Cicero's time.

I. *Three sorts of accents.*

The inflections of the voice may be all reduced to three sorts, according to what we have observed in our Latin Method: hence the Greeks, as well as the Latins, had only three kinds of accents, viz. the acute, which raises the voice; the grave, which depresses it: and the circumflex compounded of both, which denotes the elevation and depression of the voice in the same syllable. This we have already touched upon, Book I. Chap. viii. and shall now explain more largely, so as to render all the rules, which are delivered upon this subject, more intelligible, and at the same time more easy to be remembered.

All words ought naturally to have an acute, because it is almost impossible to pronounce any word, without giving it some elevation. But because the voice being once raised, must necessarily sink again, this sinking may be upon the same syllable, or upon the following: if it be upon the same syllable, thence arises a circumflex; but if it be upon the following syllables, they have no accent marked; but a grave is understood, whence they are all called barytons.

The grave therefore is not properly an accent, but a privation or sinking of the accent. For which reason it is never marked but in the middle of a period, and at the end of words, which should naturally have an acute, to show, that those words do not entirely
raise

raise the final syllable, but only sustain it a little: sustain it, I say, because it is natural to the voice ever to sustain some particular syllable in each word, otherwise it would sink too much: nor do they raise it intirely, because this elevation would seem to bear so far upon the subsequent word, as to draw it to itself, which can only happen to the enclitics: therefore, as we shall see hereafter, the acute accent is not displaced, nor changed into a grave, when it is followed by an enclitic.

II. *Their general analogy.*

Now it is the nature of the ear, says Cicero, never to judge of the accents of words, but by the three last syllables, no more than of the final cadence of a period, but by the three last words. Hence the accent, whether in Greek or Latin, is never drawn back farther than the antepenultima. And if the modern Greeks sometimes remove it to the pre-antepenultima, that is, the fourth syllable from the last, this is only a consequence of barbarism, which has corrupted all that was most beautiful in their language, and most harmonious in their ancient pronunciation.

The accent therefore, after its elevation, cannot have more than two syllables to follow it, which will include two or at most *three times* or *measures*, but never four, that is, after the accent there are never two long syllables. Insomuch, that if the two last be short, the accent may without any difficulty be upon the antepenultima in Greek, as it is always in Latin; as *Ἀγ.Ⓢ, Dominus, &c.* But if the two last are long, the accent can never be drawn back further than the penultima, both in Greek and Latin; as *ἀνθρώπους, formosus, &c.* And if the penultima should happen to be long, and the last short, a circumflex accent may be upon this penultima, either in Greek or Latin; as *formósus, σῶμα.* In all which instances there are no more than two times of sinking the voice after the accent, and never more than two syllables, either in Greek or Latin.

But there is still this difference between the Greeks and the Latins, that out of the three measures of sinking, which may follow the accent, the Greeks do not permit there should be two on the last syllable, though they allow them on the penultima; as *ἀνθρώπων.* On the contrary, the Latins do not allow, that two of these times or measures should be upon the penultima which follows the accent, though they suffer them to be upon the last; as *Dóminos.* Whence it is said, that the Greeks regulate their accent by the ultima, and the Latins by the penultima. Wherein, I think, the rule of the latter is much easier than that of the Greeks, because, although the last happens to be frequently changed, either in declining or conjugating, their accent, nevertheless, generally remains unvaried (unless it be in the increase of words) being the same in *Dóminus*, for instance, as in *Dóminos.* Whereas the Greeks are frequently obliged to change, as in *ἀνθρώπος, ἀνθρώπε,* and the like.

Hence also it proceeds, that the circumflex is never thrown further back than the penultima; because this accent including in itself the elevation and sinking of the voice, marks already one measure of sinking on the very syllable, on which it is founded;

inso-

insomuch, that if there were yet two syllables following it, it would seem as if we sunk the voice *three times* after the accent. For $\sigma\acute{\omega}\mu\alpha$ being as if it were $\sigma\acute{\omicron}\delta\mu\alpha$, consequently, if one was to say $\sigma\acute{\omega}\mu\alpha\lambda\omicron\varsigma$, this would sound like $\sigma\acute{\omicron}\delta\mu\alpha\lambda\omicron\varsigma$, and as if an acute was placed on the pre-antepenultima, which cannot be. Therefore in such cases the circumflex must be changed into an acute, that is, the voice must not begin to sink, before it comes to $\mu\alpha$, $\sigma\acute{\omega}\mu\alpha\lambda\omicron\varsigma$. Hence we see the reason why the last syllable, which follows the circumflex, cannot be long by nature: because this last syllable having been already preceded by a sinking, which is included in the circumflex itself, it cannot, pursuant to what we have already observed, have two measures following that depression: and the Latins agree in this with the Greeks, that they never place the circumflex on the penultima of a word, but when the last syllable happens to be short, though according to them, the syllable which follows the first depression, may be long after an acute.

The whole difficulty therefore of the Greek accents consists in two points. The first, in knowing the quantity of the penultima and ultima. The second, in knowing on what syllable the words should naturally have their elevation; because even supposing the same quantity, still the elevation may not be the same; which never happens among the Latins. It is easy to know the first condition, by the assistance of the rules, which I have laid down in the preceding chapters. With regard to the second, it is very difficult to determine it exactly, as there is nothing more embarrassing, than to see so great a number of rules, with still a greater number of exceptions. For which reason, I have thought proper to wave such an attempt, leaving it either to authors, who have treated of it more particularly, or to practice, and lexicons, which may be consulted occasionally, in order to be certain of the principal accent of the nominative.

Nevertheless, since there are still divers changes of accents in the cases of the same noun, which a person cannot be ignorant of, without running the risk of committing an error at every word he reads or writes, and without passing for a stranger to this language; I have therefore endeavoured to collect all that is most necessary to be known on this subject, and have thrown the whole into clear rules, and a very regular method, founded on the analogy of the principle which I have just now explained.

III. *Not to confound accent with quantity.*

But nothing is more apt to occasion a mistake in pronunciation, than the confounding of accents with quantity, which, as I have observed already, are two very different things. For quantity denotes the length or shortness of the syllables, and the time they ought to last; whereas the accent only marks the elevation or sinking of the voice. Now as in music we observe that the base notes have oftentimes several measures, when the higher have but one, or less than one; that these pass sometimes very quick, and the

the others very slow: so it is easy in pronouncing to elevate a syllable, and, if requisite, to make it glide nimbly; and, on the contrary, to sink another, and at the same time to make it last longer, if necessary. Thus in *τελευτῶμεν*, the antepenultima is elevated, though quickly; and the penultima sunk, though sustained longer than any other syllable of this word, because it is such of its nature.

This pronunciation, which Marcian Capella calls the very life of sounds, and the foundation of harmony, *animam vocum & musices seminarium*, is so majestic and grave, when it is thus intermixed with quantity and accent (besides the use it has of making us judge of writings by the ear as well as the eye) that without it, prose becomes quite flat and languid, and verse itself loses all its ancient beauty, as several learned persons have observed before us; because we can no longer perceive either cadence or harmony, this vicious pronunciation intirely corrupting and destroying the feet, number, measure, words, sense, and all the grace of versification, which depends equally on the observation of quantity, as on the elevation of accent. Hence several have been of opinion, that it would be most advisable, at least for a time, not to mark any accents at all, as they only serve to accustom us to a wrong pronunciation, and to make us oftentimes take a long syllable for a short one, or *vice versâ*.

Nevertheless I fancy we may get rid of this inconvenience, without proceeding to such an extremity, by conforming to the true pronunciation, which I have pointed out in the first book; a pronunciation so much the easier, as I have referred always to that of our mother tongue. For giving a double sound to the diphthongs, so as to let the two vowels be heard, though all in one breath, and uttering the long vowels more slowly, and more in the hollow of the mouth, than the short ones; and adding afterwards the difference of the accents, which consists in pushing the voice a little, in order to give it its elevation, whether long or short, according as the word requires: we shall easily fall into this proportion, which is neither harsh nor difficult, but contains a softness acknowledged by all the ancients, and a sensible advantage to those who will please to use a little application.

ANNO TATION.

The Greek grammarians make use of certain terms to express their accents, which seem more difficult to young beginners than the things themselves; for which reason we do not intend to use them. However, we shall take notice of them in this place, that they may be understood by those who shall chance to find them in other grammarians.

The acute accent is called ὀξύς, *acutus*; the grave βαρύς, *gravis*; and the circumflex περισπῶμενος, *circumflexus*, from σπῶω, to draw: περισπῶω, *to bend, to crooken*. Thus,

The words that have	An acute on	1. the last	are called	1. ὀξύτονα, as Θεός, Deus, God.
		2. the penult.		2. παροξύτονα, as λόγος, sermo, a discourse.
		3. the antep.		3. προπαροξύτονα, as ἄνθρωπος, homo, a man.
	A circumflex on	4. the last		4. περισπώμενα, as κοσμή, orno, I adorn.
		5. the penult.		5. προπερισπώμενα, as σῶμα, corpus, the body.
	A grave understood on	6. the last		6. βαρύτονα, which may be applied also to the other denominations, except the 1. and 4. as οἶκος, a house; τύπῳ, I beat; δῆμα, a spectacle.

The grave being only marked, as I have already observed, in the middle of a period instead of an acute, the words thus marked, are nevertheless called ὀξύτονα, acute. There is none but Clenardus, as I know f. that has called them barytona, grave, undoubtedly led into this mistake by the practice of those who mark those words with a grave, even out of discourse, contrary to all appearance of reason. 1. Because the denomination of ὀξύτονα, would be in that case absolutely false, there being no other words but these, to whom it can be attributed. 2. Because the rule of grammarians, which says that the acute may be in three different places, would be likewise useless, if these words were not to have it on the last, but at the end of a period. 3. Because it is the nature of every word to have some elevation, in order to sustain the pronunciation. And perhaps those very words were not intirely without it, even in the middle of a sentence, but only had it softened and diminished; in order, as I have observed, that it should not bear too much upon the subsequent syllables. Agreeably to this, I have always marked an acute on the final of these words, even when they make no part of a sentence; though in some places there may chance to be a grave contrary to my intention.

CHAP. VII.

The RULES of ACCENTS.

And first of nouns.

RULE I.

That the accent of the primitive word is generally continued throughout.

The accent of the primitive word, without some particular reason to the contrary, continues the same through all the derivative cases.

EXAMPLES.

THIS is the first notion we ought to form in the doctrine of accents: that the accent of the primitive word remains the same, and on the same syllable, or that which corresponds to it, in all its dependance, not only in declining and conjugating; as λόγος, *a discourse*, λόγῃ, λόγῳ; τύπῳ, *I beat*, τύπεις, τύπεις; but also in all its derivatives, and in all the words or tenses that depend upon one another. Thus τυπῶ the second future of the indicative, having a circumflex retains it in τυποῖμι, the future of the optative, through all numbers and persons. And the same must be understood of all the rest.

But in σῶμα, σώματος, *the body*, the accent remaining upon σω, is changed from a circumflex into an acute, by reason that, pursuant to the general rule laid down Book I. Chap. viii. and the analogy which we just now explained in the preceding chapter, a circumflex can never be upon the antepenultima.

In ταχύς, ταχίος, *rough*; ἀληθής, -θείος, *true*; σᾶς, σάνιος, *standing*; the accent continuing on the same syllable, is changed from a grave (which is in the middle of a sentence) into an acute, because, according to the same rule, a grave can be upon the last syllable only. And the feminine of these same nouns, retaining the accent on this very syllable, make it a circumflex, ταχεῖα, σᾶσα, because of its being long and the last short, according to what we shall observe in the fourth rule. Though there are two excepted, ἐλαχύς, *little*, ἐλάχεια; λιγύς, *harmonious*, λίγεια.

Thus we see, that this rule, which is the most general, supposes nevertheless the knowledge of all the rest, which are like so many obstructions to its having its proper effect.

ANNOTATION.

To this rule we may refer all the compounds which retain the accents of their simples, though the greatest part draw them back, as we shall observe Rule XI.

We must also refer to this rule the adverbs formed from the genitives plural of nouns, pronouns, and participles, which generally retain their accent; as from σοφῶν comes σοφῶς, *wisely*; from μακαρίων comes μακαρίως, *happily*. In like manner ἔτως, *thus*; ἐκείνως, *after that manner*; ἀληθῶς, *truly*; ῥηῶς, *eloquently*. There are only some few excepted, which may be easily observed by use.

But there are some nouns which depart from this analogy; as ἡ μία, *one*, τῆς μιάς, τῇ μιᾷ, with a circumflex on the last: ἄμφω, *two*, ἀμφοῖν, *duo*, and δυεῖν, *dat. δυοί*.

RULE II.

That the Greeks regulate their accent by the last syllable, and in what manner.

1. *If the last syllable be long, generally the accent must not be on the antepenultima.*
2. *The diphthongs αι, οι, at the end of words, pass here for short, except in the optative mood.*

1. The reader will please to recollect what we have explained in the foregoing chapter, viz. that the Latins regulate their accents by

by the penultima, and the Greeks theirs by the last syllable; inso-much, that if a word is accented on the antepenultima, and the last either through declining or conjugating becomes long, the accent moves its station, and advances to the penultima; as *ἄνθρωπος*, a man, *ἄνθρώπε*, *ἄνθρώπῳ*: because the last syllable being long, the accent can never fall upon the antepenultima, for the reason given in the preceding chapter.

2. Now the diphthongs *αι* and *οι* are always reputed short at the end of a word, except it be in the tenses of the optative. Thus *τετύροι*, the third person of the preterite of the optative, has the accent on the penultima, because the final *οι* is long in this mood. But *ἄνθρωποι*, *homines*, has the accent on the antepenultima, because *οι* final is reputed short out of the optative mood. But if there happen to be any other letter after *οι* at the end of a word, this rule does not take place; wherefore *ἄνθρώποις*, *hominibus*, has the accent on the penultima, by reason that *οις* is long, and therefore the accent cannot be upon the antepenultima.

ANNOTATION.

We might have also said, that the last being short, the accent is commonly upon the antepenultima: but this is not so general, though it may be remarked as a very common rule. For,

1. In all barytonous verbs, the tenses of more than two syllables, and whose last is short, have always an acute upon the antepenultima; as *ἔτυπον*, *τέτυφα*, *τύπομεν*, *ἐτύπτετο*.

2. Those nouns which assume a short vowel in their vocative, throw back the accent of the nominative to the antepenultima; such as, 1. proper names in *ης*: *Σωκράτης*, *ὦ Σώκρατες*, *Socrates*; *Σωσθίνης*, *ὦ Σωσθένης*, *Sosthenes*, proper names.

2. These four nouns in *ης* which make the vocative in *α*: *ὁ δεσπότης*, *ὦ δεσπότηα*, a lord; *ὁ μνηστής*, *ὦ μνηστήα*, wise, prudent; *ὁ εὐρύς*, *ὦ εὐρύα*, one that sees at a distance; *ὁ ἀκακῆς*, *ὦ ἀκάκηα*, without malice.

3. The following likewise throw back the accent in those cases which have the last short; *ἡ θυγάτηρ*, *ὦ θυγάτε*, a daughter, accus. *θύγατρα*, dual *θύγατρες*, plur. *θύγατρες*: but the dat. in *αῖσι* is long, *θυγατέασι*, to the daughters. Thus *ἡ Δημήτηρ*, *ὦ Δήμητερ*, *Ceres*; *ἡ εἰνῶτηρ*, *ὦ εἰνῶτερ*, a sister-in-law of the brother's side. To these we may subjoin the following, which having but two syllables, throw back their accent as far as they can: *Σωτήρ*, *ὦ Σῶτερ*, Saviour: (where the circumflex accent is used, because *ω* is long, though we likewise meet with *ὦ Σωτήρ*) *πατήρ*, *ὦ πάτερ*.

But their accusative is unquestionably, *τὸν πατέρα*, and not *πάτρεα*, to distinguish it from *πάτρεα*, *ας*, *ἡ*, one's country. In like manner *μήτέρα*, *matrem*, a mother, to distinguish it from *μήτρεα* *ας*, the matrix; *γάστρεα*, *ventrem*, the belly, to distinguish it from *ἡ γάστρα*, *ας*, a vessel with a big belly; *ἀνὴρ*, *vir*, a man of courage; *ἀνδρα*, *voc. ἀνρ*, plur. *ἄνδρες*; *δᾱήρ*, *levir*, a brother-in-law; *δάες*, &c. As for the genitives and datives of these nouns, see Rule VII, Annot.

4. The adjectives in *ων* and in *ης* also throw back the accent on the antepenultima in the neuter; as *βελτίων*, *ἀμείνων*, better; *τὸ βέλτιον ἀμεινον*; *κακοδαίμων*, unhappy, *τὸ κακοδαίμων*; *εὐδαίμων*, happy, *τὸ εὐδαίμων*, though some place here a circumflex, *εὐδαίμων*. In like manner *αὐθάδης*, self-pleased, *τὸ αὐθαδης*; *αὐτάρκης*, *τὸ αὐταρκης*, self-sufficient.

This happens even to the vocative of the comparatives and compounds of *δαίμων*, and *γλυκύς*; as *ὦ γλυκύον*, sweeter; *ὦ κακοδαίμων*, devil; as also to these three proper names, *ὦ Ἀπόλλων*, *ὁ Apollo*; *ὦ Πόσειδον*, *ὁ Neptuné*; *ὦ Ἀγάμεμνον*, *ὁ Agamemnon*. Whereas the rest are accented on the penultima; as *ὦ αἰδῶμον*, *ὁ verecunde*; *ὦ Μαχᾶον*, *ὦ Παλαίμων*, *ὁ Macaon*, *ὁ Palémon*, &c.

But the neuter of the participle does not draw back the accent to the antepenultima, though the last happen to be short; as *ὁ ἁγιαῖζον*, sanctifying; *τὸ ἁγιαῖζον*, what sanctifies; *πῦρ καταλάλσκον*, a consuming fire.

The verbals also in *έος, έα, έον*, are accented on the penultima, though the last be short in the masculine and the neuter; as *γραπτός, έα, έον*, scribendus, a, um, to be written; *οϊστέον*, ferendum, to be suffered, &c.

RULE III.

Exception to the foregoing rule.

1. *The Ionic genitive in εω for ου;*
2. *The Attic genitive of nouns in ις or ι;*
3. *ΟΣ, ΟΝ, not increasing;*
4. *And nouns compounded of γέλως, are all accented on the antepenultima.*

EXAMPLES.

We must except from the foregoing rules four sorts of nouns that are accented on the antepenultima, though their final be long:

1. The Ionic genitive in *εω* instead of *ου*; as *Αινείω* for *Αινέος*, *Æneæ*, of *Æneas*.

2. The Attic genitive of contracted nouns in *ις* or *ι*, through all numbers; as from *ὄφης, ὄφεως*, of the serpent; dual *ὄφεων*, plural *ὄφεων*, of the serpents: from *πόλεις, πόλεως*, of the city; dual *πόλεων*, plural *πόλεων*, of the cities. In like manner some uncontracted nouns in *υς*; as *πῶγχυς, πῶχεως*, the elbow: *πέλεκυς, α saw, πελέκεων*, &c.

3. Nouns in *ως* or in *ων* not increasing, that is, those of which the grammarians form the fourth declension of simples; as *Μενέλεως, Μενέλεω*, &c. *Menelaus*: *εὐγεως*, fertile: *ἀνώγεων*, a refectory, or dining room: *ὑπόχρεως*, a debtor.

4. The compounds of *γέλως*, laughter; as *κατάγελως, ὠλος*, laughter: *φιλόγελως, ὠλος*, one that loves to laugh.

ANNOTATION.

The reason why the compounds of *γέλως* follow this analogy of the accent, is because they are often declined parisyllabically, like the foregoing: for as we say *γέλως, γέλωτος*, and *γέλως, γέλω*; so we say *φιλόγελως, ὠλος*, and *φιλόγελως, ω*. But the reason why these Attic nouns in *ως* and *ων*, declined parisyllabically, are accented on the antepenultima is, because they were thus accented in the common termination *ος* and *ον*; as the Attic genitive *ὄφεως* and others are accented on the antepenultima, because this was the accent they had in the common *ὄφιος*: and thus the Ionics in *εω*, as *Αινείω*, are accented on the antepenultima, merely to retain the accent on the same syllable on which it was placed in the common *Αινεία*. Inasmuch that this rule is in such a manner an exception to the foregoing, that it serves to corroborate the first, which is that of always retaining the accent on the same syllable. To which we may add, that those words which have the last long, and are accented on the antepenultima, conform to the analogy of the Latins, inasmuch as their penultima is always short; wherefore, if it should happen to be long, they shorten it, as *Μενέλαος*, *Ἰακχίδης*.

RULE IV.

Of the circumflex accent in particular.

When the penultima is long, and followed by a short syllable, either it has no accent, or it must have a circumflex.

EXAMPLES.

A circumflex accent can never take place but on a syllable long by nature; because, as we have observed, it necessarily includes the elevation and depression of the voice on the same syllable. Now the long syllables are η, ω, and all the diphthongs (except αι and οι final, which were excepted in Rule II.) and sometimes the common ones, α, ι, υ, as we have shewn, when treating of quantity.

Therefore if the penultima being long, and followed by a short syllable, is to have an accent, it must absolutely be a circumflex; as μῦσα, *musa*: φιλέντα, *amantem, loving*.

I say, if it is to have an accent, for it may of its nature be without one; as ἄνθρωπος πλέσιος, *a rich man*. But if the final is long, the penultima cannot be circumflexed, though it may be acuted, pursuant to the analogy explained in the preceding chapter. Thus μῦσα changes its circumflex into an acute in the genitive and the dative, μέσης, μέση.

ANNOTATION.

It follows from this rule, that the adjectives and participles of the imparisyllabic declension, which are accented on the last, have a circumflex in the feminine, which is of the parisyllabic declension, by reason of its terminating in ω short; as ταχύς, *ready, swift*, ταχεῖα: βραχύς, *short*, βραχεῖα: εἰπών, *saying*, εἰπέσα: τμηθεῖς, *cut*, τμηθεῖσα. We must except however the following three: ἑλαχύς, *little*, ἐλάχεια: λίγυς, *resounding*, ἡρμονικός, *harmonious*, λίγεια: ἥμισυς, *half*, ἡμίσεια, which are accented on the antepenultima.

But it is observable; that the circumflex may be placed even upon a long penultima, when the last happens to be long by position only; as αὔλαξ, *a ridge*: πῖδαξ, *a fountain*; because there was a very wide difference even in pronunciation between a syllable long by nature, and one long only by position; therefore a penultima, long by position only, is incapable of receiving this accent.

RULE V.

Of parisyllabic nouns *acuted*.

All nouns that are declined without increase, and have an acute or grave accent on the last, retain it through all their cases, except the three genitives and datives, which are circumflexed.

EXAMPLES.

Nouns of the parisyllabic declension, that have an acute on the last (whose place, as we observed, is supplied, in the middle of a sentence, by a grave) retain it through all their cases, according to the first rule. But they take a circumflex on the last of the genitive and dative, in the three numbers; as

Sing. ὁδός, ὁδῆ, ὁδᾶ, ὁδόν. Dual ὁδῶ, ὁδοῖν. Plural ὁδοί, ὁδῶν, ὁδοῖς, ὁδές, *a way, a journey*.

RULE VI.

Of the genitive plural of parisyllabics following the feminine article.

1. *All other nouns of the feminine article take a circumflex in the genitive in ῶν :*
2. *But the adjective in ος gives to its feminine, in this case, the accent of the masculine.*

EXAMPLES.

1. Besides the nouns just now mentioned, all those that are declined like the feminine article, of whatsoever gender they be, and whatsoever accent they have in the nominative, are circumflexed on the last of the genitive in ῶν, that is, of the plural; as ὁ ταμίας, a steward, ταμιῶν: ἡ ἀκανθα, a thorn, ἀκανθῶν: βασιῆα, heavy: βασιῶν.

2. Nevertheless the adjectives in ος always retain the same accent in this case, as well for the masculine as for the feminine; as ἅγιος, holy; genitive plural ἁγίων sanctorum: ἡ ἁγία, holy; genitive plural ἁγίων (and not ἁγιῶν) sanctarum. Οὗτος, he; αὕτη, she; genitive plural τούτων, for all genders. Σφίτερος, σφείλεα, suus, sua, theirs; genitive plural σφειλέων, as well for the masculine as the feminine.

RULE VII.

Monosyllables declined with increase.

1. *Monosyllables declined with increase have the final syllable of the genitive and dative circumflexed, if it happen to be long, and acuted, if it be short :*
2. *But participles, and τίς interrogative, retain the accent on the same syllable :*
3. *Likewise τῶς, θῶς, δῶς, πῶς, ῥῶς, πᾶς, and φῶς, in the genitive in ων, are acuted on the first syllable.*

EXAMPLES.

1. Monosyllables declined with increase, have always an accent on the last, in the genitive and dative of all numbers. And this accent is a circumflex, when the last syllable happens to be capable of it, that is to say, when it is long by nature; otherwise they have an acute.

In all other cases, the accent remains on the same syllable where it was in the nominative, pursuant to the first rule; but if it was an acute in the nominative, it is changed into a circumflex in these cases, when the syllable is long, because the syllable added by increase is there short, according to the analogy of the fourth rule.

Thus ἡ χεῖρ, the hand, makes χεῖρός, χεῖρὶ, χεῖρα. Dual χεῖρε, χεῖροιν. Plural χεῖρες, χεῖρῶν, χερσὶ, χεῖρας.

Τὸ πῦρ, *the fire*, makes πυρός, πυρί. Plural πύρα, πυρῶν, &c.

ANNOTATION.

1. We likewise say πυρά, incendia, burnings: and Pasor pretends, that to signify *ignes*, it is written just in the same manner, with the accent on the last by reason of the letter ρ, which draws the accent to it. But πυρά, *ās*, *pyra*, is a funeral pile.

2. Nouns declined with a syncope, conform in some measure to the analogy of the preceding; as κύων, a dog, κύονος, κυνός, κυνί, κύνα, &c. because these cases are formed, as if the nominative was κύν. It is pretty near the same thing in ἀνὴρ, a man, ἀνδρός (instead of ἀνέρος) ἀνδρεί: παλῆς, παλῆος, παλῆρι. In like manner μῆλός, μῆλῆρι: θυγατρός, θυγατρί, from μήτηρ and θυγάτηρ, though these are accented on the penultima. In the dual θυγατρώων, plural genitive θυγατρώων: but the dative θυγατράσι has the accent on the penultima. For the other cases of these nouns, see Rule II. Annot. numb. 2.

Γυνή, mulier, a woman, takes its cases from the unusual nominative γυναιξί, and follows this analogy, having the accent on the last in the genitives and datives, γυναικός, γυναικί, γυναικῶν, γυναιξί.

2. The monosyllable participles, and the interrogative τίς, retain the accent on the same syllable in the genitive and dative, as well as in the other cases; ὢν, *ens*, *being*, ὄντος, ὄντι, ὄντα, &c. θεῖς, *having put*, θέντος: φύς, *born*, *produced*, φύντος, &c.

Τίς; *quis*? *who*? τίνος, τίνι, τίνα, &c. But when it is not interrogative, but indefinite, it is accented on the last: τίς, *aliquis*, *somebody*, τινός, τινί, τινά, &c.

ANNOTATION.

Sometimes however, when it is neither interrogative, nor properly indefinite, being rather instead of the relative *ἕς*, as we have observed in the preceding book, it has also the accent on the penultima: λάχμεν τίνος; ἔσαι, *sortiamur* *cujus sit*, *let us see whose it shall be*: ἐκ ἧδες τίνες εἰσίν, *he did not know who they were*.

3. There are likewise some particular nouns that have an acute accent on the first in the genitive plural: Τρώς, plural gen. Τρώων, *Trojanorum*, *of the Trojans*: ἡ δάς, *fax*, a torch, τῶν δάδων: ὁ θῶς, *lynx*, τῶν θῶων; φῶς, *lumen*, τῶν φῶτων, to distinguish it from φωλῶν, from the noun φῶς, *vir*, a man, though some write also φῶτων, *virorum*. But φῶδων comes from the plural αἱ φῶδες, *red spots on the legs*, caused by being too near the fire: πᾶς, *all*, πάντων: τὸ ὤς, τῷ ὠτός, *the ear*; plural τῶν ὠτων: παῖς, a child, τῶν παίδων.

ANNOTATION.

We might have mentioned some others, which are not much used, or concerning which there are different opinions; as ὁ χλάνης, a wild boar, τῶν χλάνων; ὁ χρήνης, an usurer, τῶν χρήνων, &c. We likewise say λάων, κράτων, from λάς, ὁ, a stone; κεᾶς, τό, the head, &c.

RULE VIII.

Of the accent of contracted words.

The circumflex accent is on contracted words, when it results from an acute joined with a grave: otherwise it remains as it was before, as in φιλεοίμην, φιλοίμην.

EXAMPLES.

Those syllables, which have no accent over them, are supposed to be *barytons*, that is, to have a grave, as in the last of τῖπιω, to

to beat; and in the last of φιλέω, to love: because, as we have made appear in the foregoing chapter, the voice which was raised on the precedent syllable, must necessarily sink on these.

Therefore if in contraction you join a syllable marked with an acute, such as (´), to the following, on which you suppose a grave (˘); from these two there results a circumflex, which as we have observed, is a compound of both, and used to be marked even with the connection of these two accents, thus (ˆ), till it came afterwards to be rounded in this manner (˘). Hence of φιλέω, you make φιλάω, of φιλέετον, φιλεῖτον, &c. In like manner in the nouns: νόος, νῆς, the mind; γέα, γῆ, the earth, &c.

But if the contraction is formed from any thing besides an acute before a grave, this figure (ˆ) cannot result; and consequently the accent will remain the same as before; as in φιλεοίμην, φιλοίμην, that I had loved: πλήρεις, πλήρεις, pleni, full: ἐσακώς, ἐσαώς, ἐσώς, stans, standing: γεγαώς, γεγώς, natus, born.

ANNOTATION.

1. From this rule we may infer, that the greatest part of those nouns, which have a circumflex on the last, are formed by contraction. For example, in the parisyllabic declension, the masculines in ῆς; as Ἑρμῆς from Ἑρμίας, Mercury; Ἀπελλῆς from Ἀπελλένης, Apelles, &c.

The feminines in α or in η; as Ἀθῆνα for Ἀθηνάα, &c. γῆ for γέα, the earth; χρυσῇ for χρυσέα, gold-n.

Those in ῆς and in ῆν: νῆς from νόϙ, the mind; ὀστέν from ὀστέον, a bone, &c.

There are also a great many in the imparisyllabic declension; as κῆρ, σῆρ, ῆς, from κίαρ, the heart; σέαρ, fat; ἔαρ, the spring; τιμῆς from τιμήεις, precious; πλανῆς from πλανήεις, a cake; Ποσειδῶν from Ποσειδάων, Neptune, &c.

But there are still several others in this declension; as those in αῖς: the monosyllables in ῆς. genit. ϙ: those in ῆς, ῆς, ῶς, and those in ῶν, ῶνϙ, which are circumflexed upon the last, though they are not formed by contraction: ναῖς, a ship; βῆς, an ox; μῆς, a mouse; πῆρ, fire; πῶς, fearful, &c.

Δαῖς, a torch, admits of a circumflex, according to Suidas, as coming from δαίς, though others commonly write δῆς, δαῖδος, pretending that we ought to say δαίς, with the accent on the last.

2. Some except from the rule all the accusatives of the feminine contracts in ως and ω, which never admit of a circumflex on the last after contraction; as τὴν αἰδέα, αἰδέω, pudorem, bashfulness; τὴν μιμῶ, μιμῶ, simiam, an ape.

The same observation they make also in the neuter dual of the parisyllabic masculines in ος that are contracted; as νόα, νό, minds; τῶ χρυσέω, χρυσώ, duo aurei, two golden crowns. Several adjectives of the same declension and termination, particularly the derivatives of names of metals, having an acute on the antepenultima, require, nevertheless, a circumflex after contraction through all their cases; as χρύσεος, χρυσῆς; χρύσεια, χρυσῶ; χρύσειον, χρυσῆν, golden, from χρυσός, gold; σιδήρεος, σιδηρῆς, of iron; χαλκεῖον, χαλκῆς, brazen; ἀργυρεῖον, ἀργυρῆς, of silver; τὰ μολιφεῖα, μολιφεῖα, leaden. Likewise some others; as λινέον, ῆς; ἐν, ῆ; εὐν, ῆν, of thread; πορφύρεον, ῆς, of purple; φοινικέον, φοινικῆς, puniceus.

The same is practised in regard to some substantives, as ὁ ἀδελφεῖδον, ῆς, fratris filius, a nephew on the brother's side; θυγατρίδον, ῆς, filia. filius, a grand-child on the daughter's side.

But we must except the compound nouns, which, as we shall observe in the 11th Rule, always draw back the accent: thus from μῦα comes ὀδύμης, of two pounds weight or worth. From ῥόος, ῥῆς, a course or stream, comes καλῖρρος, having a fine stream. From χνόον, lanugo, comes ἄχυνος, sine lanugine, imberbis, &c.

Ἀθρόον is irregular, for having the accent on the penultima, it throws it back, when contracted, as ἄθροος, thick, close.

RULE IX.

Of prepositions, and of words that have the last syllable cut off.

1. *Prepositions have the accent on the last syllable:*
2. *But when they follow their case, the accent is drawn back.*
3. *Except Ἀνά and διά.*
4. *They all lose their accent, when the final syllable is cut off.*
5. *A declinable word losing its final syllable, does not lose its accent, but draws it back.*

EXAMPLES.

1. Prepositions of two syllables have also the accent on the last; as ἀπό, ab, from: παρά, with, from: ἐνί, in, among poets.

But ἐνί, syncopated for ἐνσι, μέτα for μέτεσι, παρά for πάρεσι, &c. retain the accent of the word from which they are taken, and which may be considered as their primitive, according to what we have said in the first rule.

2. The prepositions draw back their accent to the penultima, when they are preceded by the case which they govern; as τέτων πέρι, concerning this: Δίος πάρα, from Jupiter. In like manner ὧν ἔφν, ἀπο, from whom he sprung.

3. But διά and ἀνά, per, do not draw back the accent; and the reason is, that they may be distinguished from the vocative, ὦ ἄνα, ὁ rex; and from the accusative, τὸν Δία, Jovem, Jupiter.

4. Prepositions lose their accent, when there is an elision of the syllable on which it was marked; as παρ' ἐμῆ, from me: κατ' ἀνθρώπου, against the man.

5. But when this elision happens to a declinable word, the accent which was on the last is drawn back to the penultima, and always continues acute, even if this penultima should happen to be long, because the last is no longer considered; as in πολλὰ ἔχω, I have many things: δεινὸν ἔπαθεν, he has suffered hardships: χαλεπὰ ἐστὶ, they are difficult.

RULE X.

Of nouns in ος formed from the preterperfect middle.

1. *Nouns in ος formed from the preterperfect middle, and joined to another noun, raise the penultima when active.*
2. *And the antepenultima when passive.*

EXAMPLES.

1. Nouns in ος, compounded of a preterperfect middle and a noun, have the accent on the penultima, when they are taken actively;

actively; as *σπριμολόγος*, a prater, a chatterer; *ἀνδροφόνος*, a murderer; *οἰκονόμος*, one that has care of a family; *ξίφοκλόνος*, one that kills with a sword; *λαολόφος*, one that maintains the people; *θεόλοκος*, the mother of God; *λιθοβόλος*, a stone-flinger; *ἰχθυοφάγος*, a fish-eater.

2. But when they are taken passively, the accent is thrown back on the antepenultima; as *ἰχθυόφαγος*, one who is devoured by fish; *λιθόβολος*, one that is struck with a stone: *θεότοκος*, born of God; *λαότροφος*, maintained by the people.

ANNOTATION.

If they are compounded of a preposition, they draw back the accent to the antepenultima; as *κατέλογος*, a catalogue or roll: *διπλόϛ*, twice ploughed. Which agrees with the general analogy of the compounds of the following rule.

RULE XI.

Of words compounded with some particles.

Nouns compounded with α, ευ, δυς, υπό, δι, draw back the accent to the antepenultima.

EXAMPLES.

Compound words often draw back the accent to the antepenultima, and particularly those compounded with some particles; as *ἄσοφος*, ignorant, imprudent, from *σοφός*, wise; *εὐπαις*, one that has good children, from *παῖς*, a son or daughter; *δυσεύρετος*, hard to find; *ὑπανδρος*, ε, ἡ, a woman subject to her husband; *δίψυχος*, double-minded. In like manner *ἀντίχριστος*, antichrist; *σύνδουλος*, a fellow-servant; *περίεργος*, curious; *κατάσκοπος*, a spy, &c.

To these we may add the compounds of two nouns; as *φιλόσοφος*, a philosopher, from *φίλος*, a friend, and *σοφός*, wise; *δήμαρχος*, a ruler of the people; *δεκάλογος*, the decalogue. But here it will not always hold true. For instance, we say with the accent on the last, *περικαλλής*, very beautiful; *ἀγρῆς*, rough, unpleasant; *εὐσεβής*, pious; *ἀσεβής*, impious; *ἀρχιλήτης*, a captain of robbers; *θαυματουργός*, a worker of miracles; and others, which cannot be reduced to particular rules, but must be left to observation.

CHAP. VIII.

Of the ACCENTS of VERBS.

RULE XII.

General for all tenses.

The accent of verbs is drawn back as far as it can go, except some particular rule interferes.

EXAMPLES.

THE most general rule that can be given for the accents of verbs is, that they are always removed as far back as possible, that is, to the antepenultima, unless there be some particular rule

rule that requires them to be put forwarder, as when the last syllable happens to be long; in which case the accent must be on the penultima, pursuant to Rule II.

But if the verb happen to be a dissyllable, then the accent must be of course on the penultima, be it circumflex or acute, according to the capacity of the word; where special regard is to be had to the final, which though seldom long, yet is commonly so in some tenses of the verbs in $\mu\iota$, as $\acute{\epsilon}\zeta\epsilon\upsilon\gamma\upsilon\nu$, $\acute{\epsilon}\zeta\epsilon\upsilon\gamma\upsilon\varsigma$, $\acute{\epsilon}\zeta\epsilon\upsilon\gamma\upsilon$, for which reason they are accented on the penultima.

There are only some tenses, which naturally are accented contrary to this general rule, and which the three following rules will render easy to retain.

RULE XIII.

Of the tenses that have a circumflex on the last.

1. *The last syllable of the second future in $\tilde{\omega}$, with all its derivatives, is circumflexed:*
2. *As also the second aorist of the infinitive active:*
3. *Likewise the second aorist middle of the imperative:*
4. *Together with the passive aorists in the subjunctive; as also the subjunctive aorist of verbs in $\mu\iota$.*

EXAMPLES.

The second future of the indicative active has a circumflex on the last, as also the first future of verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\xi\omega$, which is always like the second. And this accent is continued on the same syllable, or that which answers to it, through all persons in the several dependent tenses; provided, however, they are capable of it; otherwise the accent is changed, pursuant to the general rules above mentioned.

1. Thus we say $\tau\upsilon\pi\tilde{\omega}$, $\tau\upsilon\pi\epsilon\acute{\iota}\varsigma$, $\tau\upsilon\pi\epsilon\acute{\iota}$, verberabo, is, it, *I will beat*; plur. $\tau\upsilon\pi\tilde{\epsilon}\mu\epsilon\nu$, &c. in the optative $\tau\upsilon\pi\omicron\acute{\iota}\mu\iota$, $\omicron\acute{\iota}\varsigma$, $\omicron\acute{\iota}$; in the infinitive $\tau\upsilon\pi\epsilon\acute{\iota}\nu$; participle $\tau\upsilon\pi\tilde{\omega}\nu$, $\tilde{\epsilon}\nu\tau\omicron\varsigma$, verberaturus; second future middle $\tau\upsilon\pi\tilde{\epsilon}\mu\alpha\iota$, $\tau\upsilon\pi\tilde{\eta}$, $\tau\upsilon\pi\epsilon\acute{\iota}\tau\alpha\iota$; infinitive $\tau\upsilon\pi\epsilon\acute{\iota}\theta\alpha\iota$.

2. The second aorist of the infinitive active also requires a circumflex, $\tau\upsilon\pi\epsilon\acute{\iota}\nu$, in the same manner as the second future. But the second aorist of the participle has an acute, $\tau\upsilon\pi\tilde{\omega}\nu$, qui verberavit, *having beaten*.

3. The second aorist of the imperative middle is likewise circumflexed, $\tau\upsilon\pi\tilde{\epsilon}$, $\tau\upsilon\pi\acute{\epsilon}\sigma\theta\omega$, $\tau\acute{\upsilon}\pi\epsilon\sigma\theta\epsilon$, &c. Where we see, that in the other persons the accent is changed, pursuant to the general rules, as above mentioned.

4. In regard to the verbs in $\mu\iota$, as we have made appear that they conform almost in every thing to the passive aorists in the conjugation of their active, so they agree with them in the accent. Now the passive aorists have a circumflex in the subjunctive $\tau\upsilon\pi\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, &c. consequently the verbs in $\mu\iota$ require it also, $\tau\iota\theta\tilde{\omega}$, $\tilde{\iota}\tilde{\omega}$, $\tilde{\iota}\varsigma\tilde{\psi}$, $\delta\acute{\iota}\delta\tilde{\omega}$, &c.

ANNOTATION.

We have mentioned nothing here concerning the preterperfect of the subjunctive and optative, because these tenses are so very little used without a circumlocution, that the grammarians are not even agreed about their accent. Though, generally speaking, they are accented on the penultima, either with an acute or a circumflex, according to the capacity of the syllable; as *νενομῶμαι*, that I had been divided; *τέτιμῶμαι*, that I had been punished or honoured; *πεφιλήμην*, ἦο, ἦτο, that I had been beloved; *τελέμην*, ὦο, ὦτο, &c. that I had been delivered. See Book III. Chap. xviii.

RULE XIV.

Of the tenses of the infinitive that are accented on the penultima.

1. *The perfect infinitive,*
2. *And the aorist in ΑΙ, are accented on the penultima;*
3. *Except the aorist in ΑΣΘΑΙ.*

EXAMPLES.

1. The infinitive, having several tenses terminating in *αι*, requires them to be accented on the penultima: and this accent is a circumflex, if the syllable happen to be long by nature; otherwise it is an acute.

This happen, first, to all its preterites, as to the perfect active, *τέλυφεναι*: to the perfect passive *τέλυφθαι*, *πεφιλήσθαι*, to have been beloved; to the perfect middle, *τέλυπεναι*.

2. To all aorists terminating in *αι*, of what verbs soever, as to the first active *τύψαι*, *ταράξαι*, *φιλήσαι*, *ἀμαρτῆσαι*, to have beaten, troubled, loved, sinned, &c.

To the two passive, as *τυφθῆναι*, *συσχεθῆναι*, *τυπῆναι*, *μανῆναι*.

To the second aorist middle, *τυπέσθαι*, *γένεσθαι*, *δέσθαι*, *συνθέσθαι*.

3. There is only the first aorist middle terminating in *ασθαι*, that is excepted from this rule, having the accent on the antepenultima, as *τύψασθαι*, *τίτάσθαι*, &c.

The verbs in *μι* likewise, as they follow the passive aorists, require an acute in the present, and a circumflex in the second aorist, according to the capacity of the syllable; which is only to be understood of the active.

In the present, as *τιθέναι*, *ἰέναι*, *ἰσάναι*, *ἐφισάναι*, *διδόναι*, &c. In the second aorist, as *δεῖναι*, *εἶναι*, *εῖναι*, *δέναι*, &c.

As for the passive of these verbs, they follow the general rules of the other passive verbs in their accent, as well as in their conjugation. And with regard to the second aorist middle, it is included above, in the examples of the aorists in *αι*.

ANNOTATION.

We may therefore take notice here of the difference of accent, whereby the three first aorists, which agree in termination, are often distinguished; as

<i>αἰδέσθαι</i> , <i>amaverit</i> ;	{	IN THE OPTATIVE ACTIVE, with an acute on the penultima, because the last is long, according to Rule II.
<i>αἰδέσθαι</i> , <i>ama</i> ;		IN THE IMPERATIVE MIDDLE, with the accent on the antepenultima, by reason that the last is short, according to the said Rule II.
<i>αἰδέσθαι</i> , <i>amavisse</i> ;	{	IN THE INFINITIVE ACTIVE, the accent on the penultima, by this present rule; which is a circumflex, because <i>αι</i> is reckoned short, except in the optative, according to Rule II.

But you are to observe, that in *τύψαι*, and the like, the accent is the same through all the three tenses, because, having no more than two syllables, it cannot throw it further back in the imperative; and as the *υ* is short, it cannot be circumplexed in the infinitive.

RULE XV.

Of the accent of participles.

1. The participle in *ως* of the middle and active voice; as also the second aorist active, and the two aorists passive, must have an acute on the last syllable:
2. But the participles in *σας* and *μένος* are acuted on the penultima:
3. And the participles in *όμενος*, on the antepenultima.

EXAMPLES.

1. The participles terminating in *ως*, with *omega*, have either a grave or an acute accent on the last. Such are those of the preterite, as well active, as *τετυφώς, ότος; ήμαζεηώς, ότος, &c.* as middle, *τετυπωώς, ότος.*

The second aorist active requires also the same accent, *τυπών, όβλος*: as also the two aorists passive, *τυφθείς, ένλος; τυπέίς, ένλος.*

The verbs in *μι* must have also the same accent, *τιθείς, or θείς, έντος; ισάς, άντος; ασα, άσης, &c. άλλύς, υσα, &c.*

2. The first aorist active, terminating in *σας*, takes an acute on the penultima, as *τύψας, φιλήσας.*

As also the preterit passive in *μένος*, as *τεύμμένος, πεφιλημένος.*

3. The other participles passive, terminated in *όμενος*, have the accent on the antepenultima; as the present *τυπόμενος*, the first future *τυφθησόμενος*, the paulo-post-future *τετυφόμενος.*

RULE XVI.

Of some particular imperatives.

1. An acute upon the last makes a distinction between the second aorist indicative, and the following imperatives, *ειπέ, έλθέ, εύρέ, ιδέ, λαβέ.*
2. These second aorists, *αφίκε, τράπε, and επιλάθε,* are accented on the penultima.

EXAMPLES.

1. The above imperatives ought to be accented on the first syllable, pursuant to the preceding rules; but, contrary to the custom of the rest, they have either an acute or a grave on the last, as may be seen in the rule: thus *ειπέ*, say; *ελθέ*, come, &c. to distinguish them from the second aorist indicative of the same verbs, *ειπε*, he has said; *ελθε*, he is come; *ευρε*, he has found; *ιδε* for *ειδε*, he has seen; *λαβε*, for *ελαβε*, he has taken.

Nevertheless, these very imperatives draw back their accent, when compounded, according to the practice of other verbs, of which we shall treat in the following rule; as *διελθε*, do thou run about; *εξευρε*, do thou find.

2. These

2. These second aorists of the imperative middle should naturally have a circumflex on the last, pursuant to the third rule, whereas they have an acute on the penultima: ἀφικε, *pervenī*, from ἀφικνούμαι: τρέπε, *converte*, or *convertere*, from τρέπω, *verto*, *I turn*; ἐπιλάθε, *obliviscere*, from ἐπιλανθάνω, *to forget*.

RULE XVII.

Of compound verbs.

1. *Compound verbs frequently draw back their accent;*
2. *But, contrary to this rule, the circumflex keeps its place, when it happens to be upon the last, or when it proceeds from a crasis or contraction.*
3. *The aorist and the preterperfect retain their accent in the infinitive;*
4. *As likewise in the participles;*
5. *And in the other moods, when the verbs happen to be dissyllables, and have the first syllable long.*
6. *To these we may join the verbs in MI in the subjunctive and the optative:*
7. *And the compounds of εἰμί, except the present and the imperative.*

EXAMPLES.

1. Compound verbs draw back the accent of their simple to the antepenultima, as well as the nouns: as from ἤματι, *sedeo*, *I sit*; κάθημαι, the same: κεῖμαι *jaceo*, *I lie down*; περιέκειμαι, *circumjaceo*; τρέψον, *turn thou*; πρὸςτρέψον, *exhort thou*: φάθι, *say thou*; σύμφαθι, *confess*, &c. ἄς, *mitte*, *send thou*; ἄφες, *dimitte*, *let go*; δές, *put thou*; καλᾶθες, *quit thou*: δός, *give*; ἀπόδος, *restore*.

2. But the circumflex accent remains oftentimes on the same syllable, or that which is corresponding to it, as well in the derivatives as in the compounds, when it happens to be on the last: thus from σελῶ, *I will send*, it remains in σελῆμαι: ἀποσελῶ, ἀποσελῆμαι, &c. or when it results from a crasis or contraction; as συνθλῶ, συνθλᾶς, συνθλᾶ, *to break*: περισπῶμαι, *to bend*, *to shorten*: ἐπορχῆμαι, *to leap upon*: ἐπανορθῆν, *to correct*, *to rectify*: πορχῆ, *he pours all out*, &c.

3. The aorists and preterits retain also the accent of their simple, in the first place, in all sorts of infinitives; as εἶναι, *to be*, *to go*; ἀπεῖναι, *to retire*; εἰσεῖναι, *to enter* (but if the penultima happen to be short, the accent is changed into an acute; as ἀπιέναι, εἰσιέναι, because the circumflex cannot be upon a short syllable): ἀναῤῥῆναι, *to have ascended*: παραδεδοῖσθαι, παραδοῖσθαι, *to be given*, *to be delivered*; παραδῆναι, παραδόσθαι, *to give*, *to deliver*: ἀνείναι, *they have been sent away*.

4. In the participles; as εἰκώς, *one that has sent*: ἀφικώς, *one that has sent back*: εἰμὶν, *having sent*; ἀνειμέν, *having released*,

or dismissed: γεγονώς, born; προγεγονώς, first born: βάς, ἀναβάς, κα-
ταβάς, having mounted, having descended: συλληφθείς, taken, com-
prised, conceived, &c.

5. Those two tenses retain likewise the accent of their simple in the other moods, when they are dissyllable, and the first happen to be long; as εἶχον, *I had*; καλεῖχον, *I contained*: ἀφεῖκα, in the preterperfect, and ἀφῆκα, in the aorist, *I have dismissed*: ἤφα, *I have touched, I have fastened*; καθῆφα, the same: ἔγμαι, from ἐ-
νέομαι, *to come*; ἐφῆγμαι, *I am come*: ἀφείλον, *I have carried away*:
καλεῖπον, *I have accused*: συνῆκα, *I have understood*: προσθεῖναι, *to*
adjoin: περιέσχον, *I have taken, I have comprehended*: μέλεισχον, *I*
have partaked. But σύνοδα, *conscious sum, I am conscious, I am*
guilty, has an acute on the antepenultima, though its simple οἶδα,
I know, has a circumflex.

6. Verbs in μι retain also the accent of their simple in the sub-
junctive and the optative; as προσιθῶ, *addam or adderem*; ἐπιδιδῶ,
ἐπιδῶ, *superaddam, superaddiderit*.

But it is to be observed, that they write ἀποθείμην, ἀποθεῖο,
ἀποθεῖτο, according to the conjugation of the verbs in μι, or ἀπο-
θείμην, ἀπόθοιο, ἀπόθοιο, according to the barytonous conjugation. In
like manner ἀποθῶμαι, θῆ θῆται, or ἀπόθωμαι, ἀπόθῃ, ἀπόθεται; and
some others that draw back the accent, in the same manner as the
barytonous verbs. For which reason we meet with πρέμμαι, πρέθῃ,
and πρέωμαι, πρέθῃ, πρέθῃαι, *præmiserim, is, it, &c.*

7. The verb εἰμί retains its accent in its compounds, except the
present and the imperative: ἀπῆν, *aberam*; ἀπῆς or ἀπῆσθα, *aberas*;
ἀπέσαι, *aberit*; ἀπῶ, *absim, &c.*

But the present and the imperative draw it back; as ἄπειμι, *ab-*
sum; ἄπει, ἄπεσι, ἄπιθι, or ἄπει, *abi, &c.*

ANNOTATION.

Οἷ, the imperative middle of the verb ἔω mitto, *to send*, preserves its circum-
flex in the compounds of a monosyllable preposition, according to the Etymolo-
gist; as προσῶ admittito, *receive or admit thou*; προσῶ præmittito, *send before*.
But it is drawn back in the compounds of a preposition of two syllables; as
ἀφε, *let go*; κάθῃ send down, swallow down, taken from the dissyllable preposi-
tions κατά and ἀπό.

CHAP. IX.

Of Enclitics.

ENCLITICS are certain particles, which so adhere to the pre-
ceding word, that they seem united to it; and to make but one.
Hence the word that sustains them, sustains also, as much as possi-
ble, the accent that governs them.

Hence it follows, that as after the acute there cannot be more
than two syllables, nor after the circumflex more than one, when
by this union of enclitics there is an addition of syllables at the end
of a word, its accent being no longer capable of reaching so far as
the

the end of these syllables, it is proper it should have a new one, if possible.

Thus it happens, that when the acute is on the antepenultima, or the circumflex on the penultima, the enclitic, which is joined afterwards, ought to lend its accent to this word, in order to be united to it; as ἀνθρωπός με, σῶμα με; ἀνθρωπός ἐστι, σῶμα ἐστι. Where it is to be observed, that με, which of its own nature has a circumflex, throws back only an acute (which, as Quintilian observes, is what is most predominant in the circumflex) as well because the preceding syllable is frequently incapable of a circumflex, as because this accent cannot be followed by a syllable long by nature, such as με, which is joined to the same word.

But if the penultima happen to have an acute accent, then the enclitic of two syllables preserves its accent, as ἀνθρώπη ἐστι, λόγο ἐστι, by reason that this acute cannot reach so far as the end of these two additional syllables.

But if the enclitic is a monosyllable, it seems then to be a disputable point. Modern grammarians maintain that this monosyllable always loses its accent, as λόγο με, ἀνθρώπη με. But the ancients have not declared themselves sufficiently upon the subject: and I do not know whether this rule will not bear a distinction, in order to conform to the general analogy of pronunciation; which is, that if after this acute on the penultima, there follow a short monosyllabic enclitic, it really loses its accent, as λόγο τε, τύπη σε; not only because the preceding accent may very well govern these syllables, but also because the enclitic cannot possibly throw its accent on the last syllable of this word, it being contrary to all sort of reason, that there should be two acutes successively, that is, two elevations of the voice, without an intermediate depression. Whereas, if there follow an enclitic long by nature, after this acute on the penultima, it being contrary to the analogy of the Greek tongue, that when there is a depression of two syllables after the accent, the last should be long; it seems then that the enclitic ought to preserve its own accent, as λόγο με: which appears still more reasonable, when the final of the word itself is long, as ἀνθρώπη με; because otherwise there would be four measures of depression after the accent, which never happens any where else, either in Greek or Latin. But herein I submit to the judgment of the learned, as well as to the general practice of printing.

If the accent happen to be on the last, either acute or circumflex, undoubtedly the following enclitic, whether of one or two syllables, always loses its own accent; because the accent of the word being thus on the final syllable, has strength sufficient to sustain the voice so far as the enclitic, whether it be of one or of two syllables.

Thus much is sufficient for the analogy of enclitics in general, though we shall endeavour to give a more particular explication of them in the following rules.

RULE XVIII.

Which are the enclitics.

The enclitics are τίς, τινός, and τῷ τῶ,
Πῆρ, ποθεν, τοί, ποθέ, γέ, τέ, πῶς, πῇ, πᾶ, πῶ;
The present of φημί and εἰμί, except φῆς, εἶ;
Monosyllable pronouns, except σύ, and σφώ the dual
of the second person; and among the poets θέν, ῥά, κέν,
with some others.

EXAMPLES.

There are enclitics almost in all parts of speech: thus

NOUNS; as τίς, *aliquis*, τί, *aliquid*, through all numbers and
persons, when it is not interrogative; as also the article τῷ, for τινός,
alicujus; τῷ, for τινί, *alicui*.

PRONOUNS: all the primitives that are monosyllables, except
σύ; as

μῆ,	μοί,	μέ,	mei, mihi, me, me.
σῆ,	σοί,	σέ,	tui, tibi, se, thee.
ῆ,	οἶ,	εἶ,	sui, sibi, se, himself.
σφέ,	σφώ,	σφωέ,	in the dual of the third person.

(For σφώ of the second person is not an enclitic.)

Σφίσι, σφίν and σφί, in the dative plural of the third person.

Some add here also σφᾶς taken from σφέας.

VERBS; as εἰμί, ἐστί, *sum, est*, (εἶ, *es*, is excepted).

ἐσόν,	ἐσόν,	<i>estis or sunt duo.</i>
ἐσμέν,	ἐσέ,	<i>εἰσί, sumus, estis, sunt.</i>
φημί,	φησί,	<i>dico, dicit, (φῆς, dicis, is excepted).</i>
φατόν,	φατόν,	<i>dicitis, or dicunt duo.</i>
φαμέν,	φατέ,	<i>φασί, dicimus, dicitis, dicunt.</i>

ADVERBS; as ποθεν ποθέ, *from whence*; ποτέ, *sometimes*; πῶς,
how; πῇ, *which way*; ποθί and πᾶ, *in some place*; πῶ, *also*.

But when these adverbs are used in interrogation, they are no
longer enclitics; as ποθεν ἐρχεται; *whence comes he?* πᾶ ἔθανε; *where
did he die?*

CONJUNCTIONS; as πῆρ, *although, indeed*; γέ, *at least, indeed*;
τέ and θέν, θήν, ῥά, νύ, τοί, and such like expletive particles,
which are particularly used by the poets, or in compound words;
as ὅγε, ἤτοι, εἴπερ, &c.

ANNOTATION.

There are other enclitics, which may be observed in poetical writings, and
especially in Homer; as μεῦ, σεῦ, or τεῦ, τοί, εἶ, ἔο, μίν, νίν, νύ, κέ, κέν, ἐντί,
φατί, φαντί, τεῦ for τῷ or τινός *indefinite*, with ψέ for σφέ, and perhaps some
others.

RULE XIX.

When the circumflex is on the penultima, or the acute on the antepenultima.

1. *When the circumflex is on the penultima, or the acute on the antepenultima, the enclitic gives its accent to the preceding word;*
2. *Except ἔνεκα, εἵνεκα, ἕνεκα.*

EXAMPLES.

1. The enclitic coming after a word that has a circumflex on the penultima, or an acute on the antepenultima, throws back its accent on the last syllable of this same word; as δᾶλός σε, *your servant*; ὁ Κύριός ἐστι, *it is the Lord*.

2. Nevertheless, after ἔνεκα, εἵνεκα, ἕνεκα, the enclitic preserves its accent; as ἔνεκα σὺ, *because of you, &c.*

ANNOTATION.

The reason of this is obvious: for σὺ being governed by ἔνεκα, it ought not to be joined together in one word with it; it being very proper, that that which governs, and that which is governed, should be two distinct things.

Wherefore, after the prepositions, the enclitic retains also its accent, as likewise when it is preceded by a disjunctive conjunction; as καὶ με, ἢ σέ, *according to me or thee*: περὶ σὺ, ἢ μὲ, *of you or me*: ἀντὶ ἐμῶ καὶ σοῦ, *for you and me*. Of which there are innumerable examples in Stephen's New Testament, and in all the other books which they printed from the excellent manuscripts of the King's library, and which have been faithfully copied by all the rest.

RULE XX.

When the acute is on the penultima.

When the penultima is acuted, the monosyllable enclitic loses its accent; but the dissyllable preserves it; as ἄνδρα σε, λόγῳ ἐσί.

EXAMPLES.

When a word has an acute on the penultima, the enclitic of one syllable loses its accent; as λόγῳ μὲν, *my discourse*; ἄνδρα σε, *your husband*; μέρῳ τι, *some part*.

But a word of two syllables keeps its accent; as λόγῳ ἐσί, *it is a discourse*; πᾶν ὃ ἐκ ἐκ πίστεως ἀμαρτία ἐσί, *Rom. i. whatsoever proceeds not from faith is sin*.

ANNOTATION.

I follow here the common opinion, concerning which I refer the reader to what has been said in the beginning of the chapter.

There are some who think, that if the penultima be long by position, and the last short, the enclitic throws back its accent on the last syllable of this word; as ἄνδρά μοι, ἄνδρά τινα: but this rule is exploded by many; and we may venture to say, that it is visibly false, and contrary to the nature and general analogy of pronunciation, because it puts two acutes and two elevations successively.

RULE XXI.

When the acute or the circumflex is on the final.

When an acute or a circumflex is at the end of a word, the following enclitic has no accent; but then the acute is not, as usually, changed into a grave.

EXAMPLES.

When a word is marked with an acute or a circumflex on the final syllable, the enclitic, which follows, loses its accent. But the acute continues without being changed into a grave in the middle of the period, as is usually practised: because it must raise this final syllable of the word, in order to predominate in the following enclitic, so as to make, of the two, but one word, at least with respect to the pronunciation; as Θεός φησι, *God says*, and not Θεός φησι, nor Θεός φησί. In like manner, Θεῷ μου, *to my God*: εἰς σοι, *woe be to thee*: Θεῷ γὰρ ἔσμεν, *for we belong to God*, &c.

ANNOTATION.

I comply here likewise with the common opinion, though it is very probable, that when after a circumflex on the last, there follow an enclitic dissyllable, it ought to preserve its accent; as Θεῷ φησί, ἔρω τινός: because this circumflex having already had a depression on the last syllable of the preceding word, it is difficult to conceive how it can have two syllables more of depression.

RULE XXII.

When there happen to be several enclitics successively.

When two enclitics go together, the accent of the last must be transferred to the first.

EXAMPLES.

When two or more enclitics follow one another, the accent of the last is given to that which precedes; that is, an acute or a circumflex, if the syllable require it; as τύπῃσιν μέ τις, *somebody strikes me*: σὺν μὲ τίνα σώζειν δύναται.

Κυρίως μὲ ἐστίν, *it is my lord*: and then these enclitics throwing back their accents upon one another, the last must of course go without, as may be seen in the last example.

ANNOTATION.

I speak here according to the common opinion, and to the practice which now obtains; though, according to the general principle above explained, it appears to me, that it is really the general analogy of the language, never to have two successive elevations: pursuant to which I should choose to say Κυρίως μου ἐστίν, without accenting μου, rather than Κυρίως μὲ ἐστίν, &c.

And my conjecture may be supported by several examples of the New Testament, in the royal editions of the Louvre of Rob. Stephen and Plantin; and in Pasor's Remarks; as Μαθηταί μου ἐστέ, Joan. xxi. Μάρτυρ γὰρ μοι ἐστίν ὁ Θεός, Rom. i. 9. Ἰσχυρότερός μου ἐστίν, Matth. iii. 11. Ὁ παραδίδως με σοί, Joan. xix. 11. Μὴ τις μὲ δόξῃ ἄφρενα εἶναι, 2 Cor. xi. 16. where μέ retains its accent; and several others, which are not errors of transcribers, but remains of the old pronunciation.

These authorities may be further corroborated from reason, if we do but consider well the nature of enclitics. For, since an enclitic implies no more than to adhere in such a manner to the preceding word, as to make, as it were, but one word with it; one would think that this property cannot easily agree with several words.

words successively, and therefore when one of these enclitic words has preceded, and is joined to the foregoing word, the following can no longer be considered as an enclitic, but as a separate word, which therefore ought to retain its own particular accent, in the same manner as they retain it in the government of prepositions, as we have already observed. Though in this, as in every thing else, I submit to the judgment of the learned.

I have only one thing further to add, as a proof of these rules having been frequently forged by modern grammarians, or adapted to their conveniency, which is, that not only the ancients, but even those of the last century, do not always agree with them, as appears from Vergara, a very learned grammarian, who flourished about a hundred and fifty years ago.

II. *Whether we ought to pronounce the two accents, which are marked upon a word followed by an enclitic.*

It is proper to take notice here, that whenever an enclitic throws back its accent on the end of a word, it ought always to be pronounced, notwithstanding the opinion of modern grammarians. Vergara says, that they ought both to be pronounced as much as possible, and I believe he is in the right. But if one only is to be pronounced, I think it ought rather to be the last than the first.

III. *When the enclitic does not throw back its accent.*

The enclitics frequently retain their accent, without throwing it back on the preceding word, which happens,

1. To avoid a cacophony; as *ἔτε εἰς Καίσαρα τὸ ἡμᾶρτον*, Act. xxv. *I have committed no crime against Cæsar*: where τὸ retains its accent, by reason that if it cast it back, the sound would be very disagreeable.

2. To give a greater emphasis; as *ἀλλ' ἡ ῥέξα σέ*, Rom. xi. *but it is the root that bears you*: where σέ retains its accent: *ὁ ἐδόθη σοί*, 1 Tim. iv. *which has been given you*; where σοί retains it also.

The enclitics preserve likewise their accent in the beginning of a period, and even after a comma, because then they are no longer enclitics, since they do not adhere to the preceding word; as *σοὶ δώσω*, Luke iv. *I will give thee*. *Νεανίσκε, σοὶ λέγω, ἐγέρθη*, Luke xiv. *Young man, I say unto thee, arise*; σοὶ retains its accent, because it cannot be joined to *νεανίσκε* in the construction, but to *λέγω*, which governs it; hence it does not adhere to the preceding word, but agrees with the following, and therefore is not an enclitic.

But I fancy, that if the foregoing instances be properly considered, they will greatly corroborate what we have advanced above, namely, that those enclitics are not always enclitics, and that the rules which are given concerning them, are not always agreeable to the practice of the ancients: so that we have reason to be upon our guard, whenever we see them repugnant to the natural principle abovementioned.

RULE XXIII.

When *ἔστι* takes an accent.

When ἔστι is at the beginning of a period, its first syllable is marked with an acute; as also when it follows these words, ἐκ, ἀλλά, εἰ, ὥς, καί, τῆτο; ἔστι, μὲν; τῶτ' ἔστι.

EXAMPLES.

When a period begins with *ἔστι*, its first syllable is marked with an acute; as *ἔστι μὲν, est quidem*. Likewise when *ἔστι* follows these words *ἐκ ἀλλά, &c.* as *ἐκ ἔστι θνητός, he is not mortal*: *ἀλλ' ἔστιν εἰπεῖν, but we may say*: *τῶτ' ἔστι*; but we say also in one word *τῶτ' ἔστι, it is even this*.

But if the final is not cut off, *τῶτό ἐστι*, then *ἐστι* has no accent, but throws it back upon *τό*, according to the foregoing rule.

RULE

RULE XXIV.

Of words that have no accent.

1. 'Ο, ἡ, οἱ, αἱ, εἰ, εἰς, ἐς, ἐν, ἔ, ἔκ, ἐχ, ὤς, ἐκ, ἐξ, have no accent :
2. But ἔ takes an acute at the close of a period ; as likewise ἐξ at the end of a verse.

EXAMPLES.

1. All the above monosyllables are without an accent ; but the four first, which are the nominative masculine and feminine of the prepositive article singular and plural, and ὤς, ut, as, have a rough breathing, the rest a smooth one.
2. Nevertheless ἔ takes an acute at the end of a period, as also ἐξ at the end of a verse.

ANNOTATION.

All those words however may have the accent of the following enclitic, pursuant to the preceding rules, ὥσπερ, sicut, as ; εἰς, si quis, if any body, &c.

Ὦς admits also of an accent on various occasions. 1. When it follows the word to which it refers : πῆλεκευς ὤς, like an hatchet. 2. When it is employed in similes ; as ὡς εἰπὼν, ὡς φάτο, ὡς ἄρα φωνήσας, having thus spoke, &c 3. When it is joined to ἔδῃ or μὲδῃ. 'Αλλ' ἔδ' ὤς, but not even so. 4. When we say ἐστὶν ὤς, this may be in some measure.

And the reason of this is, because ὤς with the accent is taken for ὥς, which used to be put instead of εἰς, thus, as Henry Stephen observes, and as may be seen in several passages of Homer. For which reason when ὤς is put also for ὅμως, tamen, nevertheless, it requires an accent, and some even insist upon its being a circumflex, as resulting from the juncture of two syllables ; but Henry Stephen is of a different opinion, and it is more probable that it is a syncope, than a contraction.

RULE XXV.

Of breathings.

1. The article and the relative, 2. the letters ὁ, 3. and ῥ, require a rough breathing.
4. ἐ at the beginning of pronouns has a smooth breathing ; as also αὐτός.
5. All the other pronouns have a rough breathing ; as also εἰ, se, himself.
6. The syllabic augment ἐ has a smooth breathing, except ἐξακα.
7. α in compounds has also a smooth breathing, except ἄδης, ἄλυσις :
8. The Attic ε reduplicated, takes the breathing of the verb
9. Prepositions are marked with a smooth breathing ;
10. As also conjunctions, except a few.

EXAMPLES.

We shall only mention a word or two in regard to breathings, leaving the rest to the use of authors, or dictionaries. Only observe, that the breathing of the nominative goes through all the other cases, as that of the present is generally continued in all the tenses; and that of the primitive through all the derivatives and compounds.

But we must also observe,

1. That the article δ , η , and the relative δ , η , θ , have always a rough breathing. For $\tilde{\omega}$, which is in the room of a vocative, is not an article, but an adverb. The article has only a breathing in those cases which begin with a vowel; and only an accent in those which begin with a consonant, as $\tau\tilde{\omega}$; whereas the relative has always a breathing and an accent together, as $\tilde{\alpha}$, &c.

2. All words beginning with the vowel υ , have also a rough breathing; the other vowels and diphthongs have more frequently a smooth one.

3. Among the consonants there are four which take a rough breathing, viz. the three mutes ω , κ , τ , (for which there have been characters purposely invented, ϕ , χ , ψ , so that there is no occasion for our treating further of them here) and the letter β in the beginning of words, as $\beta\acute{\omega}\mu\eta$, *robur, strength*. But if in the middle of a word, there happen to be two successively, as in $\omega\phi\acute{\rho}\rho\omega$, the former takes a smooth breathing, because it terminates the preceding syllable; and the latter has a rough breathing; concerning which I refer the reader to what has been said Book I. chap. viii.

4. All pronouns that begin with an ϵ , have a smooth breathing; as $\epsilon\gamma\acute{\omega}$, $\epsilon\mu\acute{\epsilon}$, *me*; $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$, *he*: as also $\alpha\upsilon\tau\acute{\omicron}\varsigma$, *ipse, himself*.

5. All the other vowels of the pronouns have a rough breathing; as $\eta\mu\epsilon\acute{\iota}\varsigma$, *nos, we*; $\epsilon\tau\omicron\varsigma$, *ille, he*; likewise $\epsilon\acute{\iota}$, *se, himself*: whence its compound $\epsilon\alpha\upsilon\tau\epsilon$, and by aphæresis $\alpha\upsilon\tau\epsilon$ *sui ipsius*, takes also a rough one.

6. A in composition has commonly a smooth breathing; as $\alpha\pi\alpha\acute{\iota}\varsigma$, *without children*. These two however are rough: $\alpha\lambda\upsilon\sigma\acute{\iota}\varsigma$, *a chain*: $\alpha\dot{\iota}\delta\eta\varsigma$, for $\alpha\acute{\iota}\delta\eta\varsigma$, *pluto, hell*.

7. The syllabic augment ϵ has also a smooth breathing; as $\epsilon\tau\upsilon\pi\lambda\omicron\nu$, $\epsilon\tau\epsilon\lambda\acute{\upsilon}\phi\epsilon\iota\nu$, &c. But $\epsilon\sigma\alpha\chi\alpha$, the preterperfect of $\epsilon\sigma\tau\eta\mu\iota$, *sto, to stand*, as well as its derivatives $\epsilon\sigma\alpha\acute{\omega}\varsigma$, $\epsilon\sigma\acute{\omega}\varsigma$, *stans*, have a rough one: from thence also comes $\epsilon\sigma\tau\eta\mu\omega$, *to stand stedfast*.

8. The Attic ϵ prefixed to verbs, which begin with an \omicron or ω , retains the breathing of the present, as $\omicron\varsigma\acute{\alpha}\omega$, *I see*: $\epsilon\acute{\omega}\gamma\alpha\chi\alpha$, *I have seen*; $\omicron\iota\nu\omicron\chi\acute{\omicron}\epsilon\omega$, *pincerna sum, I am a cup-bearer*; $\iota\omega\nu\omicron\chi\acute{\omicron}\epsilon\nu$ *I did pour out wine*.

9. Prepositions and conjunctions have likewise a smooth breathing, except a few, such as $\iota\gamma\alpha$, $\omicron\pi\omega\varsigma$, $\epsilon\nu\epsilon\kappa\alpha$, &c. which must be learned by practice.

CHAP. X.

Observations in regard to Accents and the Distinction of Words.

I. *That the accents are useful in pointing out the quantity and how.*

IT is proper to observe here, that as the rules of quantity are the foundation of the rules of accents: in like manner the accents are frequently of use, in leading us to the knowledge of quantity, by rising from the effect to the cause. For instance, when the acute is on the antepenultima, we may infer that the last syllable is short, save only the Attic words, which have been already excepted.

The last is likewise short, when the penultima is circumflexed; and, on the contrary, it is long itself, when marked with a circumflex.

The last is also long, when a penultima long by nature is only marked with an acute; by reason that if the last was short, the penultima would be circumflexed.

But when the last is short by nature, and the penultima is only acuted, we may conclude that the penultima is also short; because if it were long, it would have a circumflex. Of all which, examples may be seen above, and therefore it is unnecessary to repeat them here.

We may likewise find out the quantity of the nominative singular by the accent of the other cases, or of the other numbers; and that of a primitive by its derivatives, or *vice versâ*. Thus we see, that the nouns in *ίτης*, not formed of a verb, have the penultima long; as *πολίτης*, *ς*, a citizen, because in the plural this *ι* is circumflexed, *πολίται*: wherefore the feminine, which is taken from these nouns, has also a circumflex, *πολίτις*, a she citizen. Thus *νεάν*, juvenis, a young man, has the last long by nature, because we say *νεανός* in the genitive, with a circumflex on the penultima: as *νεανίας*, and *νεανίσκος*, *ς*, a young man, have also a long in the second syllable.

II. *That the etymology often leads us to the knowledge of quantity and accents.*

By the knowledge of etymology, and the origin of words, we may attain to that of quantity and accents, and frequently even of orthography. Thus we see that *ῥάθυμος*, idle, effeminate, must be written with an *α* subscribed in the first syllable, and a *θ* in the second, because it comes from *ῥάδιος*, easy, and *θυμός*, heart or mind. Thus we say *αὐτή* with a rough breathing, because it comes from *ἡ αὐτή*, hæc, she: *τέτη*, because it comes from *τῇ αὐτῇ*: *ἔτοι* as coming from *οἱ αὐτοί*, &c.

But the dialects frequently change the accent and the breathing, as also the orthography, as we shall see hereafter.

III. *That*

III. That the accent and breathing help to distinguish several words.

The accent and breathing are frequently of use in distinguishing several words from one another; as *εἰ*, *if*; *εἶ*, *es, thou art*; *ὅ*, *hic, he*; *ὅ*, *quod, which*; *ἡ*, *hæc, she*; *ἣ*, *quæ, which*; *ἦ*, *vel, or, quam, than, alioqui, otherwise*; *ἦ* *dixit, he has said, or erat, he was*; *ἦ*, *sit, he may be*; *ἦ*, *cui, to whom*; *suæ, &c. quâ, which way*; *ubi, where*; as also *how, in order to, inasmuch as, &c.*

In like manner, *ἀλλά*, *but*; *ἄλλα*, *alia, other things*; *ἄμος*, *α*, *the shoulder*; *ἄμός*, *cruel*; *ἐχθρά*, *hostile things*; *ἐχθρα*, *enmity*; *εἰσι*, *he goeth*; *εἰσί*, *they are*; *κρίνω*, *I judge*; *κρινῶ*, *I will judge*; *σεῖσλη*, *rack or torment*; *σεῖσλή*, *ἦς*, *crooked*; *ζών*, *alive*; *ζῶον*, *an animal*; *κῆδος*, *τὸ*, *glory*; *κῆδος*, *ὁ* *disgrace*; *μόνη*, *alone*; *μονή*, *a mansion*.

IV. That some words happen to have the same accents in different significations.

Sometimes words are neither distinguished by the accent, nor by the breathing; the difference therefore must be found out by the sense, and by the context; as *ἐ*, *ubi, where*; *ἐ*, *cujus, of whom*; *ἦτε*, *eratis, ye were*; *ἦτε*, *sitis, ye may be*; *ἐρευνᾶτε*, *investigatis, ye search*; *ἐρευνᾶτε*, *investigate, search ye*; *γινώσκουσι*, *cognoscunt, they know*; *γινώσκουσι*, *cognoscentibus, to those that know*; *ἐν τῇ θλίψει* (in the dative singular) *ἢ θλίψει* (third. sing. fut. act. indicat.) *σε ὁ ἐχθρός σε*, Deut. xxviii. 57. *in the affliction wherewith thy enemy will oppress thee*: *πείσομαι*, *I will persuade, or I will believe or obey, taken from πείθω*; *πείσομαι*, *I shall suffer, for πῆσομαι*, taken from *πῆθω*, whence comes *πῶσχω*, *to suffer*: *ἡ πόσις*, *εως*, *a potion or draught*; *ὁ πόσις*, *ιος*, *a husband*: *μήν*, *nevertheless*; *μήν*, *ἡνός*, *a month*: *ἐξησαν δύο* (aorist of the first active) *they presented two of them*, Acts i. 23. *οἱ ἐξησαν πόρρωθεν* (aorist of the second active) *who stood at a distance from him*, Luke xvii. 12.

V. Other means to distinguish words.

Since we are upon this subject, it will not be improper to observe, that there are several other methods of distinguishing between words, as by the gender: *ἅλς*, *ἅλός ὁ*, *salt*; *ἅλς*, *ἅλός, ἡ* *the sea*: *βάτος*, *α*, *ἡ*, *a bramble bush*; *βάτος*, *α*, *ὁ*, *a sort of liquid measure*.

By the vowel: *νότος*, *α*, with an omega, *the back*; *νότος*, *α*, *the south wind*.

By the consonant: *νόθος*, *α*, *spurius, a bastard*; *νότος*, *α*, *the south wind*.

By the diphthongs: *ἐπί*, *upon*; *ἐπεί*, *whereas*.

And those who follow the right pronunciation, as pointed out and explained in the first book, have this advantage, that not only they contract in a very short time the habit of distinguishing a vast multitude of words; but that even in pronouncing they render the distinction sensible to their hearers.

THIRD PART of this BOOK.

OF DIALECTS and POETIC LICENCES.

CHAP. XI.

Of the four Dialects in general.

WHAT regards the particular of each dialect, has been already sufficiently explained in its respective place in the preceding books: yet it is proper to make a recapitulation, in order to give the reader a general idea thereof; and to point out at the same time the different countries or provinces where those dialects obtained, as also the authors that made use of them.

1. The Attic is that which was used at Athens, and in the adjacent country. The principal writers in this dialect, are Thucydides, Aristophanes, Plato, Isocrates, Xenophon, and Demosthenes.

2. The Ionic differed very little from the ancient Attic; but having afterwards found its way to some towns of Asia Minor, and to the adjacent islands, which were colonies of the Athenians and Achaïans (among which are reckoned Samos, Miletus, Ephesus, Smyrna, and some others), it imbibed, as it were, a new tincture, and fell greatly short of that delicacy, which the Athenians afterwards attained to. Hippocrates and Herodotus made use of this dialect.

3. The Doric was used first among the Lacedæmonians, and the inhabitants of Argos; afterwards in Epirus, Lybia, Sicily, Rhodes, and Crete. This dialect was used by Archimedes and Theocritus (both of Syracuse) and Pindar.

4. The Æolic was spoken at first among the Bœotians and their neighbours; it passed afterwards into Æolia, a province of Asia Minor, between Ionia and Mysia, which included ten cities, all Greek colonies. The chief writers were Sappho and Alceus, of whose works very little is now extant. But we find it also occasionally mingled in Theocritus, Pindar, Homer, and others.

The difference of times has introduced a great difference into these very dialects. For instance, in the Attic, the style of Demosthenes is quite another thing from that of Thucydides: and the Ionic dialect, as observed above, has not continued invariably the same; those of Asia speaking it differently from the old Ionians of

Greece, who followed the ancient language of Athens. The same may be said of the Dorians and Æolians.

But as to what regards these four dialects in general, we shall comprise all that is proper to remark upon the subject, in the four following rules.

RULE XXVI.

General properties of the Attic dialect.

1. *The Attic dialect loves contractions,*
2. *As also the joining of words :*
3. *It often changes σ into ξ, ρ, and τ :*
4. *It casts away ι from αι, ει :*
5. *It changes ο into ω :*
6. *It joins εν to the end of words :*
7. *And ι to the end of adverbs.*

EXAMPLES.

1. The Attics love contractions, and to their dialect principally belong the contracted nouns, and circumflex verbs, of which we have treated in the second and third books.

2. But they are not only fond of contracting syllables in the same word, they likewise unite different words by a figure called *SYNALEPHA*, of which there are seven different sorts.

The 1st by elision, when a vowel or diphthong between two words is cut off: τ'αὐτὸ for τὸ αὐτό, *idem, the same*: κίς for καίς, & *ad, and to*.

The 2d by crasis, when two vowels or diphthongs are mingled, so as not to retain the sound: τ'αμέ for τὰ ἐμέ, *mea, my goods*: πεῖρεγ for περὶ ἔργε, *operæ pretium, worth while*: προεἰθέμην for προεἰθέμην, *proponebam*.

The 3d by synæresis, when the syllables are united, so as to retain, nevertheless, all their letters: Νηηίδες, Νηηῆδες, *the Nereids*.

The 4th by elision and crasis both together, when one vowel is dropt to make a contraction of the other two; ἐμοὶ ἰδόκει, ἐμβόκει, *it seemed to me*: τῷ ἄλγε, τῷ ἄλγεος, *doloris, of pain*.

The 5th by elision and synæresis: ἐμοὶ ὑποδύνει, ἐμειποδύνει, *mihi subit, it comes into my mind*.

The 6th by crasis and synæresis: ὁ αἰπόλος, ᾧπόλος, *a goat-herd*: ἐγὼ οἶδα, ἐγῶδα, *I know very well*.

The 7th by elision, crasis, and synæresis ἐν τῇ Αἰθιοπίᾳ, ἐν τ'Αθιοπίᾳ, *in Æthiopia*.

ANNOTATION.

This synalepha happens also without contraction, when the first vowel of the second word is rejected: μὴ ἕρω for μὴ εὔρω, *I do not find*: μὴ πιφέρειν for μὴ ἐπιφέρειν, *not to impose*: ᾧ νεῖ for ᾧ ἄνερ, ὁ man: ᾧ γαθί for ᾧ ἀγαθί *my good friend*. But this is practised chiefly by poets. See Book I. Rule ix.

Several of these contractions may occur likewise in the other dialects. But that which the Attics make in α, is rather in η, according to the Dorics; as κῆπε for κῆϊπε *and he said*.

The Dorics make also in ω the contraction, which the Attics have in ε: τ'ὠνδυμα for τὸ ἐνδυμα, *garment*: ᾧ γῶ for ὁ ἐγὼ, *I*: ᾧ ξ for ὁ ἐξ, *qui ex*.

3. The Attics change σ into ξ : $\xi\acute{\nu}\nu$ $\epsilon\mu\acute{o}\iota$ for $\sigma\acute{\nu}\nu$ $\epsilon\mu\acute{o}\iota$, *with me*: $\xi\sigma\upsilon\nu\epsilon\tau\acute{o}\varsigma$, for $\sigma\upsilon\nu\epsilon\tau\acute{o}\varsigma$, *wise, prudent*.

Into ϵ : $\theta\alpha\rho\acute{\rho}\epsilon\acute{\iota}\nu$ for $\theta\alpha\rho\sigma\epsilon\acute{\iota}\nu$, *confidere, to confide*: $\mathring{\alpha}\rho\acute{\rho}\eta\nu$ for $\mathring{\alpha}\rho\sigma\eta\nu$, *male, &c.* Nevertheless the ancient Attics used to put σ instead of ϵ .

Into τ : especially when there happen to be two $\sigma\sigma$: $\theta\acute{\alpha}\lambda\alpha\tau\iota\alpha$ for $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$, *the sea*: $\pi\epsilon\acute{\gamma}\alpha\tau\iota\omega$ for $\pi\epsilon\acute{\gamma}\alpha\sigma\sigma\omega$, *to do*.

4. They sometimes cast off the subjunctive of the diphthongs $\alpha\iota$, $\epsilon\iota$: $\kappa\lambda\alpha\acute{\iota}\omega$, $\kappa\lambda\acute{\alpha}\omega$, *fleo, to weep*: $\kappa\alpha\acute{\iota}\omega$, $\kappa\acute{\alpha}\omega$, *uro, to burn*: $\epsilon\tau\alpha\acute{\iota}\gamma\omicron\varsigma$, $\epsilon\tau\acute{\alpha}\gamma\omicron\varsigma$, *a friend*. Likewise $\epsilon\varsigma$ for $\epsilon\iota\varsigma$, *ad, towards*: $\pi\lambda\acute{\epsilon}\omicron\nu$, for $\pi\lambda\epsilon\acute{\iota}\omicron\nu$, *more*.

ANNOTATION.

The etymologist adds also $\alpha\iota$; as $\pi\epsilon\acute{\omega}$ for $\pi\alpha\iota\acute{\omega}$, *to do*: but this is seldom met with, except among poets; no more than $\pi\omega\epsilon\acute{\iota}\tau\epsilon$ for $\pi\omega\iota\epsilon\acute{\iota}\tau\epsilon$, *ye do*: $\pi\epsilon\acute{\omega}\nu$, for $\pi\omega\iota\acute{\omega}\nu$, *doing*; and the like.

5. They change \omicron into ω : $\lambda\alpha\acute{\omicron}\varsigma$, $\lambda\epsilon\acute{\omega}\varsigma$, *the people*: $\text{Μεν}\acute{\epsilon}\lambda\alpha\omicron\varsigma$, $\text{Μεν}\acute{\epsilon}\lambda\epsilon\omega\varsigma$, *Menelaus*: $\nu\acute{\alpha}\omicron\varsigma$, $\nu\epsilon\acute{\omega}\varsigma$, *a temple*; and such like. Where may be likewise observed the change of α into ϵ in the penultima, but this happens only when the α is long, for the reason above mentioned, Rule III.

6. They add the syllable $\epsilon\acute{\nu}$ to the end of several words, giving it a circumflex accent, except in $\epsilon\acute{\kappa}\epsilon\nu$, *non*, (to distinguish it from $\epsilon\acute{\kappa}\epsilon\acute{\nu}$, *therefore*) and $\epsilon\acute{\mu}\epsilon\nu$, *imo vero*. Thus they say, $\omicron\tau\iota\epsilon\acute{\nu}$ for \omicron , $\tau\iota$, *quid, what*: $\omicron\nu\lambda\iota\nu\epsilon\acute{\nu}$ for $\omicron\nu\lambda\iota\alpha$ *quem, which*: $\omicron\pi\omicron\iota\omicron\sigma\epsilon\acute{\nu}$, *qualiscumque, whichsoever*: $\omicron\pi\omicron\sigma\epsilon\acute{\nu}$, *each, which you please*: $\acute{\omega}\sigma\pi\epsilon\acute{\epsilon}\nu$, *in the same manner as, &c.*

7. They frequently join ι to the end of adverbs: $\epsilon\tau\omega\sigma\acute{\iota}$, *thus*: $\nu\upsilon\acute{\iota}$, *nunc, now*: $\epsilon\chi\acute{\iota}$, *non*, and Ion. $\epsilon\chi\acute{\iota}$. Which they also practise in regard to the pronouns $\epsilon\tau\omicron\varsigma$ and $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$, *ille*, as we have made appear elsewhere.

They say also $\nu\upsilon\nu\delta\acute{\iota}$ for $\nu\acute{\nu}\nu$ $\delta\acute{\epsilon}$, *nunc vero*: $\omicron\psi\acute{\iota}$ for $\omicron\psi\acute{\epsilon}$ in compounds; as $\omicron\psi\mu\alpha\theta\acute{\eta}\varsigma$, *one that begins to study late in life*.

ANNOTATION.

Besides this, the Attics have several phrases and expressions quite peculiar to themselves; some of which have been taken notice of in the syntax, and the rest must be learned by practice.

RULE XXVII.

Of the Ionic dialect in general.

1. *The Ionians, on the contrary, extend and resolve words: therefore,*
2. *They drop a consonant,*
3. *Or assume an ϵ ;*
4. *And make two syllables of one.*
5. *They change $\epsilon\omicron$ and $\epsilon\iota$ into $\epsilon\upsilon$:*
6. *Likewise α and ϵ into η .*
7. *They add $\sigma\iota$ to the dative:*
8. *Sometimes they assume, and sometimes they drop ι :*
9. *They reject the aspirates:*

10. *And*

10. And put κ for ω :

11. And change the genitive \varkappa into $\omicron\iota\omicron$.

EXAMPLES.

1. The Ionians are quite opposite to the new Attics in this, that they delight to extend and resolve words; insomuch that they constantly resolve the contraction, saying $\epsilon\gamma\mu\epsilon\acute{\alpha}\varsigma$ for $\epsilon\gamma\mu\eta\varsigma$, *Mercury*; $\nu\acute{\omicron}\varsigma$ for $\nu\epsilon\varsigma$, *the mind*; and always put the nouns and verbs uncontracted.

2. They frequently reject a consonant, in order to produce a concourse of vowels; as $\kappa\epsilon\acute{\alpha}\lambda\omicron\varsigma$, $\kappa\epsilon\acute{\alpha}\omicron\varsigma$, *carnis*: $\tau\acute{\upsilon}\pi\iota\epsilon\lambda\alpha\iota$, $\tau\acute{\upsilon}\pi\iota\epsilon\alpha\iota$, *verberaris*: $\lambda\epsilon\acute{\iota}\beta\omega$, $\epsilon\acute{\iota}\beta\omega$, *libo*.

3. And if they cannot reject the consonant, they insert an ϵ , in order to effect this hiatus or gaping: $\alpha\acute{\iota}\nu\epsilon\acute{\iota}\epsilon\omega$ for $\alpha\acute{\iota}\nu\epsilon\acute{\iota}\varsigma$, *Æneæ*, of *Æneas*; $\mu\epsilon\sigma\acute{\omega}\nu$ for $\mu\epsilon\sigma\acute{\omega}\nu$, *musarum*, of *the muses*. In like manner, $\kappa\epsilon\acute{\iota}\nu\epsilon\omicron\nu$ for $\kappa\epsilon\acute{\iota}\nu\omicron\nu$, *the lily*: $\alpha\delta\epsilon\lambda\phi\epsilon\acute{\omicron}\varsigma$ for $\alpha\delta\epsilon\lambda\phi\acute{\omicron}\varsigma$, *a brother*: $\epsilon\acute{\upsilon}\mu\alpha\kappa\epsilon\acute{\epsilon}\varsigma$ for $\epsilon\acute{\upsilon}\mu\alpha\kappa\epsilon\acute{\varsigma}$, *facile*; $\eta\mu\acute{\epsilon}\epsilon\varsigma$, *we*; and such like.

4. By the same analogy they resolve α long into $\alpha\epsilon$; as $\acute{\alpha}\theta\lambda\omicron\varsigma$ for $\acute{\alpha}\theta\lambda\omicron\varsigma$, *a battle*: and they put $\alpha\iota$ or $\epsilon\iota$ before η in nouns ending in this long vowel, which is sometimes changed into α ; as $\acute{\alpha}\nu\alpha\gamma\kappa\alpha\acute{\iota}\eta$, or $\acute{\alpha}\nu\alpha\gamma\kappa\alpha\acute{\alpha}$, for $\acute{\alpha}\nu\alpha\gamma\kappa\eta$, *necessity*.

In short, by the same analogy, they resolve the diphthongs, $\epsilon\iota$ into $\eta\iota$: $\mu\eta\mu\eta\epsilon\acute{\iota}\omicron\nu$, $\mu\eta\mu\eta\eta\acute{\iota}\omicron\nu$, *a monument*: $\acute{\alpha}\lambda\eta\theta\eta\eta\acute{\iota}\alpha$ for $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$, *truth*: $\kappa\lambda\eta\acute{\iota}\omega$, for $\kappa\lambda\epsilon\acute{\iota}\omega$, *to praise, to shut*.

α into $\eta\iota$: $\rho\eta\delta\acute{\iota}\omicron\varsigma$, $\rho\eta\eta\delta\acute{\iota}\omicron\varsigma$, *facile*: $\Theta\epsilon\acute{\alpha}\xi$, $\Theta\epsilon\eta\acute{\iota}\xi$, *a Thracian*.

ω into $\alpha\omicron\iota$: $\omega\delta\acute{\eta}$, $\alpha\omicron\iota\delta\acute{\eta}$, *a song*.

$\alpha\upsilon$ into $\omega\upsilon$: $\epsilon\mu\omega\upsilon\tau\epsilon\epsilon\varsigma$ for $\epsilon\mu\alpha\upsilon\tau\epsilon$, *mei ipsius*: $\delta\acute{\omega}\omega\mu\alpha$ for $\delta\alpha\omega\mu\alpha$, *a miracle or wonder*.

5. They change $\epsilon\omicron$ and \varkappa into $\epsilon\upsilon$; $\omega\lambda\acute{\epsilon}\omicron\nu$, $\epsilon\upsilon$; $\omega\lambda\epsilon\acute{\upsilon}\nu$, *more*: $\omega\lambda\acute{\epsilon}\omicron\nu\epsilon\varsigma$, $\omega\lambda\epsilon\acute{\upsilon}\nu\epsilon\varsigma$, *plures*: $\omega\iota\epsilon\acute{\iota}\varsigma\iota$, $\omega\iota\epsilon\acute{\upsilon}\varsigma\iota$, *faciunt, they do*.

6. They change α into η : $\tau\alpha\mu\epsilon\acute{\iota}\eta\varsigma$ for $\tau\alpha\mu\epsilon\acute{\iota}\alpha\varsigma$, *a steward*: $\pi\epsilon\eta\eta\acute{\omicron}\varsigma$ for $\pi\epsilon\alpha\acute{\upsilon}\varsigma$, *mild*: $\delta\eta\acute{\iota}\kappa\omicron\nu\omicron\varsigma$ for $\delta\acute{\iota}\alpha\kappa\omicron\nu\omicron\varsigma$, *a minister or deacon*.

Likewise into ϵ : $\delta\eta\acute{\epsilon}\omicron\mu\alpha\iota$ from $\delta\epsilon\acute{\epsilon}\omega$, the same with $\delta\epsilon\acute{\alpha}\omicron\mu\alpha\iota$, *to contemplate, to admire*: $\tau\epsilon\tau\acute{\eta}\nu$ for $\tau\epsilon\acute{\iota}\lambda\acute{\alpha}\nu$: $\iota\epsilon\eta\acute{\xi}$ for $\iota\acute{\epsilon}\rho\alpha\acute{\xi}$, *a spar-hawk*: $\lambda\acute{\iota}\eta\upsilon$ for $\lambda\acute{\iota}\alpha\upsilon$, *very much*.

7. They form the dative plural of parasyllabic nouns in $\sigma\iota$: $\lambda\acute{\omicron}\gamma\omicron\iota\sigma\iota$, $\mu\acute{\epsilon}\sigma\sigma\eta\sigma\iota$ for $\lambda\acute{\omicron}\gamma\omicron\iota\varsigma$, $\mu\acute{\epsilon}\sigma\alpha\iota\varsigma$, &c. See Book II. Chap. iii. and iv.

8. Sometimes they insert ι : $\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ for $\kappa\epsilon\acute{\gamma}\omicron\varsigma$, *empty*: $\epsilon\acute{\iota}\omega\varsigma$ for $\acute{\epsilon}\omega\varsigma$, *until*: $\epsilon\acute{\iota}\nu\epsilon\kappa\alpha$ for $\acute{\epsilon}\nu\epsilon\kappa\alpha$, *gratia, for the sake of*: $\omega\iota\acute{\alpha}$, or $\omega\iota\acute{\omicron}\eta$ for $\omega\acute{\iota}\alpha$, *grass*.

Sometimes they reject it: $\alpha\pi\acute{\omicron}\delta\epsilon\acute{\xi}\iota\varsigma$ for $\alpha\pi\acute{\omicron}\delta\epsilon\acute{\iota}\xi\iota\varsigma$, *demonstration*: $\mu\acute{\epsilon}\acute{\iota}\omega\upsilon$, $\kappa\epsilon\acute{\rho}\sigma\omega\upsilon$, $\omega\lambda\acute{\epsilon}\omega\upsilon$ for $\mu\acute{\epsilon}\acute{\iota}\omega\upsilon$, *bigger*; $\kappa\epsilon\acute{\rho}\acute{\iota}\sigma\omega\upsilon$, *better*; $\omega\lambda\acute{\epsilon}\omega\upsilon$, *more*: $\delta\acute{\eta}\lambda\epsilon\alpha$ for $\delta\acute{\eta}\lambda\epsilon\iota\alpha$, *female*, &c.

9. They reject the aspirates: $\epsilon\pi\omicron\sigma\epsilon\acute{\alpha}\nu$ for $\epsilon\phi\omicron\sigma\epsilon\acute{\alpha}\nu$, *to see, to look into*.

10. They put κ for ω : $\kappa\acute{\omega}\varsigma$ for $\omega\acute{\rho}\omega\varsigma$, *how*.

11. They form in $\omicron\iota\omicron$, instead of \varkappa , the genitive of the parasyllabics in $\omicron\varsigma$; as $\lambda\acute{\omicron}\gamma\omicron\varsigma$, $\lambda\acute{\omicron}\gamma\epsilon$, $\lambda\acute{\omicron}\gamma\omicron\iota\omicron$, *discourse*.

RULE XXVIII.

Of the Doric dialect in general.

1. The Dorians change η, ω, ε, ο, and ζ into α :
2. They likewise change ει into η :
3. ζ and αζ into ω :
4. They cast away ι from the infinitive ;
5. And put the feminine plural instead of the singular.

EXAMPLES.

1. The Dorians make the vowel α predominate almost every where : hence they put

α for ε : μέγχιθος, for μέγεθος, *bigness* : τάρνω for τέμνω, *to cut* : τράχω for τρέχω, *to run* : and in this they and the Ionians agree.

Hence also they put α instead of ει, because the subjunctive vowel is not then considered ; as κλείω, κλέω, *claudio*, future κλάσω, or κλάζω, for κλείσω ; κατεκλώσθην for κατεκλείσθην, *I was locked up*. Thus for κλείς, *a key*, they say κλάζ, whence comes the accusative plural κλάδας, *keys* : but they say likewise κλαῖς, taken from the Ionic κληῖς, *clavis*.

Or, if they do consider the subjunctive vowel, they change ι into αι : εἴκε, αἴκα, *si* : αἴτε, *sive, whether*, coming from αἰ for ι, *si* : φθαίρω for φθείρω, *to corrupt*, &c. which however is more rare.

α for η : μόν for μῆν, *a month* : ποιμάν for ποιμήν, *a shepherd* : κῆρυξ for κῆρυξ, *a herald* : εἰλοίμαν for εἰλοίμην, from αἰδέω, *to choose* : ἔφην for ἔφην, *I have said*. Which happens not only to the second syllable, but to the rest also : φάμα for φήμη, *fama, renown* : δάσας for δήσας, *qui ligavit* : ἄμας for ἡμεῖς, *nos*, &c. And this change is common to them with the Æolians, with this difference, that the Æolians make α short, whereas the Dorians have it long.

α for ο : εἴκαλι for εἴκοσι, *twenty* : ἄσσα for ὄσα or ὅσα, *quæcumque*.

α for ε : Αἰνεία for Αἰνείας, *Æneæ* : χεῦσα for χεῦσε, &c.

α for ω, in the genitive plural of nouns that follow the feminine article : Αἰνεῖαν for Αἰνεῖων : τιμᾶν for τιμῶν, *honorum*, &c. And elsewhere, Ποσειδᾶν for Ποσειδῶν, *Neptune* : πρῶτος for πρῶτος, *first*, &c.

2. They change ει into η subscribed : καθεύδην for καθεύδειν, *to sleep* : λαβῆν for λαβεῖν, *to take*.

3. They change ζ into ω : μῶσας for μέσας, *musas* : λόγως for λόγες, *sermones*, &c.

Likewise αυ into ω : ὤλαξ for αὔλαξ, *sulcus, a ridge*, and by syncope ὠλξ : τραῦμα for τραῦμα, *a wound*, from τρώω for τραβῶ.

4. They cast away ι from the infinitive : λαβῆν for λαβεῖν *to take*.

5. They frequently put the plural of the feminine instead of the singular : καλᾶς for καλήν, *pulchram* ; σοφᾶς for σοφήν, *sapientem*, &c.

RULE XXIX.

Of the Æolic dialect in general.

1. *The Æolians reject the aspiration ;*
2. *And draw back the accent :*
3. *They change α into αι :*
4. *Likewise ὦν into αῶν :*
5. *For ςσαν they take οισαν ;*
6. *And put β before ς :*
7. *They change two μμ into two ππ :*
8. *In several things they agree with the Dorians, and are followed by the Latins.*

EXAMPLES.

1. The Æolians reject the rough breathing, and are satisfied with the smooth one : *ἡμέρα* for *ἡμέρα*, *the day*.
2. They generally draw back the accent : *πόταμος* for *ποταμός*, *a river* : *κάλος* for *καλός* *handsome*.
3. They put αι for α only : *καλαῖς* for *καλᾶς*, *pulchras*, *μέλαις* for *μέλας*, *black* : *τάλαις* for *τάλας*, *miserable*. In like manner *πειναῖς* for *πεινας*, *πειναῖ* for *πεινᾶ*, from *πεινάω* to be hungry.
4. They put αῶν for ὦν in the genitive plural of nouns that follow the feminine : *αἰνεάων*, *μετᾶων*, for *αἰνεῶν*, *μεσῶν* ; just as in the singular they resolve ς into αο.
5. They put οισα for ςσα ; *τύπλοισα* for *τύπλοσα*, *quæ verberat* ; *μοῖσαν* for *μῆσαν*, *musam*, &c.
6. They put β for ς instead of the rough breathing : *βεῖδον* for *ῥόδον*, *a rose* : *βρυτής* for *ῥυτής*, *a bridle*. Whence the poets say, *ἤμξερόν* for *ἤμαχρόν*, *I have transgressed*, from *ἀμαχράνω*, *tō sin*, changing the breathing, where you have also a transposition of ς, and a change of α into ο.
7. They change two μμ into two ππ : *ὄππατα* for *ὄμματα*, *the eyes, the sight*.
8. They agree in a great many things with the Dorians, and are followed by the Latins almost in every thing, as we have observed in the Latin grammar. Insomuch that if the writings of those who used this dialect had been transmitted down to us, we should probably discover a very great agreement between it and the Latin, not only with regard to the words, but likewise to the phraseology.

ANNOTATION.

We may therefore observe, according to Strabo, that, properly speaking, there are only two principal dialects ; the Æolic referring to the Doric, and the Ionic to the Attic. For the Ionians, as we have observed already, were of Attica. Hence it is, that to this very day we give the name of *Ionian Sea* to that between Greece and Italy.

CHAP. XII.

Of Poetic Licences.

AFTER having treated of the principal dialects in general, it is proper to take notice of the licences commonly used by poets, which are much greater in the Greek than in the Latin tongue; which made Cicero, 2. de Oratore, say, that they spoke a sort of foreign language quite particular to themselves, and hardly at all understood by those who were not used to it.

1. They lengthen the short syllables, which is called *ἐκτασις*, *extension*, or *διαστολή*, *diastole*, *lengthening*.

2. They shorten the long syllable, which is called *συστολή*, *systole*, *shortening*. To which we may refer as well the change of long vowels into short, as the resolution of diphthongs, though it be made not only in order to shorten, but likewise to multiply the number of syllables, which is called *διαίρεσις*, *diacresis*, or *division*.

3. They cut off, add, or transpose the letters or syllables, as we have already hinted in the ninth chapter of the first book, and as we shall shew here more particularly, in such a manner as will render the writings both of poets and orators more easy to be understood.

I. Of the manner in which poets lengthen syllables.

1. By changing the short vowels into their proper long ones, and *α* into *η*, as we have seen on several occasions.

2. By lengthening the three common vowels, *α*, *ι*, *υ*.

3. By changing *εα* or *εε* into *η*; as *φεῆτος* for *φεάτος*, *putei*, from *τὸ φεῖα*, *a well*: *κῆς* for *κῆας*, *flesh*.

4. By changing the short vowels, *ε*, *ο*, as likewise *α* or *υ*, into diphthongs.

Whether into *ει*: *Ἑρμείας* for *Ἑρμίας*: *Mercury*: *ἰμεῖο* for *ἰμέο*, *mei*, of *me*: *ἡμεῖς* for *ἡμέες*, *nos*: *εἶαρ* for *ἔαρ*, *ver*, *the spring*: which is taken from the Ionians.

Or into *ευ*: as *δεύομαι* for *δέομαι*, *indigeo*, *I want*: *εὔα* for *ἔα*, *sine*, *let thou*, *permit thou*: which comes from the Æolians.

Or into *οι*: as *γελοῖων* for *γελῶν*, *ridens*, *laughing*: *ἡγνόησεν* for *ἡγνόησεν*, *ignoravit*, *he did not know*.

Or into *ε*: *ἔλοός* for *ἔλοός*, *hurtful*: *εἰλήλεθα* for *ἐλήλεθα*, *I am arrived*.

Or into *αι*: *αἰετός* for *ἄετός*, *aquila*, *an eagle*.

Or into *αν*: *αὔω* for *ἄω*, *the aurora*: *αὐτάς* for *ἄτάς*: which comes from the Æolians.

5. By reduplicating the same consonant; as *δ*, *ἔδδαισεν* for *ἔδαισεν*, *he was afraid*: *λ*, *ἔλλαζεν* for *ἔλαζεν*, *he has received*: *μ*, *ἄμμορς* for *ἄμορς*, *unhappy*; and in like manner the rest.

6. By inserting another consonant: *πόλις*, *πόλεμος*, for *πόλις*, *a city*; and *πόλεμς*, *war*: *ἐρίγδεπς* for *ἐρίδεπς*, *latisonus*, where the *γ* is inserted purposely to give a more distinct sound to the word.

II. *Of the manner in which poets shorten syllables.*

1. By changing the long vowels into short ones, and η also into α .

2. By shortening the three common vowels, α , ι , υ .

3. By resolving η into $\epsilon\alpha$ or $\alpha\alpha$: as $\acute{\eta}\gamma\eta\eta$, $\acute{\epsilon}\acute{\alpha}\gamma\eta\eta$, *fractus sum*, from $\acute{\alpha}\gamma\gamma\upsilon\mu\iota$, to break: $\acute{\eta}\sigma\theta\eta\eta$, $\acute{\alpha}\acute{\alpha}\tau\theta\eta\eta$, *læsus sum*, from $\acute{\alpha}\tau\omega$, *lædo*, to hurt.

Or α long into $\alpha\epsilon$; as $\acute{\alpha}\theta\lambda\omega$, $\acute{\alpha}\epsilon\theta\lambda\omega$, a combat: likewise ω into $\alpha\omega$; $\phi\tilde{\omega}\varsigma$, $\phi\acute{\alpha}\omega\varsigma$, *lux*, *light*.

4. By putting two points on the top, and dividing the diphthongs into two syllables; as $\acute{\alpha}\iota\sigma\theta\omega$ for $\acute{\alpha}\iota\sigma\theta\omega$, to hear, to breathe: $\acute{\alpha}\upsilon\tau\omega$ for $\acute{\alpha}\upsilon\tau\omega$, to cry out: $\epsilon\tilde{\upsilon}\mu\epsilon\lambda\acute{\iota}\eta\varsigma$ for $\epsilon\upsilon\mu\epsilon\lambda\acute{\iota}\eta\varsigma$, *fraxineæ hastæ peritutus*; and in like manner the rest.

But $\epsilon\iota$ is sometimes resolved into $\epsilon\epsilon$; as $\epsilon\tilde{\epsilon}\rho\gamma\omega$ for $\epsilon\epsilon\epsilon\gamma\omega$, to shut up, to inclose: or into $\eta\iota$, $\kappa\eta\iota\varsigma$ for $\kappa\epsilon\iota\varsigma$, a key.

In the improper diphthongs, α is changed into $\alpha\iota$; as $\acute{\alpha}\iota\delta\eta\varsigma$ for $\acute{\alpha}\delta\eta\varsigma$, ϵ , *Pluto*: or into $\alpha\epsilon\iota$; as in $\acute{\alpha}\delta\omega$, $\acute{\alpha}\epsilon\iota\delta\omega$, to sing.

η is changed into $\eta\iota$: $\lambda\eta\varsigma\acute{\eta}\varsigma$, $\lambda\eta\iota\varsigma\acute{\eta}\varsigma$, a robber.

ω into $\omega\iota$: $\lambda\tilde{\omega}\eta\eta$, $\lambda\acute{\omega}\iota\omega\eta$, better, &c.

5. By rejecting one of the vowels; as $\iota\delta\acute{\eta}\tau\omega$ for $\epsilon\iota\delta\acute{\eta}\tau\omega$, I shall know: $\eta\delta\acute{\epsilon}\alpha$ for $\eta\delta\epsilon\iota\alpha$, sweet, agreeable: $\delta\omicron\varsigma\acute{\iota}$ for $\delta\epsilon\varsigma\acute{\iota}$, formed from $\delta\omicron\varsigma\upsilon\iota$, by metathesis, which comes from $\delta\omicron\varsigma\epsilon\upsilon$, hasta, a spear.

To which we must refer the rejecting of the temporal augment, according to the Ionians; as $\epsilon\gamma\epsilon\iota\acute{\rho}\omicron\mu\eta\eta$ for $\eta\gamma\epsilon\iota\acute{\rho}\omicron\mu\eta\eta$, from $\epsilon\gamma\epsilon\acute{\iota}\rho\omega$, to awake: $\acute{\alpha}\gamma\omicron\eta$ for $\acute{\eta}\gamma\omicron\eta$, I have conducted: $\epsilon\lambda\omicron\eta$ for $\epsilon\acute{\iota}\lambda\omicron\eta$, I have taken, &c. See Book III. Rule xxi.

III. *Of addition or pleonasm.*

This addition is made IN THE BEGINNING, either by adding a vowel; as $\acute{\alpha}\acute{\alpha}\sigma\chi\epsilon\lambda\omicron\varsigma$ for $\acute{\alpha}\sigma\chi\epsilon\tau\omicron\varsigma$, intolerable: $\epsilon\eta\eta$, Ion. for $\acute{\eta}\eta$, *eram* or *erat*; $\acute{\eta}\eta\eta$ for $\acute{\eta}\eta$, *eram*: $\acute{\eta}\eta\epsilon\alpha$ for $\epsilon\acute{\iota}\epsilon\alpha$, I have entangled, from $\epsilon\acute{\iota}\epsilon\omega$, to entangle.

Or an augmentative particle; as $\epsilon\eta\epsilon\iota$, $\acute{\alpha}\epsilon\iota$, $\zeta\acute{\alpha}$, and others, which have been mentioned, Book VI. Chap. ii.

IN THE MIDDLE, viz. after the first letter or elsewhere, either by adding a vowel; as $\phi\acute{\alpha}\lambda\acute{\alpha}\nu\theta\eta\eta$ for $\epsilon\phi\acute{\alpha}\nu\theta\eta\eta$, apparui. Likewise in the third person plural passive in $\tau\alpha\iota$ or $\tau\omicron$. See Book III. Rule lxi. In the patronymics in $\delta\eta\varsigma$: $\Pi\eta\lambda\eta\acute{\iota}\acute{\alpha}\delta\eta\varsigma$ for $\Pi\eta\lambda\epsilon\acute{\iota}\delta\eta\varsigma$, Achilles.

$\Theta\acute{\epsilon}\epsilon\iota\omicron\varsigma$ for $\Theta\epsilon\acute{\iota}\omicron\varsigma$, divine: $\acute{\eta}\acute{\epsilon}\lambda\iota\omicron\varsigma$ for $\acute{\eta}\lambda\iota\omicron\varsigma$, the sun, (where the rough breathing is changed according to the Æol.) $\tau\epsilon\acute{\iota}\nu$ or $\tau\epsilon\acute{\iota}\nu$ for $\tau\acute{\iota}\nu$ or $\sigma\omicron\acute{\iota}$, tibi.

$\Pi\eta\delta\acute{\omega}$ for $\Pi\eta\delta\tilde{\omega}$ or $\Pi\eta\delta\acute{\omega}$, to leap: $\acute{\alpha}\lambda\omicron\acute{\omega}\mu\epsilon\upsilon\omicron\iota$ for $\acute{\alpha}\lambda\acute{\omega}\mu\epsilon\upsilon\omicron\iota$ or $\acute{\alpha}\lambda\acute{\alpha}\omega\mu\epsilon\upsilon\omicron\iota$, wandering, from $\acute{\alpha}\lambda\acute{\alpha}\omega$, to wander.

$\Theta\acute{\omega}\omega\kappa\omicron\varsigma$, a seat, for $\Theta\acute{\omega}\kappa\omega$: $\omicron\epsilon$ for $\acute{\epsilon}$, *cujus*: $\beta\epsilon\beta\omicron\lambda\acute{\eta}\lambda\omega$ for $\beta\epsilon\beta\lambda\acute{\eta}\lambda\omega$, third person plur. Ion. of $\beta\acute{\alpha}\lambda\lambda\omega$ or $\beta\lambda\acute{\epsilon}\omega$, to cast.

$\omicron\mu\omicron\acute{\iota}\omicron\varsigma$ for $\omicron\mu\omicron\iota\omicron\varsigma$ or $\omicron\mu\omicron\iota\omicron\varsigma$, like: $\lambda\omicron\gamma\omicron\iota\acute{\iota}\nu$ for $\lambda\omicron\gamma\omicron\iota\omicron\eta$, sermonibus.

$\Pi\omicron\lambda\acute{\iota}\tau\eta\varsigma$ for $\Pi\omicron\lambda\acute{\iota}\tau\eta\varsigma$, a citizen: $\kappa\epsilon\eta\eta\eta\eta\eta$ for $\kappa\epsilon\eta\eta\eta\eta\eta$, perfice, from $\kappa\epsilon\acute{\alpha}\iota\omega$, to finish.

Or by adding a consonant; as ἴσσω for ἴπω, to say: ἴσσαν for ἴσαν, instead of ἦσαν, *erant*.

Or a syllable; as ἰτηλέον for ἰτέον, *eundum*.

AT THE END, by adding a vowel: ἦ for ἦ; vel, or: ἡπειρή for ἡπί, after that: τί for τί, for what?

Λαγῶο for λαγώ, from λαγώς, a hare. And in like manner all the genitives of parissyllabics in ως or ων.

Τιτάνεσι or Τιτάνεσσι, for Τιτᾶσι, to the Titans: and in the same manner all the other datives plural of imparissyllabics.

Or by adding a syllable; as φι, of which mention was made, Book II. Chap. vii.

δι, to the prepositive article, Book II. p. 90.

σι, to the third person singular of the Ionic subjunctive, Book III. p. 160.

μεναι and μεν, to the infinitive, Book III. Rule xlv.

δι, σι, δε, σε, ζε, δε, δεν, according to the Attics, to nouns taken adverbially, Book VI. Chap. i.

The poets likewise diminish or lessen words.

IV. Of the diminishing of words, called *aphæresis*.

This happens IN THE BEGINNING, either by cutting off a vowel, as the syllabic augment: λάζειν for ἔλαζεν, he has taken: ἦν for φῆν, or ἴφην, he has said: νέσθαι for ἐνεσθαι, below,

To which we may refer the synalæpha, when a vowel is cast away; as ἔρω for εὔρω, to find.

Or by cutting off a consonant: φίν for σφίν, *ipsis, sibi*; αἶα for γαῖα, the earth.

Or by rejecting a syllable: δέχθαι for δεδέχθαι, to have received: ἄλτο, Hom. formed from ἄλατο for ἥλατο, he has leapt.

IN THE MIDDLE, either by cutting off a vowel, as α from the perfect active: δέδιμεν for δεδίαμεν, from δέιδω, to fear. Likewise κότθανε for κατέθανε, he is dead: ἔπλεο for ἐπέπλεο, erat or fuit: εἰκτεν for εἰκίτην (the second aorist of εἰκω) they are like: γένεο for ἐγένεο, he has been: σέεται for σεύεται, he promises: σεῦτο for ἐσεύεο, he was moved or carried: ἐγρεο for ἐγείρεο, he was stirred up: ἐγρεο for ἐγείρε, excitare, rise up: ἀγρόμεν for ἀγειρόμεν, gathered together; and these we meet with even in prose.

Διακρινθεῖτε for διακρινθείητε, be separated: ἐρύοιο for ἐρύονιο, they were delivered, from ῥύω; or they were drawn, from ῥύω, without the augment: ἔπεπιθμεν for ἐπεπιθόμεν, we have obeyed: γεύμεθα, for γεύόμεθα, we taste: ἀρχμέι for ἀρχόμεν, beginning: ἀρμενος for ἀρόμενος, fitting: ἔλαμεν for ἔλομεν, we did wash.

Or by casting away a consonant: ἔριπον for ἐρίπον, they did throw: φάρυξ for φάρυγξ, the throat.

Or by rejecting a syllable: ἔχαι for ἐχαιρέλος, chosen: μώνυξ for μονόνυξ, *solidas ungulas habens*, where the ω makes up for the length of the syllable rejected.

Or by dropping two syllables: πίπεραι for πεπεράτωλαι, it is determined, from περαῖω, to determine: κύνιρος for κυνιώτης, bolder, more impudent.

AT THE END, either by dropping a vowel: ἄξ for ἄξα, *therefore*, indeed: βασιλῆ for βασιλῆα, *Ion. regem*: γλῆν for γλῆνη, *the apple of the eye*.

The like is practised with regard to the prepositions ἀνά, παρά, καί, which reject their final vowel, even before consonants: but then ἀν for ἀνά changes its ν, as we have observed in the sixth book, Chap. II.

Or by omitting a consonant; as πάλι for πάλιν, *again*.

Or by cutting off a syllable; as Ἀπόλλω for Ἀπόλλωνα, *Apollinem*: κριθ for κριθνον, or κριθή, *barley*.

Or even two syllables; as ῥα for ῥάδιον or ῥαδίως, *easily*: ἀνα for ἀνάσθη, *resurge, rise*.

Sometimes we find this aphæresis in the beginning as well as the end of a word, at the same time; as σώω for ἐσώωζε, *he did preserve*, or for σώωζε, *do thou preserve*.

V. *Of transpositions and changes.*

These changes, which are called metatheses or transpositions, happen,

1. In the mere disposition of the letters: which is often done, either to lengthen the vowel; ἀταρπός, βάρειτος, ἑκπασλος, ἔμμορα, ἔσσυμαι, &c. for ἀτραπός, *a path*; βεράδιτος, *very heavy*; ἑκπλαγος, *terrible*; μέμορα, *I have divided*; σέσσυμαι, *I have moved*.

Or to shorten it; ἔπραθον, ἔδρακον, κερδία; for ἔπαρθον, *they have destroyed*; ἔδακον, *they have seen*; καρδία, *the heart*; and such like.

Or to augment or diminish a syllable; δερός for δέρνος, *from δόρυ, a spear*.

2. In the change of the declension, taking a case in the analogy of the imparisyllabic declension for the parisyllabic, or *vice versa*; as ἀλκί for ἀλκῆ, *strength, power*. See Chap. VIII. of Book II. p. 68.

3. Changing the termination, together with the common and received analogy of a word; κεκλήγας, οῖλος, for κεκλήγας, ὀλος, *resounding*. In the same manner the indeclinable particles ὑπαί, παρά, ὑπαί, for ὑπό, παρά, ὑπό, &c.

4. In the change of the analogy of the conjugations; as στρίφω, στροφάω, *to turn*: πέτομαι, πείδομαι, volo, *to fly*.

As likewise when the circumflex verbs are changed into barytons: πλείω, ῶ; πλώω, *to sail*: ζάω, ῶ; ζώω, *to live*: χόω, ῶ; χῶω, *to make angry*: χείω, ῶ; χῶω, *to raise a bank of ground*.

Or when the verbs continuing circumflexed, change their characteristic vowel; as γηρέω, and γηράω, *to grow old*. See Book III. Chap. xxii.

5. Changing one diphthong into another; τραπήω for τραπιείω, taken from τραπῶ, the second aorist of the subjunctive of τρέπω, *to turn*: or a diphthong into a vowel; χέρι for χερείον, *pejori*, where there is besides a syncope. See Book II. Chap. x. p. 80. Or, finally, one consonant into another; ἔγμεν for ἔχμεν, instead of ἔχμεν for ἔχειν, *to have*. See Book III. Chap. xii. Rule 45.

In all these changes it is observable, that there is almost always some foundation in the relation of letters, and in their mutual affinity, which has been sufficiently explained in the first book.

The poets moreover make transpositions and changes in the construction, whether as to the order of words, as ὃ ἐπὶ for ἐπὶ ὃ, *super quo, concerning which*: or to their government, μέλλ' τοῖς δε for τῶν δε, *therewithal*: or to the extraordinary terms they make use of: or to the phrase and expression peculiar to themselves: all which may be more easily learned by reading the principal poets of the first note, than by any discourse whatever.

But we must not finish without saying a word or two in regard to the liberties they assume in the structure of their verses.

CHAP. XIII.

Observations on the Liberty of the Greek Versification.

THIS would be a very proper place for treating of the Greek poetry, of the different feet, measure, cadence, and species of verse. But as they agree for the most part with the Latins, who borrowed these things of the Greeks; and as we have descanted largely upon the subject in the Latin grammar, it is unnecessary to make a repetition here.

We may only observe, that their verses commonly take their name, either from the feet of which they are composed, or from the measure that regulates them.

With respect to their denomination from the feet, there are as many sorts as there are different feet, such as iambic, trochaic, dactylic, anapæstic, choriambic, &c.

As for the measure, some are hexameters, others pentameters, trimeters, dimeters, &c. that is to say, they are compounded of six, five, three, or two measures. Concerning which, see the Latin grammar.

But we must observe, that the Greeks allow themselves much greater liberties in the structure of their verses, than the Latins do.

For they do not follow the same rules of position with the Latins, either of a vowel before a consonant, or of a vowel or diphthong before a vowel, as may be seen above, Chap. I.

They never cut off a vowel before another vowel of the subsequent word, except when they put an apostrophe.

They do not reject the μ before a vowel, as the Latins do. Besides it may be strictly said, that they have no such letter at the end of a word, because it is never found there, but when another letter has been dropt; as ἐμ' for ἐμέ, &c.

But they make a more frequent use than the Latins of the synaëpha, that is to say, the contraction of two syllables into one in the same word.

Their verses are frequently without any cæsure at all.

Spondaic verses, that is, hexameters with a spondee in the fifth foot, instead of a dactyl, are more usual among the Greeks than among the Latins.

They have acephalous or headless verses, which begin with a short syllable instead of a long one; as

Ἐπειδὴ νῆας τε καὶ Ἑλλήσποντον ἴκοντο. Il. 23.

As soon as they got to their ships, and to the Hellespont.

Where we find an Iambus instead of a spondee in the beginning: because, in the opinion of some, the beginning of the verse was as indifferent to them as the end.

They have also cropped verses, *μύεροι*, without a tail, that is, which have not their just measure or quantity at the end; as

Τρώες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν. Il. 12.

The Trojans were frightened when they saw this spotted serpent.

Though some will have it, that the *ο* is long there by virtue of the accent; and this is the opinion of the commentator of Hephæstion.

Some even go so far as to say, that the rough breathing produces this effect; as

Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν.

Whilst he revolved these things in his mind.

Where *ἔως* is drawn into one syllable, and *ὃ* becomes long by virtue of the aspiration. And this is also the opinion of Eustathius.

They have likewise redundant verses: *ὑπέρμετροι*, that have over and above their measure.

In a word, the liberty of their versification is so vastly great, that every thing seems to be allowed them. In which respect the Latins are tied down by much severer laws, as Martial witnesses, when he apologizes for not having been able to use the word *Earinus* in verse.

Dicunt Ἑαρινόν tamen Poetæ,

Sed Græci, quibus est nihil negatum,

Et quos Ἀγες, Ἀγες, decet sonare:

Nobis non licet esse tam disertis,

Qui musas colimus severiores. Lib. 9. Epig. 12.

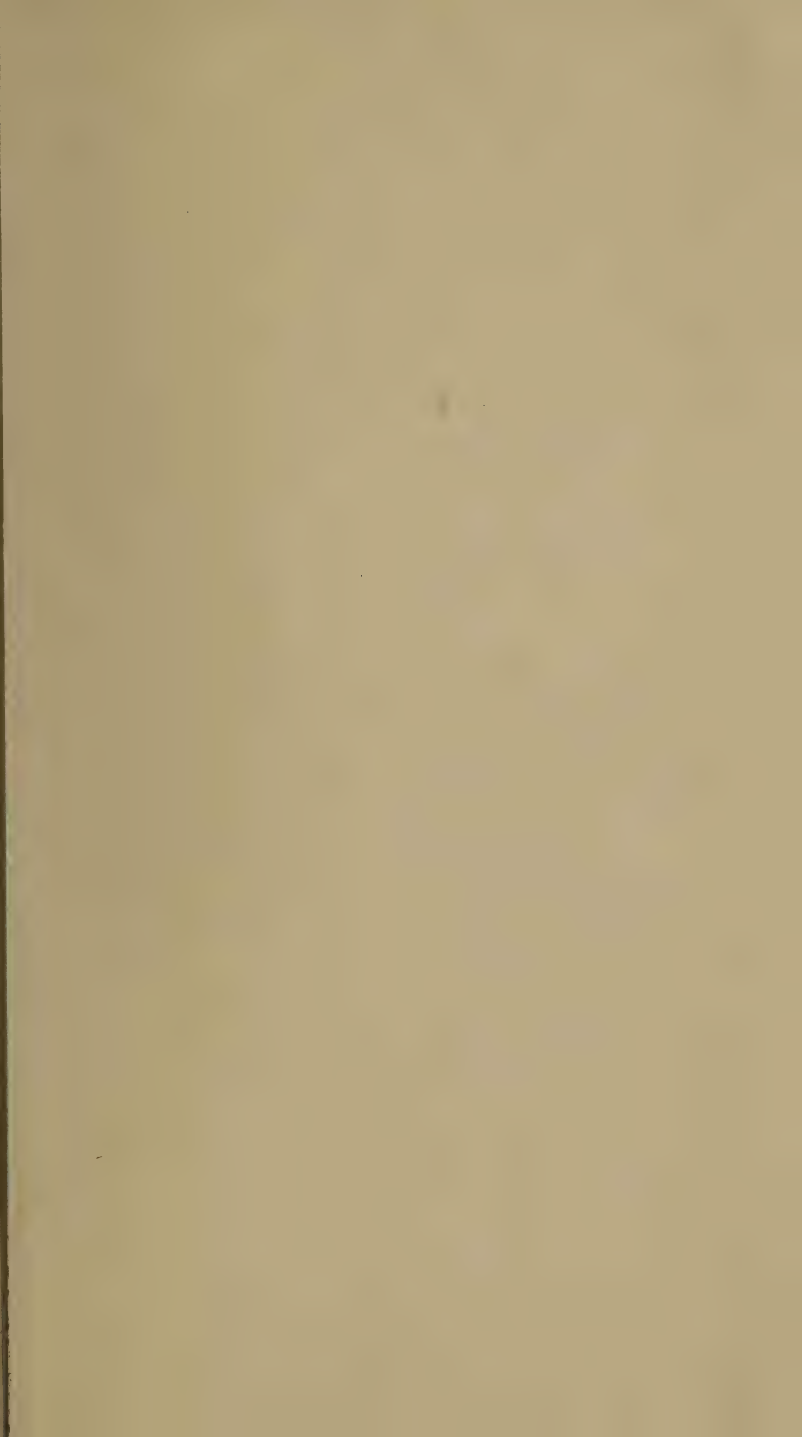
This is not however so much owing to the defect of their poetry, as to the natural copiousness of their language, which has a prodigious facility of diversifying things in a thousand forms, either in the inflexion of nouns and verbs, or in the derivation and composition of words, or in the structure of their verses, which ever preserve their beauty, and seem to be particularly adapted to join all the embellishments of art with the majesty of eloquence.

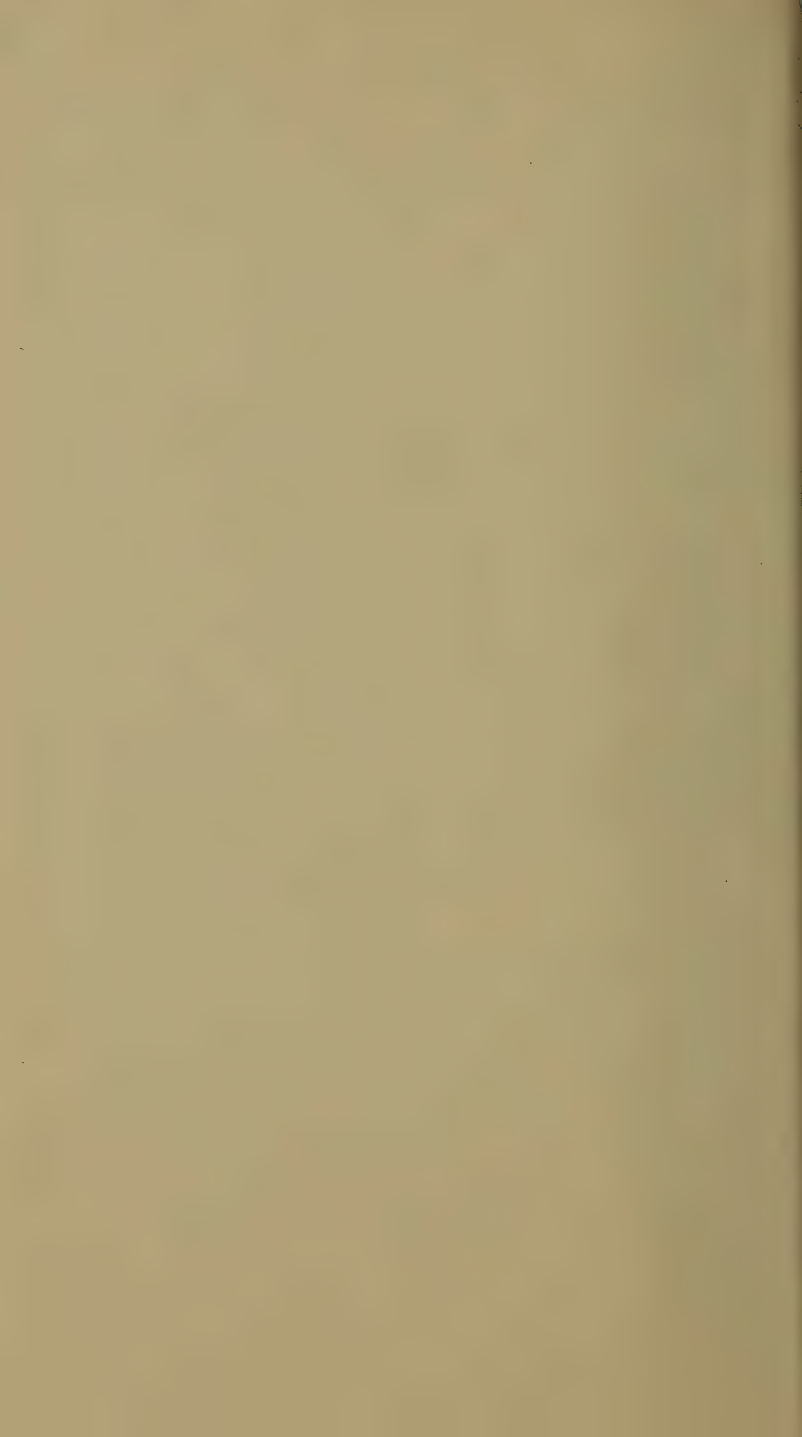
Gravis ingenium, Gravis dedit ore rotundo

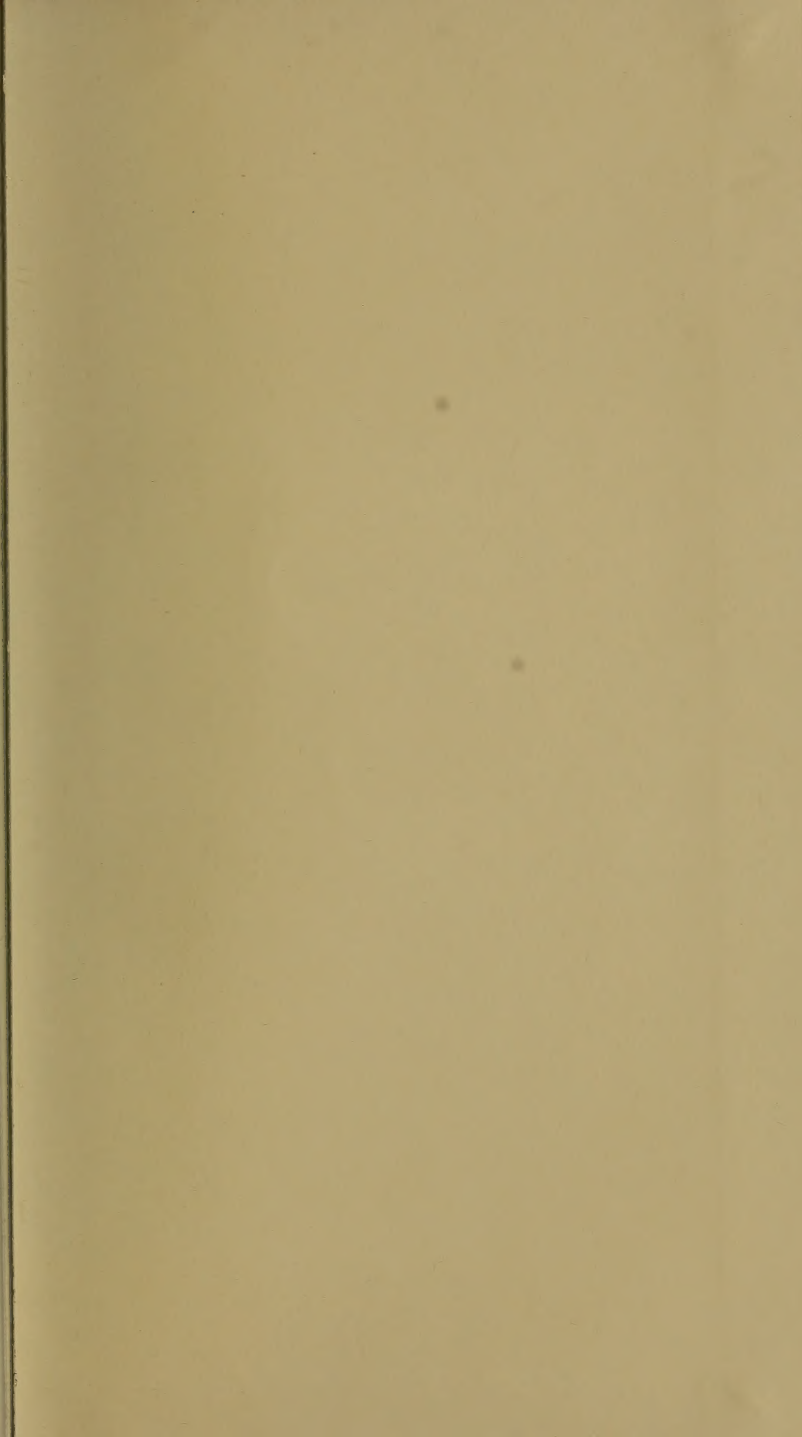
Musa loqui, præter laudem, nullius avaris. HOR. in Art. Poet.

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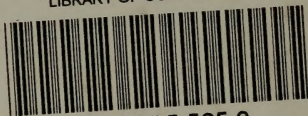
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